THE COMPLETE WORKS OF THOMAS MANTON, D.D. VOL. IV

by Thomas Manton

Thomas Manton's theological work addressing faith and Christian living.

6 Chapters

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Chapter 0

The Complete Works of Thomas Manton, D.D. Vol. IV

CHAPTER I: James, a servant of God, and of the Lord Jesus Christ, to the twelve

James, a servant of God, and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.--James I. 1.

JAMES, there were two of this name, the son of Zebedee, and the son of Alpheus; the latter is the author of this epistle, as in the prefatory discourse on the title more fully appeareth.

A servant of God.--The word doulos is sometimes put to imply an abject and vile condition, as that of a slave or bondman; so the apostle Paul, when he saith, Gal. iii. 28, `bond or free are all one in Christ, for bond he useth the word doulos; and this great apostle thinketh it an honour to be doulos, the servant of God. The lowest ministry and office about God is honourable.

But why not apostle? Grotius supposeth the reason to be because neither James the son of Zebedee, nor James of Alpheus, was the author of this epistle, but some third James; not an apostle, but president of the presbytery at Jerusalem; but that we have disproved in the preface. I answer, therefore: He mentioneth not his apostleship--1. Because there was no need, he being eminent in the opinion and repute of the churches; therefore Paul saith, he was accounted a pillar and main column of the Christian faith, Gal. ii. 9. Paul, whose apostleship was enviously questioned, avoucheth it often. 2. Paul himself doth not in every epistle call himself an apostle. Some times his style is, `Paul, a prisoner of Jesus Christ, Philem. 1; sometimes, `Paul, a servant of Christ, Phil. i. 1; sometimes nothing but his name Paul is prefixed, as in 1 Thes. i. 1, and 2 Thes. i. 1.

It followeth, and of the Lord Jesus Christ. Some take both these

clauses in a conjoined sense, as applied to the same person, and read it thus: A servant of Jesus Christ who is God and Lord; as indeed this was one of the places urged by the Greek fathers for the God head of Christ against the Arians. But our reading, which disjoineth the clauses, is to be preferred, as being least strained, and more suitable to the apostolic inscriptions; neither is the dignity of Christ hereby impaired, he being proposed as an object of equal honour with the Father; and as the Father is Lord, as well as Jesus Christ, so Jesus Christ is God as well as the Father. Well, then, James is not only God's servant by the right of creation and providence, but Christ's servant by the right of redemption; yea, especially deputed by Christ as Lord, that is, as mediator and head of the church, to do him service in the way of an apostle; and I suppose there is some special reason of this disjunction, `a servant of God and of Christ, to show his countrymen that, in serving Christ, he served the God of his fathers, as Paul pleaded, Acts xxvi. 6, 7, that, in standing for Christ, he did but stand for `the hope of the promise made unto the fathers, unto which promise the twelve tribes, serving God day and night, hope to come.,

It followeth in the text, to the twelve tribes; that is, to the Jews and people of Israel, chiefly those converted to the faith of Christ; to these James writeth, as the `minister of the circumcision, Gal. ii. 9. And he writeth not in Hebrew, their own tongue, but in Greek, as being the language then most in use, as the apostle Paul writeth to the Romans in the same tongue, and not in the Latin.

Which are scattered abroad; in the original, tais en te diaspora, to those which are in or of the dispersion. But what scattering or dispersion is here intended? I answer, (1.) Either that which was occasioned by their ancient captivities, and the frequent changes of

nations, for so there were some Jews that still lived abroad, supposed to be intended in that expression, John vii. 35, `Will he go to the dispersed among the Gentiles?, Or (2.) More lately by the persecution spoken of in the 8th of the Acts. Or (3.) By the hatred of Claudius, who commanded all the Jews to depart from Rome, Acts xviii. 2. And it is probable that the like was done in other great cities. The Jews, and amongst them the Christians, being every where cast out, as John out of Ephesus, and others out of Alexandria. Or (4.) Some voluntary dispersion, the Hebrews living here and there among the Gentiles a little before the declension and ruin of their state, some in Cilicia, some in Pontus, &c. Thus the apostle Peter writeth, 1 Peter i. 1, `To the strangers scattered throughout Pontus, Cappadocia, Asia, and Bithynia.,

Chairein, greeting.--An usual salutation, but not so frequent in scripture. Cajetan thinketh it profane and paganish, and therefore questioneth the epistle, but unworthily. We find the same salutation sometimes used in holy writ, as to the Virgin Mary, Luke i. 28: chaire (the same word that is used here), `Hail, thou that art highly favoured., So Acts xv. 23: `The apostles, and elders, and brethren, send (chairein) greeting to the brethren which are of the Gentiles., Usually it is `grace, mercy, and peace, but sometimes `greeting.,

Observations out of this verse are these:--

Obs. 1. From that, James a servant of God, he was Christ's near kinsman according to the flesh, and, therefore, by a Hebraism called `The brother of the Lord, Gal. i. 19, not properly and strictly, as Joseph's son, which yet was the opinion of some of the ancients [24] by a former marriage, but his cousin. Well, then, `James, the Lord's kinsman, calleth himself `the Lord's servant:, the note is, that inward privileges are the best and most honourable, and spiritual kin is to be

preferred before carnal. Mary was happier, gestando Christum corde quam utero--in having Christ in her heart rather than her womb; and James in being Christ's servant, than his brother. Hear Christ himself speaking to this point, Mat. xii. 47-49: `When one told him, Behold, thy mother and thy brethren stand without desiring to speak with thee., Christ answered. `Who is my mother, and who are my brethren? And he stretched forth his hand to his disciples, and said, Behold my mother and my brethren; for whosoever shall do the will of my Father which is in heaven, the same is my brother, sister, and mother., The truest relation to Christ is founded in grace, and we are far happier in receiving him by faith, than in touching him by blood; and he that endeavours to do his will may be as sure of Christ's love and esteem, as if he were linked to him by the nearest outward relations.

Obs. 2. It is no dishonour to the highest to be Christ's servant. James, whom Paul calleth `a pillar, calleth himself `a servant of Christ;, and David, a king, saith, Ps. lxxxiv. 10, `I had rather be a doorkeeper in the house of my God, than dwell in the tents of wickedness., The office of the Nethinims, or doorkeepers in the temple, was the lowest; and therefore, when the question was proposed what they should do with the Levites that had warped from God to idols, God saith, `They shall bear their iniquity;, that is, they shall be degraded, and employed in the lowest offices and minis tries of the temple, which was to be porters and doorkeepers (see Ezek. xliv. 10-13): yet saith David, `I had rather be a doorkeeper;, carnal honour and greatness is nothing to this. Paul was `an Hebrew of the Hebrews, Phil. iii. 5; that is, of an ancient Hebrew race and extraction, there being, to the memory of man, no proselyte in his family or among his ancestors, which was accounted a very great honour by that nation; yet, saith Paul, I count all sku'bala, dung and dog's meat, in comparison of

an interest in Christ, Phil. iii. 8.

Obs. 3. The highest in repute and office in the church yet are still but servants: `James, a servant;, 2 Cor. iv. 1, `Let a man account of us as of ministers of Christ., The sin of Corinth was man-worship, in giving an excess of honour and respect to those teachers whom they admired, setting them up as heads of factions, and giving up their faith to their dictates. The apostle seeketh to reclaim them from that error, by showing that they are not masters, but ministers: give them the honour of a minister and steward, but not that dependence which is due to the master only. See 2 Cor. i. 24: `We have not dominion over your faith, but are helpers of your joy., We are not to prescribe articles of faith, but explain them. So the apostle Peter bids the elders not to behave themselves as `lords over God's heritage, 1 Peter v. 3; not to master it over their consciences. Our work is mere service, and we can but persuade; Christ must impose upon the conscience. It is Christ's own advice to his disciples in Mat. xxiii. 10: `Be not ye called masters, for one is your master, even Christ., All the authority and success of our teaching is from our Lord. We can prescribe nothing as necessary to be believed or done which is not according to his will or word. In short, we come not in our own name, and must not act with respect to our own ends; we are servants.

Obs. 4. A servant of God, and of Jesus Christ.--In all services we must honour the Father, and the Son also: John v. 23, `God will have all to honour the Son as they honour the Father;, that is, God will be honoured and worshipped only in Christ: John xiv. 1, `Ye believe in God, believe also in me., Believing is the highest worship and respect of the creature; you must give it to the Son, to the second person as mediator, as well as to the Father. Do Duties so as you may honour Christ in them; and so--

First, Look for their acceptance in Christ. Oh! it would be sad if we were only to look to God the Father in duties. Adam hid himself, and durst not come into the presence of God, till the promise of Christ. The hypocrites cried, Isa. xxxiii. 14, `Who shall dwell with consuming fire?, Guilt can form no other thought of God by looking upon him out of Christ; we can see nothing but majesty armed with wrath and power. But now it is said, Eph. iii. 12, that `in Christ we have access with boldness and confidence;, for in him those attributes, which are in themselves terrible, become sweet and comfortable; as water, which is salt in the ocean, being strained through the earth, becometh sweet in the rivers; that in God which, out of Christ, striketh terror into the soul, in Christ begets a confidence.

Secondly, Look for your assistance from him. You serve God in Christ:--[1.] When you serve God through Christ: Phil. iv. 13, `I can do all things, through Christ that strengtheneth me., When your own hands are in God's work, your eyes must be to Christ's hands for support in it: Ps. cxxiii. 2, `As the eyes of servants look to the hands of their masters, &c.; you must go about God's work with his own tools.

[2.] When ye have an eye to the concernments of Jesus Christ in all your service of God, 2 Cor. v. 15. We must `live to him that died for us;, not only to God in general, but to him, to God that died for us. You must see how you advance his kingdom, propagate his truth, further the glory of Christ as mediator.

[3.] When all is done for Christ's sake. In Christ God hath a new claim in you, and ye are bought with his blood, that ye may be his servants. Under the law the great argument to obedience was God's sovereignty: Thus and thus ye shall do, `I am the Lord;, as in Lev. xix. 37, and other places. Now the argument is gratitude, God's love, God's love in

Christ: `The love of Christ constraineth us, 2 Cor. v. 14. The apostle often persuades by that motive--Be God's servants for Christ's sake.

Obs. 5. To the twelve tribes which are scattered abroad.--God looks after his afflicted servants: he moveth James to write to the scattered tribes: the care of heaven flourisheth towards you when you wither. A man would have thought these had been driven away from God's care, when they had been driven away from the sanctuary. Ezek. xi. 16, `Thus saith the Lord, though I have cast them far off among the heathen, and have scattered them among the countries, yet will I be to them as a little sanctuary in the places where they come., Though they wanted the temple, yet God would be a little sanctuary. He looks after them, to watch their spirits, that he may apply seasonable comforts; and to watch their adversaries, to prevent them with seasonable providences. He looketh after them to watch the seasons of deliverance, `that he may gather her that was driven out, Micah iv. 6, and make up `his jewels, Mal. iii. 17, that seemed to be carelessly scattered and lost.

Obs. 6. God's own people may be dispersed, and driven from their countries and habitations. God hath his outcasts: he saith to Moab, `Pity my outcasts, Isa. xvi. 4. And the church complains, `Our in heritance is turned to strangers, Lam. v. 2. Christ himself had not where to lay his head; and the apostle tells us of some `of whom the world was not worthy, that `they wandered in deserts, and mountains, and woods, and caves, Mark, they wandered in the woods (it is Chrysostom's note) alla` kai` ekei` o'ntes e'pheugon-- [25] the retirement and privacy of the wilderness did not yield them a quiet and safe abode. So in Acts viii. 4, we read of the primitive believers, that `they were scattered abroad everywhere., Many of the children of God in these times have been driven from their dwellings; but you see we have no reason to think the case strange.

Obs. 7. To the twelve tribes which are scattered abroad.--There was something more in their scattering than ordinary: they were a people whom God for a long time had kept together under the wings of providence. That which is notable in their scattering is:--

1. The severity of God's justice; the twelve tribes are scattered--his own people. It is ill resting on any privileges, when God's Israel may be made strangers. Israel was all for liberty; therefore God saith, `I will feed them as a lamb in a large place, Hosea iv. 16. God would give them liberty and room enough. As a lamb out of the fold goeth up and down bleating in the forest or wilderness, without comfort and companion, in the midst of wolves and the beasts of the desert liberty enough, but danger enough!--so God would cast them out of the fold, and they should live a Jew here and a Jew there, thinly scattered and dispersed throughout the countries, among a people whose language they understood not, and as a lamb in the midst of the beasts of prey. Oh! consider the severity of God's justice; certainly it is a great sin that maketh a loving father cast a child out of doors. Sin is always driving away and casting out; it drove the angels out of heaven, Adam out of paradise, and Cain out of the church, Gen. iv. 12, 16, and the children of God out of their dwellings: Jer. ix. 19, `Our dwellings have cast us out., Your houses will be weary of you when you dishonour God in them, and you will be driven from those comforts which you abuse to excess; riot doth but make way for rapine. You shall see in the 6th of Amos, when they were at ease in Sion, they would prostitute David's music to their sportiveness and common banquets: Amos vi. 5, `They invent to themselves instruments of music like David., But for this God threateneth to scatter them, and to remove them from their houses of luxury and pleasure. And when they were driven to the land of a stranger, they were served in their own kind; the Babylonians would

have temple-music: Ps. cxxxvii. 3, `Now let us have one of your Hebrew songs:, nothing but a holy song would serve their profane sport. And so in all such like cases, when we are weary of God in our houses and families, our houses are weary of us. David's house was out of order, and then he was forced to fly from it, 2 Sam. xv. Oh! then, when you walk in the midst of your comforts, your stately dwellings and houses of pomp and pleasure, be not of Nebuchadnezzar's spirit, when he walked in the palace of Babylon, and said, Dan. iv. 30, `Is not this great Babel, which I have built?,--pride grew upon him by the sight of his comforts; not of the spirit of those Jews who, when they dwelt within ceiled houses, cried, `The time to build the Lord's house is not come, Hag. i. 1,2. They were well, and at ease, and therefore neglected God;--but of David's spirit, who, when he went into his stately palace, serious thoughts and purposes of honouring God arose within his spirit: 2 Sam. vii. 2, `Shall I dwell in a house of cedar, and the ark of God dwell within curtains?, Observe the different workings of their spirits. Nebuchadnezzar, walking in his palace, groweth proud: `Is not this great Babel, which I have built?, The Jews, in their ceiled houses, grow careless: `The time to build the Lord's house is not come., David, in his curious house of cedar, groweth religious: What have I done for the ark of God, who hath done so much for me? Well, then, honour God in your houses, lest you become the burdens of them, and they spue you out. The twelve tribes were scattered.

2. The infallibility of his truth; they were punished `as their congregation had heard;, as the prophet speaketh, Hosea vii. 11, 12. In judicial dispensations, it is good to observe not only God's justice, but God's truth. No calamity befell Israel but what was in the letter foretold in the books of Moses; a man might have written their history out of the threatenings of the law. See Lev. xxvi. 33: `If ye walk

contrary unto me, I will scatter you among the heathens, and will draw a sword after you., The like is threatened in Deut. xxviii. 64: `And the Lord shall scatter you from one end of the earth unto another among all the people., And you see how suitable the event was to the prophecy; and therefore I conceive James useth this expression of `the twelve tribes, when that distinction was antiquated, and the tribes much confounded, to show that they, who were once twelve flourishing tribes, were now, by the accomplishment of that prophecy, sadly scattered and mingled among the nations.

3. The tenderness of his love to the believers among them; he hath a James for the Christians of the scattered tribes, In the severest ways of his justice he doth not forget his own, and he hath special consolations for them when they lie under the common judgment. When other Jews were banished, John, amongst the rest, was banished out of Ephesus into Patmos, a barren, miserable rock or island; but there he had those high revelations, Rev. i. 9. Well, then, wherever you are, you are near to God; he is a God at hand, and a God afar off:^ when you lose your dwelling, you do not lose your interest in Christ; and you are everywhere at home, but there where you are strangers to God.

Ver. 2. My brethren, count it all joy when you fall into divers temptations.

My brethren.--A usual compellation in the scriptures, and very frequent in this epistle, partly because of the manner of the Jews, who were wont to call all of their nation brethren, and partly because of the manner of the ancient Christians, [26] who in courtesy used to call the men and women of their society and communion brothers and sisters; partly out of apostolical kindness, and that the exhortation might be seasoned with the more love and good-will.

Count it; that is, though sense will not find it so, yet in spiritual

judgment you must so esteem it.

All joy; that is, matter of chief joy. Pasan, all is thus used in the writings of the apostles, as in 1 Tim. i. 15, pases apodoches axios, `worthy of all acceptation, that is, of chief acceptation.

When ye fall, hotan peripesete.--The word signifies such troubles as come upon us unawares, as sudden things do most discompose the mind. But however, says the apostle, `when ye fall, and are suddenly circumvented, yet you must look upon it as a trial and matter of great joy; for though it seemeth a chance to us, yet it falleth under the ordination of God.

Divers.--The Jewish nation was infamous, and generally hated, especially the Christian Jews, who, besides the scorn of the heathen, were exercised with sundry injuries, rapines, and spoils from their own brethren, and people of their own nation, as appeareth by the Epistle of Peter, who wrote to the same persons that our apostle doth; and also speaketh of `divers or manifold temptations, 1 Peter i. 6. And again by the Epistle to the Hebrews, written also to these dispersed tribes: see Heb. x. 34, `Ye took joyfully the spoiling of your goods, that is, by the fury of the multitude and base people, against whom the Christians could have no right.

Temptations.--So he calleth afflictions, which to believers are of that use and habitude.

The observations are:--

Obs. 1. My brethren.--Christians are linked to one another in the bond of brotherhood. It was an ancient use, as I showed before, for Christians of the same communion to call one another brothers and sisters, which gave occasion of scorn to the heathen then. Quod fratres nos vocamus, infamant, saith Tertullian; and it is still made matter of reproach: what scoff more usual than that of holy brethren? If we will

not keep up the title, yet the affection which becomes the relation should not cease. The term hinteth duty to all sorts of Christians; meekness to those that excel in gifts or office, that they may be not stately and disdainful to the meanest in the body of Christ--it is Christ's own argument, `Ye are brethren, Mat. xxiii. 8: and it also suggesteth love, and mutual amity. Who should love more than those that are united in the same head and hope? Eodem sanguine Christi glutinati, as Augustine said of himself and his friend Alipius; that is, cemented with the same blood of Christ. We are all travelling homeward, and expect to meet in the same heaven: it would be sad that brethren should `fall out by the way, Gen. xlv. 24. It was once said, Aspice, ut se mutuo diligunt Christiani!--See how the Christians love one another! (Tertul. in Apol. cap. 39.) But alas! now we may say, See how they hate one another!

Obs. 2. From that count it, miseries are sweet or bitter according as we will reckon of them. Seneca said, Levis est dolor si nihil opinio adjecerit--our grief lieth in our own opinion and apprehension of miseries. Spiritual things are worthy in themselves, other things depend upon our opinion and valuation of them. Well, then, it standeth us much upon to make a right judgment; therein lieth our misery or comfort; things are according as you will count them. That your judgments may be rectified in point of afflictions, take these rules.

1. Do not judge by sense: Heb. xii. 11, `No affliction for the present seemeth joyous, but grievous, &c. Theophylact observeth, [27] that in this passage two words are emphatical, pros to paron and dokei, for the present and seemeth; for the present noteth the feeling and experience of sense, and seemeth the apprehension and dictate of it: sense can feel no joy in it, and sense will suggest nothing but bitterness and sorrow; but we are not to go by that count and reckoning. A Christian

liveth above the world, because he doth not judge according to the world. Paul's scorn of all sublunary accidents arose from his spiritual judgment concerning them: Rom. viii. 18, `I reckon that the sufferings of this present world are not worthy to be compared with the joys that shall be revealed in us., Sense, that is altogether for present things, would judge quite otherwise; but saith the apostle, `I reckon, i.e., reason by another manner of rule and account: so Heb. xi. 26, it is said, that `Moses esteemed the reproach of Christ better than the treasures of Egypt:, his choice, you see, was founded in his judgment and esteem.

2. Judge by a supernatural light. Christ's eye-salve must clear your sight, or else you cannot make a right judgment: there is no proper and fit apprehension of things till you get within the veil, and see by the light of a sanctuary lamp: 1 Cor. ii. 11, `The things of God knoweth no man, but by the Spirit of God., He had said before, ver. 9, `Eye hath not seen, ear hath not heard, &c.; i.e., natural senses do not perceive the worth and price of spiritual privileges; for I suppose the apostle speaketh not there of the incapacity of our understandings to conceive of heavenly joys, but of the unsuitableness of spiritual objects to carnal senses. A man that hath no other light but reason and nature, cannot judge of those things; God's riddles are only open to those that plough with God's heifer: and it is by God's Spirit that we come to discern and esteem the things that are of God; which is the main drift of the apostle in that chapter. So David, Ps. xxxvi. 9, `In thy light we shall see light;, that is, by his Spirit we come to discern the brightness of glory or grace, and the nothingness of the world.

3. Judge by supernatural grounds. Many times common grounds may help us to discern the lightness of our grief, yea, carnal grounds; your counting must be an holy counting. Those in the prophet said, `The

bricks are fallen, but we will build with hewn stones, Isa. ix. 10. It is a misery, but we know how to remedy it; so many despise their troubles: we can repair and make up this loss again, or know how to deal well enough with this misery. All this is not `a right judgment, but `vain thoughts;, so the prophet calleth their carnal debates and reasonings: Jer. iv. 14, `How long shall vain thoughts lodge within thee?, that is, carnal shifts and contrivances, by which they despised the judgment, rather than improved it. True judging and counting always followeth some spiritual discourse and reasoning, and is the result of some principle of faith or patience; as thus, it is a misery, but God will turn it to our good. God's corrections are sharp, but we have strong corruptions to be mortified; we are called to great trials, but we may reckon upon great hopes, &c.

Obs. 3. From that all joy; afflictions to God's people do not only minister occasion of patience, but great joy. The world hath no reason to think religion a black and gloomy way: as the apostle saith, `The weakness of Christ is stronger than the strength of men, 1 Cor. i. 25; so grace's worst is better than the world's best; `all joy, when in divers trials! A Christian is a bird that can sing in winter as well as in spring; he can live in the fire like Moses's bush; burn, and not be consumed; nay, leap in the fire. The counsel of the text is not a paradox, fitted only for notion and discourse, or some strain and reach of fancy; but an observation, built upon a common and known experience: this is the fashion and manner of believers, to rejoice in their trials. Thus Heb. x. 34, `Ye took the spoiling of your goods joy fully;, in the midst of rifling and plundering, and the incivilities of rude and violent men, they were joyful and cheerful. The apostle goeth one step higher: 2 Cor. vii. 4, `I am exceeding joyful in all our tribulation, Mark that huperperisseuomai te chara, I superabound or

overflow in joy. Certainly a dejected spirit liveth much beneath the height of Christian privileges and principles. Paul in his worst estate felt an exuberancy of joy: `I am exceeding joyful;, nay, you shall see in another place he went higher yet: Rom. v. 3, `We glory in tribulations, kauchometha; it noteth the highest joy--joy with a boasting and exultation; such a ravishment as cannot be compressed. Certainly a Christian is the world's wonder, and there is nothing in their lives but what men will count strange; their whole course is a riddle, which the multitude understandeth not, 2 Cor. vi. 10: `As sorrowful, yet always rejoicing;, it is Paul's riddle, and may be every Christian's motto and symbol.

Object. 1. But you will say, Doth not the scripture allow us a sense of our condition? How can we rejoice in that which is evil? Christ's soul was `heavy unto death.,

Solut. I answer--1. Not barely in the evil of them; that is so far from being a fruit of grace, that it is against nature: there is a natural abhorrency of that which is painful, as we see in Christ himself: John xii. 27, `My soul is troubled; what shall I say? Father, save me from this hour, &c. As a private person, Christ would manifest the same affections that are in us, though as mediator, he freely chose death and sufferings; the mere evil is grievous. Besides, in the sufferings of Christ there was a concurrence of our guilt taken into his own person and of God's wrath; and it is a known rule, Coelestis ira quos premit miseros facit, humana nullos. No adversary but God can make us miserable; and it is his wrath that putteth a vinegar and gall into our sufferings, not man's.

2. Their joy is from the happy effects, or consequents, or comforts, occasioned by their sufferings. I will name some.

[1.] The honour done to us; that we are singled out to bear witness to

the truths of Christ: `To you it is given to suffer, Phil. i. 29. It is a gift and an act of free-grace: to be called to such special service is an act of God's special favour, and so far from being a matter of discouragement, that it is a ground of thanksgiving: 1 Peter iv. 16, `If any man surfer as a Christian, let him glorify God in this behalf:, not accuse God by murmuring thoughts, but glorify him. This consideration had an influence upon the primitive saints and martyrs. It is said, Acts v. 41, that `they went away rejoicing that they were counted worthy to suffer for Christ: `in the original, hoti katexiothesan atimasthenai, that they were honoured to be dishonoured for Christ. It is a great dignity and honour put upon us to be drawn out before angels and men as champions for God and his truth; and this will warrant our joy. So Christ himself: Mat. v. 12, `When men say all manner of evil against you falsely, and for my name's sake, rejoice and be exceeding glad, Luke hath it, `Rejoice, and leap for joy, Luke vi. 23; which noteth such exsiliency of affection as is stirred up by some sudden and great comfort.

[2.] The benefit the church receiveth. Resolute defences gain upon the world. The church is like an oak, which liveth by its own wounds, and the more limbs are cut off, the more new sprouts. [28] Tertullian saith, The heathen's cruelty was the great bait and motive by which men were drawn into the Christian religion; [29] and Austin [30] reckoneth up all the methods of destruction by which the heathen sought to suppress the growth of Christianity, but still it grew the more; they were bound, butchered, racked, stoned, burned, but still they were multiplied. The church was at first founded in blood, and it thriveth best when it is moistened with blood; founded in the blood of Christ, and moistened or watered, as it were, with the blood of the martyrs. Well, then, they may rejoice in this, that religion is more propagated,

and that their own death and sufferings do any way contribute to the life and nourishing of the church.

[3.] Their own private and particular comforts. God hath consolations proper for martyrs, and his children under trials. [31] Let me name a few. Sometimes it is a greater presence of the word: 1 Thes. i. 6, `Ye received the word with much affliction, and joy in the Holy Ghost., Great affliction! but the gospel will counterpoise all. Usually it is a clear evidence and sight of their gracious estate. The sun shineth many times when it raineth; and they have sweet glimpses of God's favour when their outward condition is most gloomy and sad: `When men revile you, and persecute you, rejoice, for yours is the kingdom of heaven, Mat. v. 10. God cleareth up their right and interest--yours. So also distinct hopes and thoughts of glory. Martyrs, in the act of suffering and troubles, have not only a sight of their interest, but a sight of the glory of their interest. There are some thoughts stirred up in them which come near to an ecstasy, a happy pre-union of their souls and their blessedness, and such a fore-enjoyment of heaven as giveth them a kind of dedolency in the midst of their trials and sufferings. Their minds are so wholly swallowed up with the things that are not seen, that they have little thought or sense of the things that are seen; as the apostle seemeth to intimate, 2 Cor. iv. 18. Again, they rejoice because of their speedy and swifter passage into glory. The enemies do them a courtesy to rid them out of a troublesome world. This made the ancient Christians to rejoice more when they were condemned than absolved; [32] to kiss the stake, and thank the executioner, because of their earnest desires to be with Christ. So Justin Martyr (Apol. 1, adversus Gentes), Gratias agimus quod a molestis dominis liberemur--we thank you for delivering us from hard taskmasters, that we may more sweetly enjoy the bosom of Jesus Christ.

Object. 2. But some will say, My sufferings are not akin to martyrdom; they come not from the hand of men, but providence, and are for my own sins, not for Christ.

Solut. I answer--It is true there is a difference between afflictions from the hand of God, and persecutions from the violence of men. God's hand is just, and guilt will make the soul less cheerful; but remember the apostle's word is divers trials; and sickness, death of friends, and such things as come from an immediate providence, are but trials to the children of God. In these afflictions there is required not only mourning and humbling, but a holy courage and confidence: Job v. 22, `At destruction and famine shalt thou laugh., There is a holy greatness of mind, and a joy that becometh the saddest providences. Faith should be above all that befalleth us; it is its proper work to make a believer triumph over every temporary accident. In ordinary crosses there are many reasons of laughing and joy; as the fellow-feeling of Christ; if you do not suffer for Christ, Christ suffereth in you, and with you. He is afflicted and touched with a sense of your afflictions. It is an error in believers to think that Christ is altogether unconcerned in their sorrows, unless they be endured for his name's sake, and that the comforts of the gospel are only applicable to martyrdom. Again, another ground of joy in ordinary crosses is, because in them we may have much experience of grace, of the love of God, and our own sincerity and patience; and that is ground of rejoicing: Rom. v. 3, `We rejoice in tribulation, knowing that tribulation worketh patience, and patience experience., The rule holdeth good in all kinds of tribulations or sufferings; they occasion sweet discoveries of God, and so are matter of joy. See also 2 Cor. xii. 9, 10, `I glory in infirmities, and `take pleasure in infirmities, that the power of Christ may rest upon me., They are happy occasions to discover more of

God to us, to give us a greater sense and feeling of the power of grace; and so we may take pleasure m them. Lastly, all evils are alike to faith; and it would as much misbecome a Christian hope to be dejected with losses, as with violence or persecution. You should walk so that the world may know you can live above every condition, and that all evils are much beneath your hopes. Well, then, from all that hath been said we see that we should with the same cheerfulness suffer the will of Christ as we should suffer for the name of Christ.

Obs. 4. From that, when ye fall, observe that evils are the better borne when they are undeserved and involuntary; that is, when we fall into them, rather than draw them upon ourselves. It was Tertullian's error to say that afflictions were to be sought and desired. The creature never knoweth when it is well; sometimes we question God's love, because we have no afflictions, and anon, because we have no thing but afflictions. In all these things we must refer ourselves to God's pleasure, not desire troubles, but bear them when he layeth them on us. Christ hath taught us to pray, `Lead us not into temptation;, it is but a fond presumption to cast ourselves upon it. Philastrius speaketh of some that would compel men to kill them out of an affectation of martyrdom; and so doth Theodoret. [33] This was a mad ambition, not a true zeal; and no less fond are they that seek out crosses and troubles in the world, rather than wait for them, or by their own violences and miscarriages draw just hatred upon themselves. Peter's rule is: `Let none of you suffer as an evil-doer, 1 Peter iv. 15. We lose the comfort of our sufferings when there is guilt in them.

Obs. 5. From that divers, God hath several ways wherewith to exercise his people. Divers miseries come one in the neck of another, as the lunatic in the gospel `fell sometimes in the water, sometimes in the fire;, so God changeth the dispensation, sometimes in this trouble,

sometimes in that. Paul gives a catalogue of his dangers and sufferings: 2 Cor. xi. 24-28, `In perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the wilderness, in perils in the city, in perils in the sea, in perils among false brethren., Crosses seldom come single. When God beginneth once to try, he useth divers ways of trial; and indeed there is great reason. Divers diseases must have divers remedies. Pride, envy, coveteousness, worldliness, wantonness, ambition, are not all cured by the same physic. Such an affliction pricks the bladder of pride, another checks our desires, that are apt to run out in the way of the world, &c. Do not murmur, then, if miseries come upon you, like waves, in a continual succession. Job's messengers came thick and close one after another, to tell of oxen, and house, and camels, and sons, and daughters, and all destroyed, Job i.; messenger upon messenger, and still with a sadder story. We have `divers lusts, Titus iii. 3, and, therefore, have need of `divers trials., In the 6th of the Revelations one horse cometh after another--the white, the pale, the black, the red. When the sluice is once opened, several judgments succeed in order. In the 4th of Amos, the prophet speaks of blasting, and mildew, and cleanness of teeth, pestilence, and war; all these judgments one after another. So Christ threatens Jerusalem with `wars and rumours of wars;, and addeth: `There shall be famine, and pestilences, and earthquakes in divers places, Mat. xxiv. 7. Oh! then, `Stand in awe, and sin not, Ps. iv. When the first brunt is over, you cannot say, `the bitterness of death is past;, other judgments will have their course and turn. And learn, too, from hence, that God hath several methods of trial--confiscation, banishment, poverty, infamy, reproach; some trials search us more than others. We must leave it to his wisdom to make choice. Will-suffering is as bad as will-worship.

Obs. 6. From that word temptations, observe, that the afflictions of God's people are but trials. He calleth them not afflictions or persecutions, but `temptations, from the end for which God sendeth them. The same word is elsewhere used: 2 Peter ii. 9, `God knoweth how to deliver the godly out of temptation., Now affliction is called temptation, not in the vulgar sense, as temptation is put for an occasion or inducement to sin, but in its proper and native signification, as it is taken for trial and experience; and so we have it positively asserted that this is the end of God: Deut. viii. 16, `He fed thee with manna in the wilderness, to humble thee and prove thee, and do thee good at the latter end., The afflictions of the saints are not judgments, but corrections or trials--God's discipline to mortify sin, or his means to discover grace; to prove our faith, love, patience, sincerity, constancy, &c. Well, then, behave thyself as one under trial. Let nothing be discovered in thee but what is good and gracious. Men will do their best at their trial; oh! watch over yourselves with the more care that no impatience, vanity, murmuring, or worldliness of spirit may appear in you.

Ver. 3. Knowing this, that the trial of your faith worketh patience.

Here is the first argument to press them to joy in afflictions, taken partly from the nature, partly from the effect of them. The nature of them--they are a `trial of faith;, the effect or fruit of them--they beget or `work patience., Let us a little examine the words.

Knowing.--It either implieth that they ought to know, as Paul saith elsewhere: 1 Thes. iv. 13, `I would not have you ignorant, brethren, concerning them that are asleep in the Lord, &c. So some suppose James speaketh as exhorting: Knowing, that is, I would have you know; or else it is a report; knowing, that is, ye do know, being taught by the Spirit and experience; or rather, lastly, it is a direction, in which

the apostle acquainteth them with the way how the Spirit settleth a joy in the hearts of persecuted Christians, by a lively knowledge, or spiritual discourse, by acting their thoughts upon the nature and quality of their troubles; and so knowing is distinctly considering.

That the trial of your faith.--Here is a new word used for afflictions; before it was peirasmois, temptations, which is more general. Here it is dokimion, trial, which noteth such a trial as tendeth to approbation. But here ariseth a doubt, because of the seeming contradiction between Paul and James. Paul saith, Rom. v. 4, that patience worketh dokime`n, trial or experience; and James seemeth to invert the order, saying, that dokimion, `trial or experience worketh patience., But I answer--(1.) There is a difference between the words: there it is dokime`; here, dokimion; and so fitly rendered there experience--here, trial. (2.) There Paul speaketh of the effect of suffering, experience of God's help, and the comforts of his Spirit, which work patience; here, of the suffering itself, which, from its use and ordination to believers, he calleth trial, because by it our faith and other graces are approved and tried.

Of your faith; that is, either of your constancy in the profession of the faith, or else of faith the grace, which is the chief tiling exercised and approved in affliction.

Worketh patience.--The original word is katergazetai, perfecteth patience. But this is a new paradox--how affliction or trial, which is the cause of all murmuring or impatience, should work patience!

I answer--(1.) Some expound the proposition of a natural patience, which, indeed, is caused by the mere affliction; when we are used to them, they are the less grievous. Passions being blunted by continual exercise, grief becometh a delight. But I suppose this is not in the aim of the apostle; this is a stupidity, not a patience. (2.) Then, I

suppose the meaning is, that our trials minister matter and occasion for patience. (3.) God's blessing must not be excluded. The work of the efficient is often given to the material cause, and trial is said to do that which God doth. By trial he sanctifieth afflictions to us, and then they are a means to beget patience. (4.) We must not forget the distinction between punishment and trial. The fruit of punishment is despair and murmuring, but of trial, patience and sweet submission. To the wicked every condition is a snare. They are corrupted by prosperity, and dejected by adversity; [34] but to the godly every estate is a blessing. Their prosperity worketh thanksgiving, their adversity patience. Pharaoh and Joram grew the more mad for their afflictions, but the people of God the more patient. The same fire that purgeth the corn bruiseth the stalk or reed, and in that fire in which the chaff is burnt gold sparkleth. [35] So true is that of the psalmist: Ps. xi. 5, `The Lord trieth the righteous; but the wicked, and him that loveth violence, his soul hateth., Well, then, the sum of all is, that afflictions serve to examine and prove our faith, and, by the blessing of God, to bring forth the fruit of patience, as the quiet fruit of righteousness is ascribed to the rod, Heb. xii. 11, which is indeed the proper work of the Spirit. He saith, `The chastening yieldeth the peaceable fruit of righteousness to them that are exercised thereby;, as our apostle saith, `The trial worketh patience., The notes are these:--

Obs. 1. From that knowing, ignorance is the cause of sorrow. When we do not rightly discern of evils, we grieve for them. Our strength, as men, lieth in reason; as Christians, in spiritual discourse. Paul was instructed, Phil. iv. 11, and that made him walk with such an equal mind in unequal conditions. Solomon saith, Prov. xxiv. 5, `A wise man is strong, yea, a man of knowledge increaseth strength;, and he saith

afterwards, ver. 10, `If thou faintest in affliction, thy strength is but small;, that is, thou hast but little prudence or knowledge. There lieth the weakness of our spirits. Children are scared with every trifle. Did we know what God is, and whereto his dealings tend, we should not faint. Well, then, labour for a right discerning. To help you, consider:--(1.) General knowledge will not serve the turn. The heathens had to gnoston, excellent notions concerning God in the general, Rom i. 19; but they were `vain in their imaginations, ver. 21--en tois dialogi'smois, in their practical inferences, when they were to bring down their knowledge to particular cases and experiences. They had a great deal of knowledge in general truths, but no prudence to apply them to particular exigences and cases. Many can discourse well in the general; as Seneca, when he had the rich gardens, could persuade to patience, but fainted when himself came to suffer. [36] So Eliphaz chargeth it upon Job, that he was able to instruct and strengthen others, `But now it is come upon thee, and thou faintest; it toucheth thee, and thou art troubled, Job iv. 45. Therefore it must not only be a knowledge, but a prudence to make application of general truths, that in particular cases we may not be disturbed and discomposed. (2.) Our knowledge must be drawn out in actual thoughts and spiritual discourse. This bringeth in seasonable succour and relief to the soul, and therein lieth our strength. Observe it, and you shall always find that the Spirit worketh by seasonable thoughts. Christ had taught the apostles a great many comforts, and then he promiseth, John xiv. 26, `The Comforter shall come; kai` anamne'sei, and he shall bring all things to your remembrance which I shall say to you., That is the proper office of the Comforter, to come in with powerful and seasonable thoughts to the relief of the soul. The apostle ascribeth their fainting to `forgetting the consolation, Heb. xii. 5. Nay, observe it

generally throughout the word--our strength in duties or afflictions is made to lie in our distinct and actual thoughts. Would we mortify corruptions? It is done by a present acting of the thoughts, or by spiritual discourse; therefore the apostle saith, Rom. vi. 6, `Knowing this, that our old man is crucified with him;, so would we bear afflictions cheerfully. See Heb. x. 34, `Ye took it joyfully, knowing that you have a better and more enduring substance;, and Rom. v. 3, `Knowing that tribulation worketh experience., And so in many other places of scripture we find that the Spirit helpeth us by awakening and stirring up proper thoughts and discourses in the mind. (3.) Those thoughts which usually beget patience are such as these:--(1st.) That evils do not come by chance, or the mere fury of instruments, but from God. So holy Job: `The arrows of the Almighty are with in me, Job vi. 4. Mark, `the arrows of the Almighty, though Satan had a great hand in them, as you may see, Job ii. 7--God's arrows, though shot out of Satan's bow. And then, (2d.) That where we see anything of God, we owe nothing but reverence and submission; for he is too strong to be resisted, too just to be questioned, and too good to be suspected. But more of this in the fifth chapter.

Obs. 2. From that dokimion, the trial, the use and ordination of persecution to the people of God is trial. God maketh use of the worst instruments, as fine gold is cast into the fire, the most devouring element. Innocency is best tried by iniquity. [37] But why doth God try us? Not for his own sake, for he is omniscient; but either--(1.) For our sakes, that we may know ourselves. In trials we discern the sincerity of grace, and the weakness and liveliness of it; and so are less strangers to our own hearts. Sincerity is discovered. A gilded potsherd may shine till it cometh to scouring. In trying times God heateth the furnace so hot, that dross is quite wasted; every interest

is crossed, and then hirelings become changelings. Therefore, that we may know our sincerity, God useth severe ways of trial. Sometimes we discover our own weakness, Mat. xiii.; we find that faith weak in danger which we thought to be strong out of danger; as the blade in the stony ground was green, and made a fair show till the height of sum mer. Peter thought his faith impregnable, till the sad trial in the high priest's hall, Mat. xxvi. 69. In pinching weather weak persons feel the aches and bruises of their joints. Sometimes we discern the liveliness of grace. Stars shine in the night that lie hid in the day. It is said, Rev. xiii. 10, `Here is the patience and faith of the saints;, that is, the time when these graces are exercised, and discovered in their height and glory. Spices are most fragrant when burnt and bruised, so have saving graces their chiefest fragrancy in hard times. The pillar that conducted the Israelites appeared as a cloud by day, but as a fire by night. The excellency of faith is beclouded till it be put upon a thorough trial. Thus for ourselves, that we may know either the sincerity, or the weakness, or the liveliness of the grace that is wrought in us. (2.) Or for the world's sake. And so, (1st.) for the present to convince them by our constancy, that they may be confirmed in the faith, if weak and staggering, or converted, if altogether uncalled. It was a notable saying of Luther, Ecclesia totum mundum convertit sanguine et oratione--the church converteth the whole world by blood and prayer. We are proved, and religion is proved, when we are called to sufferings. Paul's bonds made for the furtherance of the gospel: Phil. i. 12, 13, `Many of the brethren waxed confident in my bonds, and are much more bold to speak the word without fear., In prosperous times religion is usually stained with the scandals of those that profess it; and then God bringeth on great trials to honour and clear the renown of it again to the world,

and usually these prevail. Justin Martyr was converted by the constancy of the Christians (Niceph. lib. iii. cap. 26). Nay, he himself confesseth it. [38] When he saw the Christians so willingly choose death, he reasoned thus within himself: Surely these men must be honest, and there is somewhat eminent in their principles. So I remember the author of the Council of Trent saith concerning Anne de Burg, a senator of Paris, who was burnt for Protestantism, that the death and constancy of a man so conspicuous did make many curious to know what religion that was for which he had courageously endured punishment, and so the number was much increased. [39] (2d.) We are tried with a respect to the day of judgment: 1 Peter i. 7, `That the trial of your faith may be found to praise and honour in the day of Christ's appearing., God will justify faith before all the world, and the crown of patience is set upon a believer's head in that solemn day of Christ. You see the reasons why God trieth.

Use. Well, then, it teacheth us to bear afflictions with constancy and patience; God trieth us by these things. For your comfort consider four things:--(1.) God's aim in your afflictions is not destruction, but trial; as gold is put into the furnace to be fined, not consumed. Wicked men's misery is `an evil, and an only evil, Ezek. vii. 5. In their cup there is no mixture, and their plagues are not to fan, but destroy. But to godly men, miseries have another property and habitude: Dan. xi. 35, `They shall fall to try, and to purge, and to make white;, that is, in times of many persecutions, as was that of Antiochus, the figure of Antichrist. (2.) The time of trial is appointed: Dan. xi. 35, `They shall fall to try, and to purge, and to make white, even to the time of the end, because it is yet for a time appointed., You are not in the furnace by chance, or at the will of your enemies; the time is appointed, set by God. (3.) God sitteth by the furnace prying and

looking after his metal: Mal. iii. 3, `He shall sit as a refiner and purifier of silver., It notes his constant and assiduous care, that the fire be not too hot, that nothing be spilt and lost. It is a notable expression that of Isa. xlviii. 9, 10: `For my praise will I refrain; I have refined thee, but not as silver;, that is, not so thoroughly. Silver or gold is kept in the fire till the dross be wholly wrought out of it: if we should be fined as silver, when should we come out of the furnace? Therefore God saith he will `choose us in the furnace, though much dross still remain. (4.) Consider, this trial is not only to approve, but to improve; we are tried as gold, refined when tried: so 1 Peter i. 7, `That the trial of your faith, being much more precious than gold that perisheth;, or more clearly in Job xxiii. 10, `When he hath tried me, I shall come forth as gold: `the drossy and scorious part or matter is severed, and the corruptions that cleave close to us are purged and eaten out.

Obs. 3. From that, your faith. The chief grace which is tried in persecution is faith: so in 1 Peter i. 7, `That the trial of your faith, being more precious, &c. Of all graces Satan hath a spite at faith, and of all graces God delighteth that the perfection of it should be discovered. Faith is tried, partly because it is the radical grace that keepeth in the life of a Christian: Hab. ii. 4, `The just shall live by faith: `we work by love, but live by faith; partly because this is the grace most exercised, sometimes in keeping the soul from using ill means, and unlawful courses: Isa. xxviii. 16, `He that believeth doth not make haste;, that is, to help himself before God will. It is believing that maketh the soul stand to its proof and trial: Heb. xi. 35, `By faith those that were tortured would not accept deliverance;, that is, which was offered to them upon ill terms, of refusing God and his service. Sometimes it is exercised in bringing the

soul to live upon gospel-comforts in the absence of want of worldly, and to make a Christian to fetch water out of the rock when there is none in the fountain. Many occasions there are to exercise faith, partly because it is the grace most oppugned and assaulted; all other graces march under the conduct of faith: and therefore Satan's cunning^is to fight, not against small or great, but to make the brunt and weight of his opposition to fall upon this grace: nay, God himself seemeth an enemy, and it is faith's work to believe him near, when to sense he is gone and withdrawn. Well, then:--

Use 1. You that have faith, or pretend to it, must look for trials. Graces are not crowned till they are exercised; never any yet went to heaven without combats and conflicts. Faith must be tried before it be `found to praise and honour., It is very notable, that wherever God bestoweth the assurance of his favour, there presently followeth some trial: Heb. x. 32, `After ye were illuminated, ye endured a great fight of afflictions., Some are cast upon troubles for religion soon after their first conversion, like these, as soon as illuminated. When Christ himself had received a testimony from heaven, presently Satan tempteth him: `This is my beloved Son;, and presently he cometh with an, `If thou be the Son of God,--Mat. iii. 17, with Mat. iv. 1, 3: after solemn assurance he would fain make you question your adoption. So see Gen. xxii. 1: `It came to pass that after these things God did tempt Abraham., What things were those? Solemn intercourses between him and God, and express assurance from heaven that the Lord would be his God, and the God of his seed. When the castle is victualled, then look for a siege.

Use 2. You that are under trials, look to your faith. Christ knew what was most likely to be assailed, and therefore telleth Peter, Luke xxii. 32, `I have prayed for thee, that thy faith fail not., When faith

faileth, we faint; therefore we should make it our chief work to maintain faith. Chiefly look after two things:--(1.) Hold fast your assurance in the midst of the saddest trials: in the furnace call God Father: Zech. xiii. 21, `I will bring them through the fire, and they shall be refined as silver and gold is tried: and they shall say, The Lord is my God., Let not any hard dealing make you mistake your Father's affection. One special point of faith, under the cross, is the faith of our adoption: Heb. xii. 5, `The exhortation speaketh to you as children; my son, despise not the chastening of the Lord., It is the apostle's own note that the afflicted are styled by the name of sons. Christ had a bitter cup, but saith lie, My Father hath put it into my hands: John xviii. 11, `The cup which my Father hath given me, shall I not drink of it?, It is a bitter cup, but he is still my Father. (2.) The next work of faith is, to keep your hopes fresh and lively: believers always counter-balance the temptation with their hopes. There is no grief or loss so great, but faith knoweth how to despise it in the hope of the reward: therefore the apostle describeth faith to be, Heb. xi. 1, hupostasis ton elpizomenon, `the substance of things hoped for;, because it giveth a reality and present being to things absent and to come, opposing hope to the temptation, and making the thing hoped for as really to exist in the heart of the believer as if it were already enjoyed. Well, then, let faith put your hopes in one balance, when the devil hath put the world, with the terrors and profits of it, in the other; and say, as Paul, logi'zomai, `I reckon, or compute, that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us., Rom. viii. 18. All this is nothing to our hopes: what is this to glory to come?

Obs. 4. From that katergazetai, worketh or perfecteth, many trials cause patience, that is, by the blessing of God upon them. Habits are

strengthened by frequent acts; the more you act grace, the stronger; and often trial puts us upon frequent exercise: the apostle saith, chastening `yieldeth the quiet fruit of righteousness, tois gegumnasmenois, to them that are exercised thereby, Heb. xii. 11. The fruit of patience is not found after one affliction or two, but after we are exercised and acquainted with them: the yoke after a while beginneth to be well settled, and by much bearing, we learn to bear with quietness, for use perfecteth; as we see those parts of the body are most solid that are most in action, [40] and trees often shaken are deeply rooted. Well, then: (1.) It showeth how careful you should be to exercise yourselves under every cross; by that means you come to get habits of grace and patience: neglect causeth decay, and God withdraweth his hand from such as are idle: in spirituals, as well as temporals, `diligence maketh rich, Prov. x. 4. (2.) It showeth that if we murmur or miscarry in any providence, the fault is in our own hearts, not in our condition. Many blame providence, and say they cannot do otherwise, their troubles are so great and sharp. Oh! consider, trials, yea, many trials, where sanctified, work patience: that which you think would cause you to murmur, is a means to make you patient. The evil is in the unmortifiedness of your affections, not in the misery of your condition. By the apostle's rule, the greater the trial the greater the patience, for the trial worketh patience. There is no condition in the world but giveth occasion for the exercise of grace.

Obs. 5. From that patience, the apostle comforteth them with this argument, that they should gain patience; as if that would make amends for all the smart of their sufferings. The note is, that it is an excellent exchange to part with outward Comforts for inward graces. Fiery trials are nothing if you gain patience. Sickness, with patience,

is better than health; loss, with patience, is better than gain. If earthly affections were more mortified, we should value inward enjoyments and experiences of God more than we do. Paul saith, 2 Cor. xii. 9, `I will glory in my infirmities, that the power of Christ may rest upon me: `misery and calamities should be welcome, because they gave him further experiences of Christ. Certainly, nothing maketh afflictions burthensome to us but our own carnal affections.

Obs. 6. From the same, we may observe more particularly, that patience is a grace of an excellent use and value. We cannot be Christians without it; we cannot be men without it: not Christians, for it is not only the ornament, but the conservatory of other graces. How else should we persist in well-doing when we meet with grievous crosses? Therefore the apostle Peter biddeth us, 2 Peter i. 5, 6, to `add to faith, virtue; to virtue, knowledge; to knowledge, temperance; to temperance, patience., Where are all the requisites of true godliness? It is grounded in faith, directed by knowledge; defended, on the right hand, by temperance against the allurements of the world; on the left, by patience against the hardships of the world. You see we cannot be Christians without it; so, also, not men. Christ saith, `In patience possess your souls, Luke xxi. 19. A man is a man, and doth enjoy himself and his life by patience: otherwise we shall but create needless troubles and disquiets to ourselves, and so be, as it were, dispossessed of our own lives and souls that is, lose the comfort and the quiet of them.

Ver. 4. But let patience have her perfect work, that you may be perfect and entire, wanting in nothing.

Here he cometh to show what patience is right, by way of exhortation, pressing them to perseverance, integrity, and all possible perfection.

I will open what is difficult in the verse.

Ergon teleion, her perfect work. For the opening of this, know that in the apostle's time there were divers that with a great deal of zeal bore out the first brunt, but being tired, either with the diversity or the length of evils, they yielded and fainted; therefore he wisheth them to tarry till patience were thoroughly exercised, and its perfection discovered. The highest acts of graces are called the perfection of them: as of Abraham's faith we say, in ordinary speech, there was a perfect faith; so when patience is thoroughly tried by sundry and long afflictions, we say there is a perfect patience. So that the perfect work of patience is a resolute perseverance, notwithstanding the length, the sharpness, and the continual succession of sundry afflictions. One trial discovered patience in Job; but when evil came upon evil, and he bore all with a meek and quiet spirit, that discovered patience perfect, or sufficiently exercised. It followeth:-- That you may be perfect and entire, wanting in nothing. The apostle's intent is not to assert a possibility of perfection in Christians: `We all fail in many things, James iii. 2. And all that we have here is but in part: 1 Cor. xiii. 9, 10, `We know in part, and we prophesy in part; but when that which is perfect is come, then that which is in part shall be done away., Here grace must needs be imperfect, because the means are imperfect. But his meaning is either that we should be sincere, as sincerity is called perfection in scripture: Gen. xvii. 1, `Walk before me, and be thou perfect;, so it is in the original and marginal reading, what in our translation is, `be thou upright;, or else it is meant of the perfection of duration and perseverance; or rather, lastly, that perfection is intended which is called the perfection of parts,--that we might be so perfect, or entire, that no necessary grace might be lacking--that, having other gifts, they might also have the gift of patience, and the whole image of Christ might be

completed in them--that nothing might be wanting which is necessary to make up a Christian. Some, indeed, make this a legal sentence, as implying what God may in justice require, and to what we should in conscience aim to wit, exact perfection, both in parts and degrees. It is true this is beyond our power; but because we have lost our power, there is no reason God should lose his right. It is a saying of Austin, [41] O homo, in praeceptione cognosce quid debeas habere, et in correptione cognosce tuo te vitio non habere. Such precepts serve to show God's right, and quicken us to duty, and humble us with the sense of our own weakness. So much God might require, and so much we had power to perform, though we have lost it by our own default. This is true, but the former interpretations are more simple and genuine.

The notes are these:--

Obs. 1. The perfection of our graces is not discovered till we are put upon many and great trials. As a pilot's skill is discerned in a storm, so is a Christian's grace in many and great troubles. [42] Well, then, in all that doth befall you, say, Yet patience hath not had its perfect work. Expectation of a worse thing maketh lesser troubles more comportable; yet trust and patience is not drawn out to the height. The apostle saith, Heb. xii. 4, `Yet ye have not resisted unto blood, striving against sin., Should we faint in a lesser trial, before the perfect work cometh to be discovered? Job was in a sad condition, yet he putteth a harder case: Job xiii. 15, `If he should kill me, yet I will trust in him: `in a higher trial I should not faint or murmur.

Obs. 2. That the exercise of grace must not be interrupted till it be full and perfect--till it come to ergon teleion, a perfect work. Ordinary spirits may be a little raised for a time, but they fall by and by again: Gal. v. 7, `Ye did run well; who hindered you?, You were in a good way of faith and patience, and went happily forward; but what

turned you out of the way? Implying there was as little, or rather less, reason to be faint in the progress as to be discouraged in the beginning. Common principles may make men blaze and glare for a while, yet afterward they fall from heaven like lightning. It is true of all graces, but chiefly of the grace in the text. Patience must last to the end of the providence, as long as the affliction lasteth; not only at first, but when your evils are doubled, and the furnace is heated seven times hotter. Common stubbornness will bear the first onset, but patience holdeth out when troubles are continued and delayed. The apostle chideth the Galatians because their first heat was soon spent: Gal. iii. 3, `Are ye so foolish? having begun in the spirit, are ye made perfect in the flesh?, It is not enough to begin; our proceedings in religion must be answerable to our beginnings. [43] To falter and stagger after much forwardness, [44] showeth we are `not fit for the kingdom of God, Luke ix. 62. The beasts in the prophet always went forward (see Ezek. i. 11); and crabs, that go backward, are reckoned among unclean creatures, Lev. xi. 10. Nero's first five years are famous; and many set forth well, but are soon discouraged. Liberius, the Bishop of Home, was zealous against the Arians, and was looked upon as the Samson of the church, the most earnest maintainer of orthodoxism; suffered banishment for the truth; but alas! he after failed, and to recover his bishopric (saith Baronius [45]), sided with the Arians. Well, then, while you are in the world, go on to a more perfect discovery of patience, and follow them that, `through faith, and a continued patience, have inherited the promises, Heb. vi .12.

Obs. 3. That Christians must aim at, and press on to perfection. The apostle saith, `That ye may be perfect and entire, nothing wanting,

(1.) Christians will be coveting, and aspiring to, absolute perfection. We are led on to growth by this aim and desire: they hate sin so

perfectly, that they cannot be quiet till it be utterly abolished.

First, they go to God for justification, ne damnet, that the damning power of sin may be taken away; then for sanctification, ne regnet, that the reigning power of sin may be destroyed; then for glorification, ne sit, that the very being of it may be abolished. And as they are bent against sin with a mortal and keen hatred, so they are carried on with an earnest and importunate desire of grace. They that have true grace will not be contented with a little grace; no measures will serve their turn. `I would by any means attain to the resurrection of the dead, saith Paul, Phil. iii. 11; that is, such a state of grace as we enjoy after the resurrection. It is a metonymy of the subject for the adjunct. Free grace, you see, hath a vast desire and ambition; it aimeth at the holiness of the glorious and everlasting state; and, indeed, this is it which makes a Christian to press onward, and be so earnest in his endeavours; as Heb. vi. 1, with 4, `Let us go on to perfection;, and then ver. 4, `It is impossible for those that were once enlightened, &c., implying that men go back when they do not go on to perfection; having low aims, they go backward, and fall off. (2.) Christians must be actually perfect in all points and parts of Christianity. As they will have faith, they will have patience; as patience, love and zeal. In 1 Peter i. 15, the rule is, `Be ye holy, as I am holy, in all manner of conversation., Every point and part of life must be seasoned with grace, therefore the apostle saith, en pase anastrophe, in every creek and turning of the conversation: so 2 Cor. viii. 7, `As ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, see that ye abound in this grace also., Hypocrites are always lacking in one part or another. The Corinthians had much knowledge and utterance, and little charity; as many professors pray much, know much, hear much, but do not give much;

they do not `abound in this also., As Basil saith in his sermon ad Divites, I know many that fast, pray, sigh, pa'san te`n ada'panon eula'beian ekdianume'nous, love all cheap acts of religion, and such as cost nothing but their own pains, but are sordid and base, withholding from God and the poor, ti` ophe'los toutois tes loi'pes aretes. What profit have they in their other graces when they are not perfect? There is a link and cognation between the graces; they love to go hand in hand, to come up as in a dance, and consort, as some expound the apostle's word, epichoregesate: 2 Peter i. 5, `Add to faith, virtue., Ac. One allowed miscarriage or neglect may be fatal. Say, then, thus within yourselves--A Christian should be found in nothing wanting. Oh! but how many sad defects are there in my soul! if I were weighed in God's balance, I should be found much wanting! Oh, strive to be more entire and perfect. (3.) They aim at the perfection of duration, that, as they would be wanting in no part of duty, so in no part of their lives. Subsequent acts of apostasy make our former crown to wither; they lose what they have wrought, 2 John 8. All their spiritual labour formerly bestowed is to no purpose, and whatever we have done and suffered for the gospel, it is, in regard of God, lost and forgotten. So Ezek. xviii. 24, `When he turneth to iniquity, all the righteousness that he hath done shall not be mentioned., As under the law, if a Nazarite had defiled himself, he was to begin all anew: Num. vi. 12, `The days that were before shall be lost, because his separation was denied;, as if he had fulfilled the half part of his vow, or three parts of his vow, yet all was to be null and lost upon every pollution, and he was to begin again. So it is in point of apostasy; after, by a solemn vow and consecration, we have separated ourselves to Christ, if we do not endure to the end, all the righteousness, zeal, and patience of our former profession is forgotten.

Ver. 5. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

The apostle, having spoken of bearing afflictions with a mind above them, cometh here to prevent an objection, which might be framed thus: This is a hard saying, to keep up the spirit not only in patience, but joy; when all things are against us, who can abide it? .Duty is soon expressed, but how shall we get it practised? The apostle granteth it is hard, and it will require a great deal of spiritual skill and wisdom, which, if you want (saith he), God will furnish you, if you ask it of him; and upon this occasion digresseth into the rules and encouragements of prayer: in this verse he encourageth them by the nature and promise of God. But to the words.

If any of you--This if doth not argue doubt, but only inferreth a supposition. [46] But why doth the apostle speak with a supposition? Who doth not lack wisdom? May we not ask, in the prophet's question, `Who is wise? who is prudent?, Hosea xiv. 9. I answer--(1.) Such expressions do more strongly aver and affirm a thing, as Mal. i. 6: `If I be a father, where is my honour? If I be a master, where is my fear?, Not as if God would make a doubt of these things, but such suppositions are the strongest affirmations, for they imply a presumption of a concession: you will all grant, I am a father and a master, &c. So here, if you lack wisdom: you will grant you all lack this skill. So Rom. xiii. 9, `If there be any other commandment, &c. The apostle knew there was another commandment, but he proceeded upon that grant. So 2 Thes. i. 6, ei'per, `If it be a righteous thing, &c. The apostle taketh it for granted it is righteous to render tribulation to the troubler, and proceedeth upon that grant: and therefore we render it affirmatively, `seeing it is, &c. So James v. 15, `If he hath committed sins., Why, who hath not? It is, I say, a proceeding upon a presumption

of a grant. (2.) All do not lack in a like manner: some want only further degrees and supplies; therefore, if you lack; with a supposition, if you lack it wholly, or only more measures.

Wisdom. It is to be restrained to the circumstances of the text, not taken generally: he intendeth wisdom or skill to bear afflictions; for in the original the beginning of this verse doth plainly catch hold of the heel of the former, en medeni leipomenoi and then ei de tis humon leipetai--`lacking nothing, and presently, `if any of you lack.,

Let him ask it; that is, by serious and earnest prayer.

Of God; to whom our addresses must be immediate.

That giveth to all men.--Some suppose it implieth the natural beneficence and general bounty of God, as indeed that is an argument in prayer; God, that giveth to all men, will not deny his saints: as the psalmist maketh God's common bounty to the creatures to be aground of hope and confidence to his people, Ps. cxlv. 16, `Thou satisfiest the desire of every living thing;, and upon this his trust groweth, ver. 19, `He will fulfil the desires of them that fear him., He that satisfieth every living thing certainly will satisfy his own servants. There is a general bounty of God, which though liberally dispensed, yet is not specially. But this sense the context will not bear. By all men, then, may be understood all kinds of persons--Jew, Greek, or barbarian, high or low, rich or poor. God giveth not with a respect to outward excellency; he giveth to all men: or else, (3.) and so most suitably to the context, to all askers, all that seek him with earnestness and trust; however, it is thus generally expressed, that none might be discouraged, but apply himself to God with some hope.

Liberally.--The word in the original is haplos, which properly signifieth simply, but usually in matters of this nature it is taken for bountifully. I note it the rather to explain many other places; as

Mat. vi. 22: Christ would have the `eye single, that is, bounteous, not looking after the money we part with: so Rom. xii. 8, `He that giveth, let him do it en haploteti, with simplicity, we read, but in the margin, `liberally, or bountifully., So Acts ii. 46, `They did eat their bread with all singleness of heart;, that is, bounteously, liberally, as we translate the word in other places, as 2 Cor. viii. 2, `The riches of your singleness, we translate `liberality:, so 2 Cor. ix. 11, the same word is used for bounty; and this word simplicity is so often put for bounty, to show--(1.) That it must come from the free and single motion of our hearts; as they that give sparingly give with a hand half shut and a heart half willing; that is, not simply, with a native and free motion. (2.) That we must not give deceitfully, as serving our own ends, or with another intent than our bounty seemeth to hold forth: so God gives simply, that is, as David expresseth it, 2 Sam. vii. 21, according to his own heart.

And upbraideth no man.--Here he reproveth another usual blemish of man's bounty, which is to upbraid others with what they have done for them, and that eateth out all the worth of a kindness: the laws of courtesy requiring that the receiver should remember, and the giver forget: [47] but God upbraideth not. But you will say, what is the meaning then of those expostulations concerning mercies received? and why is it said, Mat. xi. 20, `Then he began to upbraid the cities, in which many of his mighty works were done,? Because of this objection, some expound this clause one way, some another; some suppose it implieth he doth not give proudly, as men use to do, up braiding those that receive with their words or looks: so God upbraideth not, that is, doth not disdainfully reject the asker, or twit him with his unworthiness, or doth not refuse because of present failings, or former infirmities. But I think it rather noteth God's indefatigableness to do

good: ask as oft as you will, he upbraideth you not with the frequency of your accesses to him: he doth not twit us with asking, though he twitteth us with the abuse of what we have received upon asking. He doth upbraid, not to begrudge his own bounty, but to bring us to a sense of our shame, and to make us own our ingratitude.

And it shall be given him.--Besides the nature of God, here he urgeth a promise, `Let him ask of God, and it shall be given him., The descriptions of God help us to form right thoughts of him, and the promise, to fasten upon him by a sure trust.

The notes are these:--

Obs. 1. That all men are concluded and shut up under an estate of lacking: `If any of you., This supposition, as we showed before, is a universal affirmative. God's wisdom suffereth the creatures to lack, because dependence begetteth observance; if we were not forced to hang upon heaven, and live upon the continued supplies of God, we would not care for him. We see this--the less sensible men are of the condition of mankind, the less religious. Promises usually invite those that are in want, because they are most likely to regard them: Isa. lv. 1. `Ho, every one that thirsteth, and he that hath no money;, Mat. xi. 28, `The weary and heavy laden., In the 5th of Matthew, `The poor in spirit, and `they that hunger and thirst after righteousness: `being humbled by their own wants and needs, they are most pliable to God's offers. Well, then, do not think your lot is above the lot of the rest of the creatures. God only is auta'rkes, self-happy, self-sufficient; other things are encompassed with wants, that they may look after him: Ps. cxlv. 15, 16, `The eyes of all things are upon thee, and thou satisfiest the desire of every living thing., The creatures are made up of desires, that their eyes may be upon God. Certainly they want most that want nothing: be sensible of your condition.

Obs. 2. From that lack, want and indigence put us upon prayer, and our addresses to heaven begin at the sense of our own needs. The father should not have heard from the prodigal, had he not `begun to be in want, Luke xv. 16. Observe it: the creature first beginneth with God out of self-love. The first motive and allurement is the supply of our wants. But, remember, it is better to begin in the flesh and end in the spirit, than to begin in the spirit and end in the flesh. It is well that God sanctifieth our self-love to so blessed a purpose. If there had not been so many miseries, of blindness, lameness, possessions, palsies, in the days of Christ's flesh, there would not have been such great resort to him. The first motive is want.

Obs. 3. From that wisdom, considered with respect to the context; and the note is, that there is need of great wisdom for the right managing of afflictions. Cheerful patience is a holy art and skill which a man learneth of God: `I have learned to abound, and to be abased, Phil. iv. 10. Such an hard lesson needeth much learning. There is need of wisdom in several respects:--(1.) To discern of God's end in it, to pick out the language and meaning of the dispensation: Micah vi. 9, `Hear the rod., Every providence hath a voice, though sometimes it be so still and low that it requireth some skill to hear it. Our spirits are most satisfied when we discern God's aim in everything. (2.) To know the nature of the affliction, whether it be to fan or to destroy; how it is intended for our good; and what uses and benefits we may make of it: `Blessed is the man whom thou chastisest, and teachest out of thy law, Ps. xciv. 12. The rod is a blessing when instruction goeth along with it (3.) To find out your own duty; to know the things of obedience in the day of them: `Oh! that thou wert wise in this thy day, Luke xix. 41. There are seasonable and proper duties which become every providence: it is wisdom to find them out; to know what to do in every

circumstance. (4.) To moderate the violences of our own passions. [48] He that liveth by sense, will, and passion, is not wise. Skill is required of us to apply apt counsels and comforts, that our hearts may be above the misery that our flesh is under. The Lord `giveth counsel in the reins, and that calmeth the heart. Well, then: (1.) Get wisdom, if you would get patience. Men of understanding have the greatest command of their affections. Our hastiness of spirit cometh from folly, Prov. xiv. 29; for where there is no wisdom, there is nothing to counterbalance affection. Look, as discretion sets limits to anger, so it doth to sorrow. Solomon saith, Prov. xix. 11, `The discretion of a man deferreth his anger;, so it doth check the excesses of his grief. (2.) To confute the world's censure; they count patience, simplicity, and meekness under injuries, to be but blockishness and folly. No; it is a calmness of mind upon holy and wise grounds; but it is no new thing with the world to call good evil, and to baptize graces with a name of their own fancying. As the astronomers call the glorious stars bulls, snakes, dragons, &c., so they miscall the most shining and glorious graces. Zeal is fury; strictness, nicety; and patience, folly! And yet James saith, `If any lack wisdom, meaning patience. (3.) Would ye be accounted wise? Show it by the patience and calmness of your spirits. We naturally desire to be thought sinful rather than weak. `Are we blind also?, John ix. 40. We all affect the repute of wisdom, and would not be accounted blind or foolish. Consider, a man of boisterous affections is a fool, and he that hath no command of his passions hath no understanding.

Obs. 4. From that of God, in all our wants we must, immediately repair to God. The scriptures do not direct us to the shrines of saints, but to the throne of grace. You need not use the saints, intercession; Christ hath opened a way for you into the presence of the Father.

Obs. 5. More particularly observe, wisdom must be sought of God. He is wise, the fountain of wisdom, an unexhausted fountain. His stock is not spent by misgiving. See Job xxxii. 8, `There is a spirit in man; but the inspiration of the Almighty giveth understanding., Men have the faculty, but God giveth the light, as the dial is capable of showing the time of the day when the sun shineth on it. It is a most spiritual idolatry to `lean to our own understanding., True wisdom is a divine ray, and an emanation from God. Men never obtain it but in the way of a humble trust. When we see our insufficiency and God's all-sufficiency, then the Lord undertaketh for us, to direct us and guide us: Prov. iii. 5, 6, `Acknowledge the Lord in all thy ways, and he shall direct thy paths., When men are conceited, and think to relieve their souls by their own thoughts and care, they do but perplex themselves the more. God will be acknowledged, that is, consulted with, in all our undertakings and conflicts, or else we shall miscarry. The better sort of heathens would not begin anything of moment without asking counsel at the oracle. As all wisdom is to be sought of God, so especially this wisdom, to bear afflictions. There is nothing more abhorrent from reason than to think ourselves happy in misery. We must go to another school than that of nature. I confess reason and nature may offer some rules that may carry a man far in the art of patience; but what is an inferior or grammar school to a university? The best way will be, not to go to nature, but Christ, `in whom are hid all the treasures of wisdom and knowledge, Col. ii. 3.

Obs. 6. From that let him ask, God will have everything fetched out by prayer; he giveth nothing without asking. It is one of the laws according to which heaven's bounty is dispensed: Ezek. xxxvi. 37, `I will be sought to by the house of Israel for this thing., God will have us see the author of every mercy by the way of obtaining it. It is a

comfort and a privilege to receive mercies in a way of duty; it is better to ask and not receive, than to receive and not ask. [49] Prayer coming between our desires and the bounty of God is a means to beget a due respect between him and us: every audience increaseth love, thanks, and trust, Ps. cxvi. 1, 2. We usually wear with thanks what we win by prayer; and those comforts are best improved which we receive upon our knees. Well, then, wisdom and every good gift is an alms--you have it for the asking. Mercies at `that rate do not cost dear. Oh! who would not be one of that number whom God calleth his suppliants? Zeph. iii. 10; of `the generation of them that seek him,? Ps. xxiv. 6.

Obs. 7. Asking yieldeth a remedy for the greatest wants. Men sit down groaning under their discouragements, because they do not look further than themselves. Oh! you do not know how you may speed in asking. God humbleth us with much weakness, that he may put us upon prayer. That is easy to the Spirit which is hard to nature. God requireth such obedience as is above the power of our natures, but not above the power of his own grace. It was a good saying that, Da quod jubes, et jube quod vis--Give what thou commandest, and command what thou wilt. If God command anything above nature, it is to bring you upon your knees for grace. He loveth to command that you may be forced to ask; and, indeed, if God hath commanded, you may be bold to ask. There is a promise goeth hand-in-hand with every precept: `Let him ask.,

Obs. 8. That giveth. God's dispensations to the creatures are carried in the way of a gift. Who can make God his debtor, advantage his being, or perform an act that may be obliging and meritorious? Usually God bestoweth most upon those who, in the eye of the world, are of least desert, and least able to requite him. Doth not he invite the worst freely? Isa. lv. 1, `He that hath no money, come and buy, without money and without price., Nazianzen, [50] I remember, notably improveth this

place, o' tes eucholi'as tou sunalla'gmatos--Oh, this easy way of contract! di'dosin e'dion e` lamba'nousin e'teroi--he giveth more willingly than others sell; o'nion soi` to` thelesai mo'non to` a'gathon--if thou wilt but accept, that is all the price; though you have no merits, nothing in yourselves to encourage you, yet will you accept? So in the Gospel, the blind and the lame were called to the wedding, Mat. xxii. Whatever is dispensed to such persons must needs be a gift. Well, then, silence all secret thoughts, as if God did see more in you than others, when he poureth out more of himself to you. Merit is so gross a conceit, that, in the light of the gospel, it dareth not appear in so many downright words; but there are implicit whisperings, some thoughts which are verba mentis, the words of the mind, whereby we think that there is some reason for God's choice; and therefore it is said, Deut. ix. 4, `Say not in thy heart, For my own righteousness:, as you dare not say it outwardly, so do not say it in your hearts. Be not conscious to the sacrilege of a privy silent thought that way.

Obs. 9. To all men. The proposals of God's grace are very general and universal. It is a great encouragement that in the offer none are excluded. Why should we, then, exclude ourselves? Matt. xi. 28, 4 Come unto me, all ye that are weary and heavy laden., Mark, poor soul, Jesus Christ maketh no exceptions. He did not except thee that hast an heavy load and burden of guilt upon thy back: `Come, all ye., So here; the lack is general, `If any;, and the supply is general, `He giveth to all men., God never told thee that this was never intended to thee, and that thy name was left out of the Lamb's book. And it is a base jealousy to mistrust God without a cause.

Obs. 10. From that liberally, God's gifts are free and liberal. Many times he giveth more than we ask, and our prayers come far short of what grace doth for us. There is an imperfect modesty in our thoughts

and requests. We are not able to rise up to the just excess and infiniteness of the divine goodness. The apostle saith, God will `do above what we can ask or think, Eph. iii. 20. As it is good to observe how the answers of prayer have far exceeded the desires of the creature, which usually are vast and capacious, let me give you some instances. Solomon asked wisdom, and God gave liberally; he gave him wisdom, and riches, and honour in great abundance, 1 Kings iii. 13. Jacob asked but food and raiment for his journey, and God multiplieth him from his staff into two bands, Gen. xxviii. 20, with xxxii. 10. Abraham asked but one son, and God gave him issue as the stars in the heavens, and the sand on the sea-shore. Gen. xv. with xxii. Saul came to Samuel for the asses, and he heareth news of a kingdom. The prodigal thought it much to be received as an hired servant, and the father is devising all the honour and entertainment that possibly he can for him--the calf, the ring, the robe, &c., Luke xv. In Mat. xviii. 26, the debtor desired but forbearance for a little time: `Have a little patience, and I will pay thee all: `and in the next verse his master `forgave the debt., Certainly God's bounty is too large for our thoughts. The spouse would be drawn after Christ, but the King brought her into his chambers, Cant. i. 4. David desired to be delivered out of the present danger: Ps. xxxi. 4, `Pull me out of the net;, and God advanced him to honour and dignity: `Thou hast put my feet in a large room, ver. 8. Well, then: (1.) Do not straiten God in your thoughts: `Open your mouths, and I will fill them, Ps. lxxxi. 10. God's hand is open, but our hearts are not open. The divine grace, like the olive-trees in Zechariah, is always dropping; but we want a vessel. That expression of the virgin is notable: Luke i. 46, `My heart doth magnify the Lord, megalunei, that is, make more room for God in my thoughts. When God's bounty is not only ever-flowing, but overflowing,

we should make our thoughts and hopes as large and comprehensive as possibly they can be. When the King of glory is drawing nigh, they are bidden to set open the doors, Ps. xxiv. 7. No thoughts of ours can search out God to perfection; that is, exhaust and draw out all the excellency and glory of the Godhead; but certainly we should rise and ascend more in our apprehensions. (2.) Let us imitate our heavenly Father, give liberally, haplos--that is the word of the text--with a free and a native bounty: give simply, not with a double mind. Some men have a backward and a close heart, liberal only in promises. Consider, God doth not feed you with empty promises. Others eye self in all their kindness, make a market of their charity; [51] this is not simply, and according to the divine pattern. Some men give grudgingly, with a divided mind, half inclining, half forbearing; this is not like God neither. Others give in guile, and to deceive men; [52] it is kindness to their hurt, dora a'dora, giftless gifts;--their courtesy is most dangerous. [53] Give like your heavenly Father, liberally, simply.

Obs. 11. From that and upbraideth not. Men are apt to do so, but God giveth in another manner. Observe from hence, First, in the general, that God giveth quite in another manner than man doth. It is our fault to measure infiniteness by our last, and to muse of God according as we use ourselves. The soul, in all her conclusions, is directed by principles and premises of sense and experience; and because we converse with limited natures and dispositions, therefore we do not form proper and worthy thoughts of God. It was the gross idolatry of the heathens to `turn the glory of the incorruptible God into the image of a man., Rom. i. 23; that is, to fancy God according to the shape and figure of our bodies. And so it is the spiritual idolatry of Christians to fancy God according to the model and size of their own minds and dispositions. I am persuaded there doth nothing disadvantage us so much

in believing as this conceit that `God is altogether like ourselves,
Ps. 1. 21. We, being of eager and revengeful spirits, cannot believe
his patience and pardoning mercy; and that, I suppose, was the reason
why the apostles (when Christ talked of forgiving our brother seven
times in one day), cried out, Luke xvii. 5, `Lord, increase our faith,
as not being able to believe so great a pardoning mercy either in
themselves or God. And therefore, also, I suppose it is that God doth
with such vehemency show everywhere that his heart hath other manner of
dispositions than man's hath: Isa. lv. 8, 9, `My thoughts are not as
your thoughts, nor my ways as your ways; as far as the heavens are
above the earth, so are my thoughts above your thoughts: `I am not
straitened in bowels, nor hardened, nor implacable, as men are; as
there is a vast space and distance between the earth and the firmament,
so between your drop and my ocean. So Hosea xi. 9, `I am God, and not
man; and therefore Ephraim shall not be destroyed;, that is, I have not
such a narrow heart, such wrathful implacable dispositions as men have.
Well, then, consider^ when God giveth, he will give like himself. Do
not measure him by the wretched straitness of your own hearts, and
confine God within the circle of the creatures. It is said of Araunah
that he gave as a king to David, 2 Sam. xxiv. 23. Whatever God doth, he
will do as a God, above the rate and measure of the creatures,
something befitting the infiniteness and eternity of his own essence.
Obs. 12. From the same clause, upbraideth not, you may more
particularly observe, that God doth not reproach his people with the
frequency of their addresses to him for mercy, and is never weary doing
them good. It is man's use to excuse himself by what he hath done
already. They will recount their former favours to deny the present
requests. Men's stock is soon spent; they waste by giving, and
therefore they soon grow weary. Yea, we are afraid to press a friend

too much, lest, by frequent use, kindness be worn out. You know it is Solomon's advice, Prov. xxv, 17, `Let thy foot be seldom in thy neighbour's house, lest he be weary of thee, and so hate thee., Thus it is with men; either oat of penury or satiety, they are soon full of their friends. But oh! what a difference there is between our earthly and our heavenly friend. The oftener we come to God, the welcomer; and the more we `acquaint ourselves with him, the more `good cometh to us, Job xxii. 21. His gates are always open, and he is still ready to receive us. We need not be afraid to urge God to the next act of love and kindness: 2 Cor. i. 10, `Who delivered us from so great a death, and doth deliver; in whom we trust that he will yet deliver us., One mercy is but a step to another, and if God hath, we may again trust that he will. With men, renewed addresses and often visitings are but impudence, but with God they are confidence. God is so far from upbraiding us with what he hath done already, that his people make it their usual argument, `He hath delivered me from the lion and the bear, therefore he shall from the uncircumcised Philistine, 1 Sam. xvii. 37. Well, then: (1.) Whenever you receive mercy upon mercy, give the Lord the praise of his unwearied love. When God promised to keep up honour upon honour, and privilege upon privilege on David and his line, David saith, 2 Sam. vii. 19, `And is this the manner of man, O Lord God?, Would man do thus? Is this according to his use and custom, to grant request after request, and to let his grace run in the same eternal tenor of love and sweetness? Should we .go to man as often as we go to God, we should soon have a repulse, but we cannot weary infiniteness. (2.) If God be not weary of blessing you, be not you weary of serving him. Duty is the proper correlate of mercy. God is not weary of blessing, so be not you `weary of well-doing, Gal. vi. 9. Let not your zeal and heat be spent, as his bounty is not.

Obs. 13. From that and it shall be given him. Due asking will prevail with God. God always satisfieth prayer, though he doth not always satisfy carnal desires: `Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened to you, Mat. vii. 7. If we do not receive at asking, let us go to seeking; if not at seeking, let us go on to knocking. It is good to continue fervency till we have an answer. But you will say, Are these promises true? The sons of Zebedee, they asked, and could not find, Mat. xx. 22. The foolish virgins, they knocked, and it was not opened to them, Mat. xxv. 8. So the church seeketh Christ: Cant iii. 1, `By night on my bed I sought him whom my soul loveth; I sought him, and found him not., How, then, can these words of Christ be made good? I shall answer by stating the general case. Prayers rightly qualified want not success; that is, if they come from a holy heart, in a holy manner, to a holy purpose. I remember one prettily summeth up all the requisites of prayer thus, Si bonum petant boni, bene, ad bonum. [54] These are the limitations: (1.) Concerning the person. God looketh after, not only the property of the prayer, but the propriety and interest of the person. Our apostle, chap. v. 16, `The effectual fervent prayer of a righteous man availeth much., deesis energoumene--a prayer driven with much force and vehemency; but it must be of a righteous person. The Jews propound it as a known rule, John ix. 31, `God heareth not sinners., It is so frequently inculcated in scripture, that they urge it as a proverb--An unclean person polluteth his own prayers. But of this hereafter. (2.) That which they ask must be good: 1 John v. 14, `Whatever we ask according to his will, he heareth us., It must be according to his revealed will, that is obedience; and with submission to his secret will, that is patience--neither according to our own lusts, nor our own fancies. To ask according to our lusts is an implicit blasphemy, like Balaam's

sacrifices, performed out of a hope to draw heaven into the confederacy of his cursed designs. And to make our fancy the highest rule is a presumptuous folly. God knoweth what is best for us. Like children, we desire a knife; like a wise Father he giveth us bread. God always heareth his people when the request is good. But we must remember God must judge what is good, not we ourselves. There cannot be a greater judgment than always to have our own will granted. [55] (3.) We must ask in a right manner, with faith, as in the next verse; with fervency, see chap. v. 16; with patience and constancy, waiting for God's time and leisure. God's discoveries of himself are not by-and-by to the creature. A sack stretched out containeth the more; and when the desires are extended and drawn out to God, the mercy is usually the greater: Ps. xl. 1, `I waited patiently for the Lord, and he inclined unto me, and heard my cry., God loveth to dispense mercies after our waiting. (4.) It must be ad bonum; you must pray to a good end, with an aim and reference to the Lord's glory. There is a difference between a carnal desire and a gracious supplication: James iv. 3, `You ask and have not, because you ask amiss, to spend it on your lusts., Never let your requests terminate in self. That was but a brutish request, Exod. xvii. 2, `Give us water that we may drink., A beast can aim at self-preservation. Prayer, as every act of the Christian life, must have an ordination to God. Well, then, pray thus, and you shall be sure to speed. Carnal requests are often disappointed, and therefore we suspect gracious prayers, and faith is much shaken by the disappointment of a rash confidence. Consider that, John xvi. 23, `Verily, verily, I say unto you, whatsoever you ask the Father in my name, he shall give it you., Mark, Christ speaketh universally, `whatsoever, to raise our hopes; earnestly, `verily, verily, to encourage our faith. We are apt to disbelieve such promises.

Obs. 14. Lastly, from that it shall be given. He bringeth an encouragement not only from the nature of God, but the promise of God. It is an encouragement in prayer, when we consider there is not only bounty in God, but bounty engaged by promise. What good will the general report do without a particular invitation? There is a rich King giveth freely; ay! but he giveth at pleasure; no, he hath promised to give to thee. The psalmist argueth from God's nature, `Thou art good, and dost good, Ps. cxix. 68. But from the promise we may reason thus, `Thou art good, and shalt do good., God at large, and discovered to you in loose attributes, doth not yield a sufficient foundation for trust; but God in covenant, God as ours. Well, then, let the world think what it will of prayer, it is not a fruitless labour: you have promises for prayer, and promises to prayer; and therefore when you pray for a blessing promised, God doth, as it were, come under another engagement: `Ask, and it shall be given.,

Ver. 6. But let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea, driven with the wind and tossed. Here he proposeth a caution, to prevent mistakes about what he had delivered: every asking will not serve the turn; it must be an asking in faith.

But let him ask in faith.--Faith may be taken--(1.) For confidence in God, or an act of particular trust, as Eph. iii. 12: `We have boldness and access with confidence through the faith of him, (2.) It may import persuasion of the lawfulness of the things that we ask for; that is one acceptation of faith in scripture, Rom. xiv. 23: `Whatever is not of faith, is sin;, that is, if we practise it before we are persuaded of the lawfulness of it. Or, (3.) In faith, that is, in a state of believing; for God will hear none but his own, those that have interest in Jesus Christ, `in whom the promises are yea and amen, 2 Cor. i. 20.

All these senses are considerable, but I think the first is most direct and formal; for faith is here opposed to doubting and wavering, and so noteth a particular act of trust.

Nothing wavering, meden diakrinomenos.--What is this wavering? The word signifieth not disputing or traversing the matter as doubtful in the thoughts. The same phrase is used Acts x. 20, `Arise, go with them, meden diakrinomenos, nothing doubting;, that is, do not stand disputing in thy thoughts about thy calling and the good success of it. The word is often used in the matter of believing; as Rom. iv. 20, `He staggered not through unbelief; in the original ou diekrithe `He disputed not, did not debate the matter, but settled his heart upon God's power and promise: Mat. xxi. 21: `If ye have faith, and doubt not, ye shall say to this mountain, Be thou removed into the depths of the sea, &c. If they could but remove the anxiousness and uncertainty of their thoughts, and settle their hearts upon the warrant, they should do miracles.

For he that doubteth is like a wave of the sea, that is tossed to and fro.--An elegant similitude to set out their estate, used by common authors in the same matter, [56] and by the prophet Isaiah, chap. lvii. 20. James saith here, the doubter, eoiken kludoni, is `like a wave of the sea;, and the prophet saith of all wicked men, kludonisthesontai (as the Septuagint render it), `These shall be like troubled waves, whose waters cannot rest.,

The notes are these:--

Obs. 1. That the trial of a true prayer is the faith of it. Cursory requests are made out of fashion, not in faith; men pray, but do not consider the bounty of him to whom they pray: prayer is a means, not a task; therefore, in prayer there should be distinct reflections upon the success of it. Well, then, look to your prayers; see you put them

up with a particular hope and trust; all the success lieth on that: `O woman! great is thy faith; be it to thee as thou wilt, Mat. xv. 28: God can deny faith nothing; `Be it to you as you will., So Mark xi. 24, `Whatsoever things ye desire when ye pray, believe that ye shall receive them, and ye shall have them., Mark that, `Believe, and ye shall have., God's attributes, when they are glorified, they are exercised, and by our trust his truth and power is engaged. But you will say, How shall we do to pray in faith? I answer--There is something presupposed, and that is an interest in Christ. But that which is required in every prayer is:--

1. An actual reliance upon the grace and merits of Jesus Christ: Eph. ii. 18, `Through him we have access with confidence unto the Father., We cannot lift up a thought of hope and trust but by him. If you have not assurance, yet go out of yourselves, and look for your acceptance in his merits. Certainly this must be done; none can pray aright but believers. How can they comfortably be persuaded of a blessing, that have never a promise belonging to them? Therefore, at least you must honour Christ in the duty: you must see that such worthless creatures as you may be accepted in him: Heb. iv. 16, `Let us therefore come boldly to the throne of grace, that we may obtain mercy, and find help in time of need., Through Christ we may come freely and boldly: I am a sinner, but Jesus Christ, my intercessor, is righteous. Men will say, they do not doubt of God, but of themselves: I am a wretched sinner, will the Lord hear me? I answer--This is but Satan's policy to make us say we doubt of ourselves^ not of God; for, in effect, it is a doubting of God; of his mercy, as if it were not free enough to pardon and save; of his power, as if it were not great enough to help. We must come humbly; we are sinners: but we must come in faith also; Christ is a Saviour: it is our folly, under colour of humbling ourselves, to have

low thoughts of God. If we had skill, we should see that all graces, like the stones in the building, have a marvellous symmetry and compliance one with another; and we may come humbly, yet boldly in Christ.

2. We must put up no prayer but what we can put up in faith: prayer must be regulated by faith, and faith must not wander out of the limits of the word. If you have a promise, you may be confident that your requests will be heard, though in God's season: you cannot put up a carnal desire in faith. The apostle's words are notably pertinent to state this matter: 1 John v. 14, `This is the confidence that we have concerning him, that if we ask anything according to his will, he heareth us., All things are to be asked in faith; some things absolutely, as spiritual blessings,--I mean, as considered in their essence, not degree. Degrees are arbitrary. Other things condition ally, as outward blessings. Let the prayer be according to the word, and the success will be according to the prayer.

3. The soul must actually magnify God's attributes in every prayer, and distinctly urge them against the present doubt and fear. Usually we do not doubt for want of a clear promise, but out of low thoughts of God; we cannot carry his love, power, truth, above the present temptation, and believe that there is love enough to justify us from so many sins, power enough to deliver us from so great a death or danger, 2 Cor. i. 10; and bounty enough to bestow so great a mercy. This is to pray in faith, to form proper and right thoughts of God in prayer, when we see there is enough to answer the particular doubt and exigency: as Mat. viii. 28, 29, Jesus saith to the two blind men, `Believe ye that I am able to do this? and they said, Yea, Lord: then touched he their eyes, saying, According to your faith, be it unto you., Christ asked first whether they had a right estimation of his power, and then, in the next

place, he calleth it faith, and gave them the blessing. Those that come to God had need conceive rightly of him; Christ requireth nothing more of the blind man but a sealing to the greatness of his power. `Believest thou that I am able?, `Yea, Lord;, and that was all. But you will say, Tell us more distinctly, what faith is required in every prayer? I answer--The question has been in a great part already answered.

But, for further satisfaction, take these rules:--[1.] That where we have a certain promise, we must no way doubt of his will; for the doubt must either proceed from a suspicion that this is not the word or will of God, and that is atheism; or from a jealousy that God will not. make good his word, and that is blasphemy; or a fear that he is not able to accomplish his will, and that is downright distrust and unbelief. Therefore, where we have a clear sight of his will in the promise, we may have a confidence towards him, 1 John v. 14.

[2.] Where we have no certain assurance of his will, the work of faith is to glorify and apply his power. Unbelief stumbleth most at that, rather at God's can than will; as appeareth partly by experience.--Fears come upon us only when means fail and the blessings expected are most unlikely; which argueth that it is not the uncertainty of God's will, but the misconceit of his power, that maketh u doubt. The present dangers and difficulties surprise us with such a terror that we cannot comfortably use the help of prayer out of a faith in God's power:--partly by the testimony of the scriptures. Search, and you shall find that God's power and all-sufficiency is the first ground and reason of faith. Abraham believed, because `God was able to perform., Rom. iv. 21. And that unbelief expresseth itself in such language as implieth a plain distrust of God's power; as Ps. lxxviii. 19, `Can the Lord prepare a table in the wilderness?, It is not will,

but can: 2 Kings vii. 2, `If the Lord should open the windows of heaven, how can this be?, So the Virgin Mary: Luke i. 34, `How can these things be?, and so in many other instances. Men deceive themselves when they think they doubt because they know not the will of God: their main hesitancy is at his power. Look, as in the case of conversion, we pretend a cannot, when indeed we will not; [57] so, oppositely, in the case of faith, we pretend we know not God's will, when we indeed doubt of his can. Therefore the main work of your faith is to give him the glory of his power, leaving his will to himself.

Christ putteth you, as he did the blind men (Mat. ix. 28), to the question, `Am I able?, Your souls must answer, `Yea, Lord., And in prayer you must come as the leper: Mat. viii. 2, `Lord, if thou wilt, thou canst make me clean., Whether he grant you or not, believe; that is, say in your thoughts, Lord, thou canst.

[3.] In these cases, his power is not only to be glorified, but also his love. But you will say, in an uncertain case, How must we glorify his love? I answer--Two ways; faith hath a double work. (1.) To compose the soul to a submission to God's pleasure. He is so good, that you may refer yourself to his goodness. Whether he grant or not, he is a wise God and a loving father, and will do what is best; so that, you see, in no case we must dispute, but refer ourselves to God, as the leper was not troubled about God's will, but said, `Lord, thou canst., Cast yourselves upon his will, but conjure him by his power; this is the true and genuine working of faith. When you dare leave your case with God's love, `let him do what seemeth good in his eyes, good he will do; as in scripture the children of God in all temporal matters do resign themselves to his disposal, for they know his heart is full of love, and that is best which their heavenly Father thinketh best, and this taketh off the disquiet and perplexity of the spirit: Prov. xvi. 3,

`Commit thy works unto the Lord, and thy thoughts shall be established., They wait with serenity when they have committed their works to God's will with submission. (2.) To incline and raise the soul into some hope of the mercy prayed for. Hope is the fountain of endeavours, and we should neither pray nor wait upon God were it not that we may look up to him because there is hope, Lam. iii. 29. The hypocrite's prejudice was, `It is in vain to seek God, Job xxi. 15. There are some particular promises, you know, concerning preservation in times of pestilence, oppression, famine, &c. (Mal. iii. 14), which, though they are not always made good in the rigour of the letter, yet they are in a great measure fulfilled, and epi` to` pleiston, for the most part take place. I say, though they are to be expounded with the exception and reservation of the cross (for God is no further obliged than he is obliged by the covenant of grace, and in the covenant of grace he hath still kept a liberty of `visiting their iniquity with rods, Ps. lxxxix. 33), yet because the children of God have many experiences of their accomplishment, they cannot choose but conceive some hope towards God, and incline rather to think that God will grant. The least that these promises do is to beget some loose hope, they being so express to our case, and being so often accomplished. Nay, how can we urge these in prayer to a good God, and not say, as David, `Remember thy word unto thy servant, wherein thou hast caused me to hope, Ps. cxix. 49? I do not say we should prescribe to God, and limit his will to our thoughts, but only conceive a hope with submission, because of the general reservation of the cross.

[4.] Some, that have more near communion with God, may have a particular faith of some particular occurrences. By some special instincts in prayer from the Spirit of God they have gone away and said with David, Ps. xxvii. 3, `In this I will be confident., I do not say

it is usual, but sometimes it may be so; we cannot abridge the Spirit of his liberty of revealing himself to his people. But, remember, privileges do not make rules; these are acts of God's prerogative, not according to his standing law and rule. However, this I conceive is common: that, in a particular case, we may conceive the more hope, when our hearts have been drawn out to God by an actual trust; that is, when we have urged a particular promise to God in prayer with submission, yet with hope; for God seldom faileth a trusting soul. They may lay hold on God by virtue of a double claim; partly by virtue of the single promise that first invited them to God, and then by virtue of another promise made to their trust; as Isa. xxvi. 3, `Thou keepest him in perfect peace who putteth his trust in^thee, because he trusteth in thee., An ingenious man will not disappoint trust; and God saith, eo nomine, for that reason, because they trust in him, he will do them good; therefore, now having glorified God's power, and with hope referred themselves to his will, they have a new argument of hope within themselves. It is notable that in Ps. xci. 2, 3, there is a dialogue between the Spirit of God and a believing soul. The soul saith, `I will say of the Lord, he is my refuge and my fortress, my God; in him will I trust., There is a resolution of a humble and actual trust. The Spirit answereth, ver. 3, `Surely he shall deliver thee from the snare of the fowler, and from a noisome pestilence., There is a promise under an averment, surely, which certainly would do nothing, if it did not at the least draw out the more hope.

Thus I have given you my thoughts of this common and useful case,--praying in faith.

Obs. 2. From that nothing wavering, or disputing, as it is in the original, man's nature is much given to disputes against the grace and promises of God. The pride of reason will not stoop to a revelation;

and where we have no assurance but the divine testimony, there we are apt to cavil. All doubts are but disputes against a promise; therefore what is said in our translation, `Lift up pure hands, without wrath and doubting, (1 Tim. ii. 8), is in the original choris dialogi'smou, without reasoning or dispute. A sure word is committed to the uncertainty of our thoughts and debates, and God's promises ascited before the tribunal of our reason. Well, then, cast down those logi'smous, those imaginations, or reasonings rather (for so the word properly signifieth), which exalt themselves against the knowledge of God in Christ. Carnal reason is faith's worst enemy. It is a great advantage when we can make reason, that is an enemy to faith, to be a servant to it; logizesthe, saith the apostle: Rom. vi. 11, `Reckon, or reason yourselves to be dead to sin, and alive to God., Then is our reason and discourse well employed, when it serveth to set on and urge conclusions of faith.

Obs. 3. From the same--That the less we doubt, the more we come up to the nature of true faith. The use of grace is to settle the heart upon God; to be fast and loose argueth weakness: `Why doubt ye, O ye of little faith?, I do not say it is no faith, but it is a weak faith: a trembling hand may hold somewhat, but faintly. Well, then, seek to lay aside your doubts and carnal debates, especially in prayer; come `without wrath and doubting: `without wrath to a God of peace, without doubting to a God of mercy. Do not debate whether it be better to cast yourselves upon God's promise and disposal, or to leave yourselves to your own. carnal care; that is no faith when the heart wavereth between hopes and fears, help and God. Our Saviour saith, Luke xii. 29, me meteorizesthe, `Be not of doubtful mind, what ye shall eat and drink;, do not hang between two, like a meteor hovering in the air (so the word signifieth), not knowing what God will do for you. A thorough belief of

God's attributes, as revealed in Christ, taketh off all disquiets and perplexities of spirit. Well, then, get a clear interest in Christ, and a more distinct apprehension of God's attributes. Ignorance perplexeth us, and filleth the soul with misty dark reasonings; but faith settleth the soul, and giveth it a greater constancy.

Obs. 4. From that like a wave of the sea, tossed to and fro, doubts are perplexing, and torment the mind. An unbeliever is like the waves of the sea, always rolling; but a believer is like a tree, much shaken, but firm at root. We are under misery and bondage as long as we are tossed upon the waves of our own affections; and till faith giveth a certainty, there is no rest and peace in the soul: `Return to thy rest, O my soul, for the Lord hath dealt bountifully with thee, Ps. cxvi. 7. Faith shedding abroad God's love in our sense and feeling, begetteth a calm: they that teach a doctrine of doubting--exercent carnificinam animarum, saith Calvin--they do but keep conscience upon the rack, and leave men to the torment of their own distracted thoughts. Romish locusts are like scorpions (Rev. ix. 10), with `stings in their tails;, and `men shall desire death, (ver. 6) that are stung with them. Antichristian doctrines yield no comfort and ease to the conscience, but rather sting it and wound it, that, to be freed from their anxiety, men would desire to die. Certainly there cannot be a greater misery than for man to be a burden and a terror to himself; and there is no torment like that of our own thoughts. Well, then, go to God, and get your spirit settled: he that cherisheth his own doubts doth but hug a distemper instead of a duty. ^

Ver. 7. For let not that man think that he shall receive anything of the Lord.

Let him not think.--It is either put to show that they can look for nothing, nor rise up into any confidence before God; he doth not say,

`He shall receive nothing, but `Let not that man think he shall receive;, whatever God's overflowing bounty may give them, they can expect nothing. Or else, `Let not that man think, to check their vain hopes. Man deceiveth himself, and would fain seduce his soul into the way of a carnal hope; therefore, saith the apostle, `Let not that man think, that is, deceive himself with a vain surmise.

That he shall receive anything.--Such doubting as endeth not in faith frustrateth prayers, and maketh them altogether vain and fruit less. There are doubts in the people of God, but they get the victory over them; and, therefore, it is not to be understood as if any doubt did make us incapable of any blessing, but only such as is allowed and prevaileth.

Of the Lord, para tou? Kuriou; that is, from Christ; Lord, in the idiom of the New Testament, being most usually applied to him, as mediator; and Christ as mediator is to commend our prayers to God, and to convey all blessings from God; therefore, the apostle saith, 1 Cor. viii. 6, `To us there is but one God, the Father of all, by whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him., The heathens, as they had many gods, many ultimate objects of worship, so they had many lords, many intermediate powers, that were to be as agents between the gods and men, to convey the prayers and supplications of men to the gods, and the bounty and rewards of devotion from the gods to men; `But to us, saith the apostle, `there is but one God, one sovereign God, `the Father, the first spring and fountain of blessings; `and one Lord, that is, one Mediator, `Jesus Christ, di' hou ta` pa'nta kai` emeis di' autou, by whom are all things, which come from the Father to us, and by whom alone we find access to him.

The notes are these:--

Obs. 1. That unbelievers, though they may receive something, yet they can expect nothing from God. Let him not think. They are under a double misery:--(1.) They can lift up no thoughts of hope and comfort, for they are not under the assurance of a promise. Oh, what a misery is this, to toil, and still to be left to an uncertainty--to pray, and to have no sure hope! When the task is over, they cannot look for acceptance or a blessing. The children of God are upon^ more sure terms: 1 Cor. ix. 26, `I run not as uncertainly;, that is, not as one that is in danger or doubt of having run in vain. So Solomon saith, Prov. xi. 18, `The righteous hath a sure reward;, they have God's infallible promise, and may expect a blessing; but the wicked, whether they run or sit, they cannot form their thoughts into any hope; whether they run, or sit still, they are in the same condition; [58] if they run, they run uncertainly; if they pray, they pray uncertainly; like a slave that doth his task, and knoweth not whether he shall please; so, when they have done all, they are still left to the puzzle and uncertainty of their own thoughts; and indeed it is a punishment that well enough suiteth with their dispositions; they pray, and do not look after the success of prayer; they perform duties, and do not observe the blessing of duties, like children that shoot their arrows at rovers, with an uncertain aim, and never look after them again. Those that live best among carnal men, live by guess, and some loose devout aims. (2.) If they receive anything, they cannot look upon it as coming by promise, or as a return of prayers. When the children are fed, the dogs may have crumbs: all their comforts are but the spillings and overflowings of God's bounty. And truly this is a great misery, when we cannot see love in our enjoyments, and blessings are given us by chance rather than covenant; they cannot discern mercy and truth in any of their comforts, as Jacob did, Gen. xxxii. 10. Well, then, let the

misery of this condition make us to come out of it; get a sure interest in Christ, that you may be under a sure hope and expectation. Unbelief will always leave you to uncertainty; doubting is a new provocation, and when a man maketh a supplication a provocation, what can he look for? A man may be ashamed to ask God, that is so backward to honour him.

Obs. 2. From the other reason of the words, let him not think. Men usually deceive themselves with vain hopes and thoughts: they are out in their thinking: Mat. iii. 9, `Think not to say within yourselves, We have Abraham to our father., Carnal confidence is rooted in some vain principle and thought; so men think God is not just, hell is not so hot, the devil is not so black, nor the scriptures so strict as they are made to be. The apostles everywhere meet with these carnal thoughts; as 1 Cor. vi. 9, `Be not deceived; neither fornicators, nor adulterers, nor idolaters, &c. They were apt to deceive themselves with some such hope; so Gal. vi. 7, `Be not deceived, God is not mocked., Men are persuaded that if they can devise any shift to excuse themselves from duty, all will be well enough. God is not mocked with any pretences; this is but a vain thought. Well, then, look to your privy thoughts. All corrupt actions are founded in some vain thought, and this vain thought is strengthened with some vain word; therefore the apostle saith, Eph. v. 6, `Let no man deceive you with vain words., All practical errors are but a man's natural thoughts cried up for a valuable opinion, and they all tend either to excuse sin, or to secure us from judgment, or to seduce us into a vain hope; and thus foolish man becometh his own cheater, and deceiveth himself with his own thinking. In all natural and civil things we desire to know the truth; many do deceive, but none would willingly be deceived; [59] but in spiritual things we think ourselves never more happy than when we have

seduced our souls into a vain hope, or gotten them into a fool's paradise.

Obs. 3. From that, that he shall receive. The cause why we receive not upon asking, is not from God, but ourselves; he `giveth liberally, but we pray doubtingly. He would give, but we cannot receive. We see men are discouraged when they are distrusted, and suspicion is the ready way to make them unfaithful; and, certainly, when we distrust God, it is not reasonable we should expect aught from him. Christ said to Martha, John xi. 40, `If thou wouldst believe, thou shouldst see the glory of God;, that is, power, love, truth, discovered in their lustre and glory. Omnipotency knoweth no restraint, only it is discouraged by man's unbelief; therefore it is said, Mark vi. 5, 6, `And he could do no mighty work there, because of their unbelief;, he could not, because he would not, not for want of power in him, but for want of disposition in the people. So Mark ix. 22, 23: the father cometh for a possessed child: `Master, if thou canst do anything, help us., Christ answereth, `If thou canst believe, all things are possible to him that believeth., The distressed father saith, `If thou canst do anything;, our holy Lord saith, `If thou canst believe:, as if he had said, Do not doubt of my power, but look to thy own faith; I can, if thou canst. If we were disposed to receive as God is fitted to give, we should not be long without an answer. Omnipotent power can save to the utter most, infinite love can pardon to the uttermost, if we could but believe. `All things are possible to him that believeth;, that is, God can do all things for the comfort and use of believers; faith is his immutable ordinance, and he will not go out of his own way. Well, then, if you receive not, it is not for want of power in God, but want of faith in yourselves.

Obs. 4. From that anything--neither wisdom nor anything else--that God

thinketh the least mercy too good for unbelievers: he thinketh. nothing too good for faith, and anything too good for unbelief. It is observable, in the days of Christ's flesh, that faith was never frustrate; he never let it pass without some effect; nay, some times he offereth all that you can wish for: Mat. xv. 28, `Great is thy faith; be it to thee even as thou wilt., Faith giveth Christ content, and, therefore, he will be sure to give the believer content; crave what you will, and he will give it. But, on the contrary, `Let not that man think that he shall receive anything., How are the bowels of mercy shrunk up at the sight of unbelief! Believers shall have all things, and you nothing.

Obs. 5. From that from the Lord, that the fruit of our prayers is received from the hands of Christ; he is the middle person by whom God conveyeth blessings to us, and we return duty to him. See John xiv. 13, `Whatsoever ye shall ask the Father in my name, that will I do, that the Father may be glorified in the Son., Mark, `I will do it, [60] Christ receiveth the power to convey the blessing; we must ask the Father, but it cometh to us through him: and all this, not that the Father might be excluded, but glorified. We are unworthy to converse with the Father, therefore Christ is the true mediator. God is glorified when we come to him through Christ. In times of knowledge, God would have your thoughts in prayer to be more distinct and explicit; you must come to the Father in the Son's name, and look for all through the Spirit: and as the Spirit worketh as Christ's Spirit, to glorify the Son, John xvi. 4, so the Son, he will give to glorify the Father. What an excellent ground of hope and confidence have we, when we reflect upon these three things in prayer--the Father's love, the Son's merit, and the Spirit's power! No man cometh to the Son but by the Father, John vi. 65: no man cometh to the Father but by the Son,

John xiv. 6: no man is united to the Son but by the Holy Ghost: therefore do we read of `the unity of the Spirit, Eph. iv. 3.

Ver. 8. A double-minded man is unstable in all his ways.

He proceedeth to a general consideration of the unhappiness of un believers, and he saith two things of them--that they are double-minded and unstable. Possibly there may be a secret antithesis, or opposition, between the temper of these men and what he had said before of God. God giveth aplos, with a single mind (ver. 5), and we expect with a double mind, our trust being nothing so sure as his mercy is free. But let us examine the words more particularly.

A double-minded man, dipsuchos aner.--The word signifieth one that hath two souls; and so it may imply--(1.) A hypocrite, as the same word is used to that purpose, James iv. 8: `Purify your hearts, ye double-minded., dipsuchoi. As he speaketh to open sinners to cleanse their hands, so to close hypocrites (whom he there calleth double-minded, as pretending one thing and meaning another), to purify their hearts, that is, to grow more inwardly sincere; and so it suiteth very well with that phrase by which the Hebrews express a deceiver: Ps. xii. 2, `With a double heart do they speak:, in the original, `With a heart and a heart, which is their manner of expression when they would express a thing-that is double or deceitful, as divers or deceitful weights is a weight and a weight in the original, Prov. xx. 23. As Theophrastus saith of the partridges of Paphlagonia, that they had two hearts; so every hypocrite hath two hearts or two souls. As I remember, I have read of a profane wretch that bragged he had two souls in one body, one for God, and the other for anything. [61] (2.) It implieth one that is distracted and divided in his thoughts, floating between two different ways and opinions, as if he had two minds, or two souls; and certainly there were such in the apostle's days, some Judaising

brethren, that sometimes would sort with the Jews, some times with the Christians, and did not use all due endeavours to be built up in the faith, or settled in the truth: as of ancient, long before this time, it is said of others, 2 Kings xvii. 33, `They feared the Lord, and served their own gods;, they were divided between God and idols, which indifferency of theirs the prophet expresseth by a double or divided heart: Hosea x. 2, `Their heart is divided, now shall they be found faulty., Thus Athanasius applied this description to the Eusebians, [62] that sometimes held one thing, and anon another, that a man could never have them at any stay or certain pass. (3.) And, more expressly to the context, it may note those whose minds were tossed to and fro with various and uncertain motions; now lifted up with a billow of presumption, then cast down in a gulf of despair, being divided between hopes and fears concerning their acceptance with God. I prefer this latter sense, as most suiting with the apostle's purpose.

Is unstable, akatastatos.--Hath no constancy of soul, being as ready to depart from God as to close with him; no way fixed and resolved in the religion he professeth.

In all his ways.--Some apply it chiefly to prayer, because those that are doubtful of success often intermit the practice of it, regarding it only now and then in some zealous pangs, when conscience falleth upon them: but I suppose rather it is a general maxim, and that prayer is only intended by consequence, for the apostle saith, `in all his ways., Note, way, by a known Hebraism, is put for any counsel, action, thought, or purpose; and so it implieth that all their thoughts, motions, and actions do float hither and thither continually.

The notes are these:--

Obs. 1. That unbelieving hypocrites are men of a double mind; they want the conduct of the Spirit, and are led by their own affections, and

therefore cannot be settled: fear, the love of the world, carnal hopes and interests draw them hither and thither, for they have no certain guide and rule. It is said of godly men, Ps. cxii. 7, `They shall not be afraid of evil tidings; their heart is fixed, trusting in the Lord:, they walk by a sure rule, and look to sure promises; and therefore, though their condition is changed, their heart is not changed, for the ground of their hopes is still the same. Carnal men's hearts rise and fall with their news, and when affairs are doubtful, their hopes are uncertain, for they are fixed upon uncertain objects, `They are confounded, for they have heard evil tidings, saith the prophet, Jer, xlix. 23: upon every turn of affairs, they have, as it were, another heart and soul. That request of David is notable for the opening of this double mind, Ps. lxxxvi. 11, `Unite my heart to fear thy name., The Septuagint read e'noson te`n kardian mou, `make my heart one, that is, apply it only and constantly to thy fear; implying, that where men are divided between God and secular interests, they have, as it were, two hearts; one heart inclineth them to a care of duty, the other heart discourageth them by fears of the world: the heart is not monachos (which is Aquila's word in that place), after one manner and fashion. This double mind in carnal men bewrayeth itself two ways in their hopes and their opinions. (1.) In their hopes, they are distracted between expectation and jealousy, doubts and fears; now full of confidence in their prayers, and anon breathing forth nothing but sorrow and despair; and possibly that may be one reason why the psalmist compareth the wicked to chaff, Ps. i. 4, because they have no firm stay and subsistence, but are driven to and fro by various and un certain motions, leading their lives by guess, rather than any sure aim. (2.) In their opinions, hypocrites usually waver and hang in suspense, being distracted between conscience and carnal affections; their affections

carry them to Baal, their consciences to God; as the prophet saith to such men, 1 Kings xviii. 21, `How long will ye halt between two opinions?, They are usually guilty of a promiscuous compliance, which, though used by them in carnal policy, yet often tendeth to their hurt; for this indifferency is hateful to God and men. God loatheth it: Rev. iii. 15, `I know thy works; I would thou wert either hot or cold; but because thou art neither hot nor cold, I will spue thee out of my mouth., Lukewarmness is that temper that is most ingrate to the stomach, and therefore causeth vomits: so are lukewarm Christians to God; his ways are not honoured but by a zealous earnestness. And man hateth it. Solon did not judge him a good citizen that in a civil war took neither part; usually such middling men, [63] like those that come between two fencers, suffer on both sides. I confess, sometimes godly persons may be at a stand; those that make conscience of things are not rash in choice, and therefore usually there is some hesitancy before engagement, which, though it be an infirmity, yet God winketh at it as long as they endeavour satisfaction: but certainly a child of God should not rest in such a frame of spirit: sincerity is much tried by an `establishment in the present truth, 2 Peter i. 12; that is, by up rightness in the controversies of our age and time. Antiquated opinions, that are altogether severed and abstracted from present interests, are no trial, therefore it is good to be positive and settled, en te parou'se alethei'a, `in the truth that now is., I confess, such cases may happen, where the pretences of both sides are so fair, and the miscarriages so foul, that we know not which to choose; and (as Cato said of the civil wars between Caesar and Pompey, quem fugiam video, quem sequar non video), we can better see whom to avoid, than whom to close with and follow; and thereupon there may be hesitancy and indifferency; but this is neither allowed for the

present, nor continued out of interest, but conscience, and never descendeth to any base compliances for advantage. [64]

Obs. 2. That doubtfulness of mind is the cause of uncertainty in our lives and conversations. Their minds are double, and therefore their ways are unstable. First, there is (as Seneca saith), nusquam residentis animi volutatio, uncertain rollings of spirit; and then vita pendens, a doubtful and suspensive life. [65] For our actions do oft bear the imnge and resemblance of our thoughts, and the heart not being fixed, the life is very uncertain. The note holdeth good in two cases:--(1.) In fixing the heart in the hopes of the gospel; (2.) In fixing the heart in the doctrine of the gospel; as faith sometimes implieth the doctrine which is believed, sometimes the grace by which we do believe. [66] A certain expectation of the hopes of the gospel produceth obedience, and a certain belief of the doctrine of the gospel produceth constancy.

1. None walk so evenly with God as they that are assured of the love of God. Faith is the mother of obedience, and sureness of trust maketh way for strictness of life. When men are loose from Christ, they are loose in point of duty, and their floating belief is soon discovered in their inconstancy and unevenness of walking. We do not with any alacrity or cheerfulness engage in that of whose success we are doubtful; [67] and therefore, when we know not whether God will accept us or no, when we are off and on in point of trust, we are just so in the course of our lives, serve God by fits and starts, only when some zealous moods and pangs come upon us. It is the slander of the world to think assurance is an idle doctrine. Never is the soul so quickened and enabled for duty as it is by `the joy of the Lord:, Neh. viii. 10, `The joy of the Lord is your strength., Faith, filling the heart with spiritual joy, yieldeth a strength for all our duties and labours; and we are carried

on with life and vigour when we have most lively apprehensions of the divine grace.

2. None are so constant in the profession of any truth as they that are convinced and assured of the grounds of it. When we are but half convinced, we are usually unstable. I remember the apostle speaketh of a thing which he calleth i'dion ste'rigmon, `our own steadfastness, 2 Peter iii. 17, `Lest ye fall from your own steadfastness into the error of the wicked., Every believer hath, or should have, a proper ballast in his own spirit, some solid, rational grounds that may stay and support him; otherwise, when the chain of consent is broken, we shall soon be scattered. So elsewhere a believer is bidden to render lo'gon, `a reason of the hope that is in him, 1 Peter iii. 15; that is, those inward motives that constrained his assent to the truth. Thus also the apostle Paul chargeth us, 1 Thes. v. 21, first to `prove all things, and then to `hold fast that which is good., It is unsafe to engage till a full conviction, or to resolve without evidence, for there is no likelihood of holding fast till we have proved. Well, then, labour to understand the grounds of your religion. If you love a truth ignorantly, you cannot love it constantly. There is still a party left in the soul to betray it into the hands of the opposite error. To take up ways without any trial is but a simple credulity, which will soon be abused and misled; and to take up ways upon half conviction is hypocrisy, which by that other part of the mind not yet gained will be soon discovered. Look upon it, then, as brutish to follow the track, and base to profess before you are ascertained.

Ver. 9. Let the brother of low degree rejoice in that he is exalted. The apostle having finished that necessary digression about prayer, returneth to the main matter in hand, which is bearing of afflictions with joy; and urgeth another reason in this verse, because, to be

depressed in the world for righteousness, sake, is to be exalted towards God; and in consideration of their spiritual comforts and privileges, they had rather cause to boast and glory than to be made sorry. Lot us see the force of the words.

Let the brother; that is, a Christian. The people of God are expressed by that term, because the truest friendship and brotherhood is inter bonos, among the good and godly. Combinations of wicked men are rather a faction and a conspiracy than a brotherhood; therefore you find this in scripture notion always appropriated to the people of God. When it is said indefinitely `a brother, you may understand a saint; as here James doth not say `a Christian, but `let the brother., So Paul, 1 Cor. xvi. 20, `All the brethren salute you;, that is, all the saints. And sometimes it is expressed with this addition, `holy brethren, 1 Thes. v. 27; whereas in the same place, in ver. 26, he had said, `Greet all the brethren., This loving compellation and use of calling one another brothers and sisters continued till Tertullian's time, as we showed before.

Of low degree. In the original it is ta'peinos, which, as the Hebrew word nv, signifieth both humble and base, the grace and the condition, affliction and humility. It is here put for the condition, not the grace, and therefore we well render it `of a low degree;, for it is opposed to the term `rich `in the next verse; and so it is taken else where, as Prov. xvi. 19, `Better be of an humble spirit with the lowly, than to divide the spoil with the proud., By lowly he meaneth the lowly in condition, not in heart; for it is opposed to `dividing the spoil., So Luke i. 48, `He hath regarded the low estate of his handmaid;,--it is te`n tapei'nosin, the humility of his handmaid. The grace and the condition are expressed by the same term, because a low estate is the great engagement to a lowly heart. But remember, by low degree is not

intended one that is poor simply, but one that is poor for Christ, as persecutions and afflictions are often expressed by the word humility and humiliation; thus Ps. ix. 12, 13, `He forgetteth not the cry of the humble,--the margin readeth afflicted; and in ver. 13, `Consider my trouble which I suffer from them that hate me,--in the original, my `humiliation., So here, a'delphos ho ta'peinos, `the humble brother, is one that is humbled or made low by the adversaries of religion. Rejoice.--In the original kauchastho, `boast, or `glory, as it is in the margin. It is the highest act of joy; even when joy beginneth to degenerate, and pass the limits and bounds of reason. I say, it is the first degeneration of joy, and argueth the soul to be surprised with great excess and height of affection, for the next step beyond this is verily wicked. Joy beginneth to exceed when it cometh to exultation, but when it cometh to insultation, it is stark naught. Therefore, how should they boast or glory? Is that lawful? I answer--(1.) It may be understood as a concession of the lesser evil, thus: Rather than murmur under afflictions, or faint under them, or endeavour to come out of them by ill means, you may rather boast of them; rather than groan under them as a burden, you may boast of them as a privilege it is the lesser evil. Such concessions are frequent in scripture, as Prov. v. 19, `Thou shalt err in her love;, so in the original, and in the Septuagint, te? philia autes peripheromenos po'llostos ese, `Thou shalt be overmuch in her love., We translate, `He shall be ravished with her love, which certainly implieth an unlawful degree, for ecstasies and ravishments in carnal matters are sinful. How is it, then, to be understood? Doth the scripture allow any vitiosity and excess of affection? No; it is only a notation of the lesser evil. Rather than lose thyself in the embraces of an harlot, `let her breasts satisfy thee, be overmuch, or `err in her love, (2.) It may only imply the

worth of our Christian privileges: let him look upon his privileges as matter of boasting. How base and abject soever your condition seem to the world, yet suffering for Christianity is a thing whereof you may rather boast than be ashamed. (3.) It may be the word is to be mollified with a softer signification, as our translators, instead of `let him boast, or glory, say, `let him rejoice, though, by the way, there is no necessity of such a mitigated sense; for the apostle Paul saith directly, in the same terms, Rom. v. 3, `We boast, or glory, in tribulations, &c. But more of this in the observations.

In that he is exalted, en to hupsei autou, in his sublimity. This may be understood two ways: (1.) More generally, in that he is a brother or a member of Christ, as the worth and honour of the spirit ual estate is often put to counterpoise the misery and obscurity of afflictions; thus Rev. ii. 9, `I know thy poverty, but thou art rich, poor outwardly, but rich spiritually. (2.) More particularly, it may note the honour of afflictions, that we are thought worthy to be sufferers for anything in which Christ is concerned, which is certainly a great preferment and exaltation.

The notes are these:--

Obs. 1. That the people of God are brethren. I observed it before, but here it is direct, `Let the brother of low degree, &c. They are begotten by the same Spirit, by the same immortal seed of the word. They have many engagements upon them to all social and brotherly affection. Jure matris naturae [68] (as Tertullian saith)--by the common right of nature, all men are brethren. But, Vos mali fratres, quia parum homines (saith he to the persecutors)--the church can ill call you brethren, because ye are scarce men. Well, then, consider your relation to one another. You are brethren, a relation of the greatest endearment, partly as it is natural--not founded in choice, as

friendship, but nature; partly as it is between equals. The respect between parents and children is natural; but in that part of it which ascendeth from inferiors to superiors, there is more of reverence than sweetness. In equals there is (if I may so speak) a greater symmetry and proportion of spirit, therefore more love. Ah! then, live and love as brethren. Averseness of heart and carriage will not stand with this sweet relation. The apostle speaketh with admiration: 1 Cor. vi. 6, `Brother goeth to law with brother, and that before unbelievers!, There are two aggravations one from the persons striving, brother with brother; the other, before whom they made infidels conscious of their contention. So Gen. xiii. 7, 8, `And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle, and the Canaanite and Perizzite was yet in the land., The Canaanite was yet unsubdued, ready to take advantage of their divisions, yet they strove. But see how Abram taketh up the matter. `We be brethren, let there be no more strife., Oh! consider, no discords are like those of brethren. The nearer the union, the greater the separation upon a breach; for natural ties being stronger than artificial, when they are once broken they are hardly made up again; as seams when they are ripped may be sewed again, but rents in the whole cloth are not so easily remedied. And so Solomon saith, Prov. xviii. 19, `A brother offended is harder to be won than a strong city: their contentions are like the bars of a castle;, that is, they are as irreconcilable as a strong castle is impregnable. But this is not all that is required, as to avoid what misbecometh the relation, but we must also practise the duty that it enforceth. There should be mutual endeavours for each others, good: Ps. cxxii. 8, `For my brethren and companions, sake, I will now say, Peace be within thee;, that is, because of the relation, he would be earnest with God in prayer for their welfare.

Obs. 2. The brother of low degree.--He saith of low degree, and yet brother. Meanness doth not take away church relations. Christian respects are not to be measured by these outward things; a man is not to be measured by them, therefore certainly not a Christian, I had almost said, not a beast. We choose a horse sine phaleris et ephippio, by his strength and swiftness, not the gaudiness of his trap pings: that which Christians should look at is not these outward additaments, but the eminency of grace: James ii. 1, `Have not the faith of our Lord Jesus Christ in respect of persons;, that is, do not esteem their grace according to the splendour or meanness of the outward state and condition. Despising the poor is called a despising the church of God: 1 Cor. xi. 22, `Have ye not houses to eat and drink in? Or despise ye the church of God, and shame them that have not?, At their love feasts they were wont to slight the poor, and discourage those that were not able to defray part of the charge, which, the apostle saith, is a despising the church that is, those that are members of Christ and the church, as well as themselves; [69] for he doth not oppose ekklesi'an to oikon, as a public place to a private, but a public action to a private action; as if he had said thus: In your houses you have a liberty to invite whom you please, but when you meet in a public assembly, you must not exclude such a considerable part of the church as the poor are.

Obs. 3. Again, from that the brother of a low degree. Not a man of low degree, but a brother. It is not poverty, but poor Christianity that occasioneth joy and comfort. Many please themselves because they suffer afflictions in this world; and therefore think they should be free in the world to come, as many ungodly poor men think death will make an end of their troubles, as if they could not have two hells. Oh! consider, it is not mere meanness that is a comfort; the brother only

can rejoice in his misery and low estate. You shall see it is said, Exod. xxiii. 3, `Thou shalt not countenance a poor man in his cause:, a man would have thought it should have been rather said, `the rich;, but there is a foolish pity in man, and we are apt to say, he is a poor man, and so omit justice. Well, then, God, that condemneth it in man, will not pity you for your mere poverty: Mat. v. 3, `Blessed are the poor in spirit;, mark that pneumati, in spirit, not in purse. Many men's sufferings here are but the pledges and prefaces of future misery, the `beginning of sorrows, Mat. xxiv. 8. For the present your families are full of wants, your persons oppressed with misery and reproach, but all this is but a shadow of hell that cometh after; every Lazarus is not carried into Abraham's bosom; you may be miserable here and hereafter too; God will not pity you because of your suffering, but punish you rather, for these give you warning. Oh! consider, then, is it not sad to you, when you see the naked walls, the ragged clothes, and hear the cries of the hungry bellies within your families, you yourselves much bitten and pinched with want, and become the scorn and contempt of those that dwell about you? Ay! but it will be more sad to consider that these are the beginnings of sorrows; you cry for a bit now, and then you may howl for a drop to cool your tongue; now you are the scorn of men, then the scorn of God, men, and angels. Oh! be wise; now you may have Christ as well as others; as the poor and rich were to pay the same ransom to make an atonement for their souls, Exod. xxx. 15: but if not, you will perish as well as others; as God will not favour the rich, so he will not pity the poor.

Obs. 4. From the word ta'peinos--it signifieth both humble, and of low degree--observe, that the meanest have the greatest reason and engagement to be humble; their condition always maketh the grace in season--poverty and pride are most unsuitable. It was one of Solomon's

odd sights, Eccles. x. 7, to see `servants on horseback, and princes going on foot., A poor proud man is a prodigy and wonder of pride; he hath less temptation to be proud, he hath more reason to be humble. Nebuchadnezzar was more excusable, for he had a great Babel, and that was a great temptation. Besides what should be in your affections, there is somewhat in your condition to take down the height of your spirits: it is not fit for those of the highest rank to turn fashionists, and display the ensigns of their own vanity; but when servants and those of a low degree put themselves into the garb, it is most intolerable. But alas! thus we often find it; men usually walk unsuitably to their condition, as if they would supply in pride what is lacking in estate and sufficiency; whereas others that excel in abilities are most lowly in mind, as the sun at highest casteth least shadows.

Obs. 5. Again, from that of low degree. God may set his people in the lowest rank of men. A brother may be ta'peinos, base and abject, in regard of his outward condition. `The Captain of salvation, the Son of God himself, was, Isa. liii. 3, `despised and rejected of men;, as we render it in the original, chadal ischim, desitio virorum, that is, the leaving-off of men; implying that he appeared in such a form and rank that he could scarce be said to be man, but as if he were to be reckoned among some baser kind of creatures; as Ps. xxii. 6, David saith, as a type of him, `I am a worm, and no man;, rather to be numbered among the worms than among men, of so miserable a being that you could scarce call him man; rather worm, or some other notion that is fittest to express the lowest rank of creatures. Well, then, in the greatest misery say, I am not yet beneath the condition of a saint--a brother may be base and abject.

Obs. 6. From that let the brother of low degree glory. That the vilest

and most abject condition will not excuse us from murmuring: though you be ta'peinos, base, yet you may rejoice and glory in the Lord. A man cannot sink so low as to be past the help of spiritual comforts. In `the place of dragons, there is somewhat to check murmurings, somewhat that may allay the bitterness of our condition, if we had eyes to see it: though the worst thing were happened to you, poverty, loss of goods, exile, yet in all this there is no ground of impatiency: the brother of low degree may pitch upon something in which he may glory. Well, then, do not excuse passion by misery, and blame your condition when you should blame yourselves: it is not your misery, but your passions, that occasion sin; wormwood is not poison. But alas! the old Adam is found in us: `The woman, which thou gavest me, gave me, and I did eat., We blame providence when we should smite upon our own thighs. It is but a fond excuse to say, Never such sufferings as mine: Lam. i. 12, `Is there any sorrow like unto my sorrow?, Men pitch upon that circumstance, and so justify their murmurings. But remember, the greatness of your sufferings cannot give allowance to the exorbitancies of your passions: the low degree hath its comforts.

Obs. 7. From that rejoice, or glory, or boast. There is a concession of some kind of boasting to a Christian; he may glory in his privileges.

To state this matter, I shall show you:--

1. How he may not boast. (1.) Not to set off self, self-worth, self-merits; so the apostle's reproof is just, 1 Cor. iv. 7, `Why dost thou glory, (the same word that is used here) `as if thou hadst not received what thou hast?, That is an evil glorying, to glory in ourselves, as if our gifts and graces were of our own purchasing, and ordained for the setting off of our own esteem; all such boasting is contrary to grace, as the apostle saith, Rom. iii. 27, Pou oun he kauchesis, `Where is boasting? It is excluded by grace., (2.) Not to

vaunt it over others; the scripture giveth you no allowance to feed pride: it is the language of hypocrites, Isa. lxv. 5, `Stand by thyself; I am holier than thou., To despise others, as carnal, as men of the world, and to carry ourselves with an imperious roughness towards them, it is a sign we forget who made the difference. The apostle chideth such kind of persons, Rom. xiv. 10, ti exoutheneis, `Why dost thou set at naught thy brother?, Tertullian readeth it, Cur nullificas?--why dost thou nothing him? He that maketh nothing of others, forgetteth that God is `all in all, to himself. Grace is of another temper: Titus iii. 3, `Show meekness to all men, for we ourselves in times past were foolish and disobedient., So think of what you are, that you may not forget what you were, before grace made the distinction.

2. How he may boast. (1.) If it be for the glory of God, to exalt God, not yourselves: Ps. xxxiv. 2, `My soul shall make her boast of God;, of his goodness, mercy, power. This is well, when we see we have nothing to boast of but our God; neither wealth, nor riches, nor wisdom, but of the Lord alone: Jer. ix. 23, 24, `Let not the wise man glory in his wisdom, nor the mighty man glory in his strength; but let him that glorieth glory in this, that he knoweth me, saith the Lord., This doth not only quicken others to praise him, but argueth much affection in yourselves; as, when we prize a thing, we say we have nothing to glory of but that; so it is a sign the soul sets God above all when it will glory in none other. (2.) To set out the worth of your privileges. The world thinketh you have a hard bargain to have a crucified Christ;--glory in it. Thus Rom. v. 3, `We glory in tribulations., The apostle doth not say, We must glory or boast of our tribulations or sufferings, but glory in tribulations. There is poor comfort in offering our bodies to the idol of our own praise, and to affect a

martyrdom to make way for our repute or esteem, that we may have somewhat whereof to boast; that is not the apostle's meaning. But this glorying is to let the world know the honour we put upon any engagement for Christ, and that they may know we are not ashamed of our profession, when it is discountenanced and persecuted. The apostle Paul is excellently explained by the apostle Peter: 1 Peter iv. 16, `If any man suffer as a Christian, let him not be ashamed, but let him glorify God in this behalf., They think it is a disgrace, and you think it is a glory to surfer for Christ. Look, as divines say, in the case of eyeing the reward; then it is done most purely when it is done to extenuate the temptation by the esteem and presence of our hopes, as Christ counted it a light shame, in comparison of `the joy set before him, Heb. xii. 2; and Moses the treasures of Egypt nothing in comparison of the recompense of reward, Heb. xii. 26. So, here, in this cause you may glory, that is, to counterbalance the shame of the world with the dignity of your profession and hopes. Well, then, you see how you may glory, to declare your valuation and esteem of God and his ways.

Obs. 8. From that he is exalted. That grace is a preferment and exaltation; even those of low degree may be thus exalted. All the comforts of Christianity are such as are riddles and contradictions to the flesh: poverty is preferment; servants are freemen, the Lord's freemen, 1 Cor. vii. 22. The privileges of Christianity take off all the ignominy of the world. Christian slaves and vassals are yet delivered from the tyranny of Satan, the slavery of sin; therefore he saith they are `the Lord's freemen., So James ii. 5, `Hath not God chosen the poor in this world to be rich in faith?, Spiritual treasure and inward riches are the best. A Christian's life is full of mysteries; poor, and yet rich, base, and yet exalted; shut out of the world, and yet admitted into the company of saints and angels;

slighted, yet dear to God; the world's dirt, and God's jewels. In one place it is said, 1 Cor. iv. 13, `We are counted as the scurf and off-scouring of the earth;; and in another, Mal. iii. 17, `I will make up my jewels., Not a foot of land, yet an interest in the land of promise, a share in the inheritance of the saints in light; you see everything is amply made up in another way. Do but consider the nature of your privileges, and you cannot but count them a preferment. You are called to be `sons of God: `John i. 12, `He vouchsafed them exousian, the privilege or prerogative to become the sons of God;, so also, `members of Christ, and what a door of hope doth that open to you; so also `heirs of the promises, `joint-heirs with Christ., Rom. viii. 17; so also `partakers of the divine nature, 2 Peter i. 4: and what a privilege is that, that we should be severed from the vile world, and gilded with glory, when we might have stood like rotten posts! that we should be united to Christ, when, like dried leaven, [70] we might have been driven to and fro throughout the earth. Well, then:--

1. Never quarrel with providence. Though you have not other things, rejoice in this, that you have the best things. Sole adoption is worth all the world. Do not complain that you have not the gold, if you have the kiss. I allude to that known story in Xenophon. Never envy the world's enjoyments, no, though you see men wicked and undeserving. To murmur under any such pretence is but disguised envy. Consider God hath called you to another advancement. You sin against the bounty of God if you do not value it above all the pomp and glory of the creatures. They are full and shining, but your comforts are better and more satisfying: 1 Tim. vi. 6, `Godliness with contentment is great gain;, or it may be read, `Godliness is great gain with contentment, in opposition to worldly gain. Men may gain much, but they are not satisfied; but godliness is such a gain as bringeth contentment and quiet along with

it; for I suppose that place of the apostle is parallel to that of Solomon: Prov. x. 22, `The blessing of God maketh rich, and he addeth no sorrow with it.,

2. Refresh your hearts with the sense of your privileges. You that are the people of God are exalted in your greatest abasures. Are you naked? You may be `arrayed in tine linen, Rev. xix. 8, which is `dikaiomata, the righteousnesses of the saints:, that plural word implieth justification and sanctification. Are you hungry? God's mountain will yield you `a feast of fat things, a feast of wines upon the lees well refined, Isa. xxv. 6: wines on the lees are most generous and sprightly. Are you thirsty? You have `a well of water springing up to everlasting life, John iv. 14. Are you base? You have glory, you have a crown. The word useth these expressions to show that all your wants are made up by this inward supply.

Obs. 9. Observe more particularly, that the greatest abasures and sufferings for Christ are an honour to us: Acts v. 41, `They rejoiced they were counted worthy to suffer shame for his name., It was an act of God's grace to put this honour upon them. Well, then, do not look upon that as a judgment which is a favour. Reproaches for Christ are matter of thanksgiving rather than discontent. In ordinary sufferings God's people have this comfort, that as nothing cometh without merit, so nothing goeth away without profit. But here, what ever is done to them is an honour, and an high vouchsafement. Oh! how happy are the people of God, that can suffer nothing from God or men, but what they may take comfort in!

Ver. 10. But the rich, in that he is made low; because as the flower of the grass he shall pass away.

He taketh occasion from the former exhortation, which pressed to rejoice in miseries, to speak of the opposite case, prosperity. Some

suppose the words to be an irony, [71] wherein the apostle discovereth his low conceit of worldly glory: all their exaltation is humiliation; and therefore, if he will glory, let him glory in his vileness, and the unsettledness of his condition. That is all they can boast of--a low enjoyment that may be soon lost. But I suppose it is rather a direction; for he speaketh by way of advice to the rich Christian or brother, which will appear more fully by a view of the words.

But the rich.--It noteth the noble, the honourable, those that are dignified with any outward excellency, more especially those that did as yet remain untouched or unbroken by persecution. Some observe he doth not say `the rich brother, as before, `the brother of low degree, but only generally `the rich., Few of that quality and rank give their names to Christ. But this may be too curious.

In that, &c.--You see here wanteth a verb to make the sense entire and full. What is to be understood? OEcumenius saith aischune'stho `Let him be ashamed, considering the uncertainty of his estate; others, much to the same sense, tapeinou'stho, let hhn^be humbled in that he is made low, as if the opposite word to kaucha'stho were to be introduced to supply the sense. So it would be a like speech with that, 1 Tim. iv. 3, where in the original it runneth thus, Koluo'nton gamein kai` ape'chesthai ton broma'ton, `forbidding to marry, and to abstain from meats;, where there is a defect of the contrary word `commanding, which we in our translation supply, and read, `forbidding to marry, and commanding to abstain from meats, as Epiphanius, citing that place, readeth it with that addition, koluo'nton gamein kai` keleuo'nton ape'chesthai broma'ton. So 1 Tim. ii. 12, `I suffer not a woman to teach, but to be in silence., The opposite word to suffer not, or forbid, is understood, that is, `I command her to be in silence., So here, `Let the brother of low degree glory in that he is exalted;, and

then `the rich be humbled in that he is made low., Many go this way.
But this seemeth somewhat to disturb the series and order of the words.
I always count that the best sense which runneth with a smooth
plainness; therefore I rather like the opinion of others who repeat
kaucha'stho, used in the former verse, `Let him rejoice, the poor man,
in that^he is spiritually exalted; the rich in that he is spiritually
humbled., So that grace maketh them both even and alike to God, and in
regard of divine approbation they stand upon the same level--the poor
that is too low he is exalted, the rich that is too high he is humbled;
which to both is matter of glory or joy.
He is made low.--Some say outwardly and in providence, when his crown
is laid in the dust, and he is stripped of all, and brought into the
condition of the brother of low degree. But this is not so proper; for
the apostle speaketh of such a making low as will consist with his
being rich; made low whilst plou'sios, rich, and high in estate and
esteem. Some more particularly say, therefore made low, because, though
honourable for riches, yet, because a Christian, no more esteemed than
if poor, but accounted base and ignominious. But this doth not suit
with the reason at the end of the verse, `because as the flower of the
field he shall pass away., More properly, then, it is understood of the
disposition of the heart, of a low mind in a high condition; and so it
noteth either such humility as ariseth from the consideration of our
own sinfulness (they are happy indeed whom God hath humbled with a
sense of their sins), or from a consideration of the uncertainty of all
worldly enjoyments. When our hearts are drawn from a high esteem of
outward excellences, and we live in a constant expectation of and
preparation for the cross, we may be said to be made low, though never
so much exalted, which I suppose is chiefly intended, and so it suiteth
with the reason annexed, and is parallel with that of the apostle: 1

Tim. vi. 17, `Charge the rich men of this world that they be not high-minded, and trust not in uncertain riches., The meaning is, that the glory of their condition is, that when God hath made them most high, they are most low in their own thoughts.

Because as the flower of the grass he shall pass away.--He rendereth a reason why they should have a lowly mind in the midst of their flourishing and plenty, because the pomp of their condition is but as a flower of the field, which fadeth as soon as it displayeth its glory.

The similitude is often used in scripture: Ps. xxxvii. 2, `They shall soon be cut down as the grass, and wither as the green herb;, so Job xiv. 2, `He cometh forth like a flower, and is cut down;, so Isa. xl. 6, 7, `All flesh is grass, and the goodliness thereof as the flower of the field. The grass withereth, and the flower fadeth, because the Spirit of the Lord bloweth upon it;, so also in many other places. I shall improve the similitude in the notes. Only observe here, that the apostle doth not say that his riches shall pass away as a flower, but he shall pass away, he and his riches also. If we had a security of our estate, we have none of our lives. We pass and they pass, and that with as easy a turn of providence as the flower of the field fadeth.

The notes are these:--

Obs. 1. Riches are not altogether inconsistent with Christianity. `Let the rich, that is, the rich brother. Usually they are a great snare. It is a hard matter to enjoy the world without being entangled with the cares and pleasures of it. The moon never suffereth eclipse but when it is at the full; and usually in our fulness we miscarry; and therefore our Saviour saith, Mat. xix. 24, `It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God., It is a Jewish proverb to note an impossibility. Rich men should often think of it. A camel may as soon go through a needle's

eye, as you enter into the kingdom of God. That were a rare miracle of nature, indeed, to see a camel or an elephant to pass through a needle's eye; and it is as rare a miracle of grace to see a rich man gained to Christ and a love of heaven. Of all person sin the world, they are least apprehensive of spiritual excellences. Christ himself came in poverty, in a prejudice, as it were, to them that love riches. Plato, an heathen, saith the same almost with Christ, that it is impossible for a man to be eminently rich and eminently good. [72] The way of grace is usually so strait, that there is scarce any room for them that would enter with their great burthens of riches and honour. [73] But you will say, What will you have Christians to do then? In a lavish luxury to throw away their estates? or in an excess of charity to make others full, when themselves are empty? I answer--No; there are two passages to mollify the rigour of our Lord's saying. One is in the context, `With God all things are possible, Mat. xix. 26. Difficulties in the way to heaven serve to bring us to a despair of ourselves, not of God. He can loosen the heart from the world, that riches shall be no impediment; as Job by providence was made eminently rich, and by grace eminently godly--`none like him in all the earth, Job i. 8. The other passage is in Mark x. 23, 24, `Jesus said, How hard is it for them that have riches to enter into the kingdom of God! And the disciples were astonished at his words; but Jesus answereth again, How hard is it for them that trust riches to enter into the kingdom of God!, It is not the having, but the trusting. Riches in the having, in the bare possession, are not a hindrance to Christianity, but in our abuse of them. The sum of all is, it is impossible to trust in riches and enter into the kingdom of God, and it to us is impossible to have riches and not to trust in them. Well, then, of all men, rich men should be most careful. A man may be rich and godly, but it is because now and then God will

work some miracles of grace. Your possessions will not be your ruin till your corruptions mingle with them. Under the law the poor and rich were to pay the same ransom, Exod. xxx. 15, intimating they may have interest in the same Christ. It is Austin's observation [74] that poor Lazarus was saved in the bosom of rich Abraham. Riches in themselves are God's blessings that come within a promise. It is said, Ps. cxii. 3, of him that feareth the Lord, that `wealth and riches shall be in his house;, that is, when God seeth good, for all temporal promises must be understood with an exception. They do not intimate what always shall be, but that whatever is is by way of a blessing, the fruit of a promise, not of chance, or a looser providence. Yea, riches with a blessing are so far from being a hindrance to grace, that they are an ornament to it; so Prov. xiv. 24, `The crown of the wise is their riches, but the foolishness of fools is folly., A rich wise man is more conspicuous; an estate may adorn virtue, but it cannot disguise folly. A wise man that is rich hath an advantage to discover himself which others have not; but a fool is a fool still, as an ape is an ape though tied with a golden chain. And to this sense I suppose Solomon speaketh when he saith, Eccles. vii. 11, `Wisdom with an inheritance is good;, that is, more eminent and useful. And thus you see riches are as men use them, blessings promiscuously dispensed--to the good, lest they should be thought altogether evil; to the bad, lest they should be thought only good. [75]

Obs. 2. That a rich man's humility is his glory. Your excellency doth not lie in the pomp and splendour of your condition, but in the meekness of your hearts. Humility is not only a clothing, `Put on humbleness of mind, Col. iii. 12, but an ornament, 1 Peter v. 5, `Be decked with humility, enkombosasthe. It cometh from a word that signifieth a knot, that maketh decency when things are fitly tied. Men

think that humility is a debasement, and meekness a derogation from their honour and repute. Ah! but you see God counteth it an ornament. It is not a disguise, but a decking. None so base as the proud in the eyes of God and men. Before God, you must not value yourself by your estate and outward pomp, but your graces. An high mind and a low condition are all one to the Lord, only poverty hath the advantage, because it is usually gracious. If any may glory, they may glory that have most arguments of God's love. Now a lowly mind is a far better testimony of it than an high estate. And so before men, as Augustine said, he is a great man that is not lifted up because of his greatness. You are not better than others by your estate, but your meekness. The apostles possessed all things though they had nothing. They have more than you if they have a humble heart.

Obs. 3. That the way to be humble is to count the world's advantages our abasement. The poor man must glory in that he is exalted, but the rich in that he is made low. Honours and riches do but set us beneath other men, rather than above them, and do rather abate from you than add anything to you; and it may be you have less of the Spirit because you have more of the world. God doth not use to flow in both ways. Well, then, get this mind in the midst of your abundance. It is nothing what you do at other times. Men dispraise that which they want, as the fox the grapes, and simple men learning. But when you are rich, can you glory in that you are made low, and say, All this is but low in regard of the saints, privileges? This would keep the heart in a right frame, so that you could lose wealth or keep it. If you lose it, you do but lose a part of your abasement; if you keep it, you do not keep that which setteth you the higher or the nearer to God. This is to `possess all things as if you possessed them not, 1 Cor. vii. 30--not to have them in your hearts when you have them in your houses. And the truth

is, this is the way to keep them still, to be humble in the possession of them: Mat. xxiii. 12, 4 Whosoever shall exalt himself shall be abased, and he that shall humble himself shall be exalted., Riches will be your abasement, if you do not think them so.

Obs. 4. If we would be made low in the midst of worldly enjoyments, we should consider the uncertainty of them. This is the reason rendered by the apostle, `Because as the flower of the grass he shall pass away., We are worldly, because we forget the world's vanity and our own transitoriness: Ps. xlix. 11, `Their inward thought is, that their houses shall continue for ever, and their dwelling-places to all generations; they call their lands after their own names., Either we think that we shall live for ever, or leave our riches to those that will continue our memory for ever; that is, to our children, which are but the parent multiplied and continued; which is, as one saith, nodosa aeternitas, a knotty eternity. When our thread is spun out and done, their thread is knit to it; and so we dream of a continued succession in our name and family. But alas! this inward thought is but a vain thought--a sorry refuge by which man would make amends for the loss of the true eternity. But in vain; for we perish, and our estate too. Both your persons and your condition are transitory. The apostle saith, `He shall pass away like the flower of the grass., Man himself is like the grass, soon withered; his condition is like the flower of the grass, gone with a puff of wind. So 1 Peter i. 24, `All flesh is grass, and the glory of man as the flower of the grass., Many times the flower is gone when the stalk remaineth; so man seeth all that he hath been gathering a long time soon dissipated by the breath of providence, and he, like a withered rotten stalk, liveth scorned and neglected. The scriptures make use of both these arguments sometimes our own transitoriness, as Luke xii. 20, `Thou fool, this night shall thy soul

be required of thee., Here men toil, and beat their brains, and tire their spirits, and rack their consciences; and when they have done all, like silkworms, they die in their work, and God taketh them away ere they can roast what they get in hunting. Sometimes the transitoriness of these outward things; if we do not leave them, they may leave us. As many a man hath survived his happiness, and lived so long as to see himself, when his flower is gone, to be cast out upon the dunghill of scorn and contempt. And, truly it is a madness to be proud of that which may perish before we perish, as it is the worst of miseries to outlive our own happiness. The apostle saith, 1 Tim. vi. 17, `Charge rich men that they be not high-minded, and trust not in uncertain riches., Trust should have a sure object, for it is the quiet repose of the soul in the bosom of an immutable good. Therefore that which is uncertain cannot yield a ground of trust. You may entertain it with jealousy, but not with trust; so Prov. xxiii. 5, `Wilt thou set thine eyes upon that which is not?, Outward riches are so far from being the best things, that they rather are not anything at all. Solomon calleth them `that which is not;, and who ever loved nothing, and would be proud of that which is not?

Obs. 5. The uncertainty of worldly enjoyments may be well resembled by a flower--beautiful, but fading. The similitude is elsewhere used: I gave you places in the exposition, let me add a few more: see Ps. ciii. 15, 16, `As for man, his days are as grass; as a flower of the field, so he flourisheth: for the wind passeth over it. and it is gone, and the place thereof shall know it no more., When the flower is gone, the root, as afraid, shrinketh into the ground, and there remaineth neither remnant nor sign; so many a man that keepeth a bustling, and ruffleth it in the world, is soon snapped off by providence, and there doth not remain the least sign and memorial of him. So 1 Peter i. 24, `For all

flesh is as grass, and all the glory of man as the flower of the grass; the grass withereth, and the flower thereof falleth away., It is repeated and returned to our consideration--`all flesh is grass, and then, `the grass withereth, to show that we should often whet it and inculcate it upon our thoughts. In short, from this resemblance you may learn two things:--

1. That though the things of the world are specious, yet they should not allure us, because they are fading. Flowers are sweet, and affect the eye, but their beauty is soon scorched: the soul is for an eternal good, that it may have a happiness suitable to its own duration. An immortal soul cannot have full contentment in that which is fading; but this is a point that calleth for meditation rather than demonstration. It is easy to declaim upon the vanity of the creature: it is every man's object and every man's subject. Oh! but think of it seriously, and desire God to be in your thoughts. When the creatures tempt you, be not enticed by the beauty of them, so as to forget their vanity. Say, Here is a flower, glorious, but fading; glass that is bright, but brittle.

2. The fairest things are most fading. Creatures, when they come to their excellency, then they decay, as herbs, when they come to flower, they begin to wither; or, as the sun when it cometh to the zenith, then it declineth: Ps. xxxix. 5, `Man at his best estate is altogether vanity;, not at his worst only, when the feebleness and inconveniences of old age have surprised him. Many, you know, are blasted and cut off in their flower, and wither as soon as they begin to flourish. Paul had a messenger of Satan presently upon his ecstasy, 2 Cor. xii. 7. So the prophet speaketh of `a grasshopper in the beginning of the shooting up of the latter growth, Amos vii. 1. As soon as the ground recovered any verdure and greenness, presently there came a grasshopper to devour the

herbage: the meaning is, a new affliction as soon as they began to flourish. Well, then, suspect these outward things when you most abound in them. David thought of overthrows when God had given him a great victory, as Ps. lx. Com pare the psalm with the title. So it is good to think of famine and want in the midst of plenty: a man doth not know what overturnings there may be in the world. The woman that stood not in need of the prophet, 2 Kings iv. 13, `I dwell among my own people, that is, I have no need of friends at court, yet afterward stood in need of the prophet's man, 2 Kings viii. 5. The Lord knoweth how soon your condition may be turned; when it seemeth to flourish most, it may be near a withering.

Ver. 11. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth; so also shall the rich man fade away in his ways.

He pursueth the similitude, and in the close of the verse applieth it. There is nothing needeth illustration but the latter clause.

So shall; that is, so may; for the passage is not absolutely definitive of what always shall be, but only declarative of what may be; and, therefore, the future tense is used for the potential mood. We see, many times, that `the wicked live, become old, and mighty in power; their houses are safe from fear, neither is the rod of God upon them: their bull gendereth, and faileth not; their cow calveth, and casteth not her calf, Job xxi. 7-10. Therefore, I say, the apostle showeth not what always cometh to pass, but what may be, and usually falleth out, and what at length certainly will be their portion.

The rich man.--That is either to be taken generally for the rich, whether godly or ungodly, or more especially for the ungodly person that trusteth in his riches.

Fade away maranthe'setai, a word proper to herbs when they lose their verdure and beauty.

In his ways.--Some read, as Erasmus and Gagneus, en poriais, `with his abundance, which reading Calvin also approveth, as suiting better with the context, `So shall the rich and all his abundance fade away;, but the general and more received reading is that which we follow, en poreiais in his ways or journeys; the word is emphatical, and importeth that earnest industry by which men compass sea and land, run hither and thither in the pursuit of wealth, and yet, when all is done, it fadeth like the flower of the grass.

The notes are these:--

Obs. 1. From the continuance of the similitude, that the vanity of flowers should hint thoughts to us about the vanity of our own comforts. We delight in pictures and emblems, for then the soul, by the help of fancy and imagination, hath a double view of the object in the similitude, which is, as it were, a picture of it, and then the thing itself. This was God's ancient way to teach his people by types; still he teacheth us by similitudes taken from common and ordinary objects, that when we are cast upon them, spiritual thoughts may be awakened; and so every ordinary object is, as it were, hallowed and consecrated to a heavenly purpose. Well, then, let this be your field or garden meditation; when you see them decked with a great deal of bravery, remember all this is gone in an instant when the burning heat ariseth.

In the text it is (let me open that by the way) helios sun to kausoni, the sun with a burning wind, so in the original; for kauson, the word used here, is usually put here for a scorching wind, which, in the hot and eastern countries, was wont to accompany the rising of the sun; as Jonah iv. 8, `It came to pass, when the sun did begin to arise, God prepared a vehement east wind;, and, therefore, do we read of `the

drying east wind, Ezek. xvii. 10; and in many places of Hosea. It was a hot, piercing wind that blasted all things, and was the usual figure of God's judgments; and so the psalmist saith, `The wind passeth over it, and it is gone, Ps. ciii. 16. But this by the way, because I omitted it in the exposition. When, I say, you walk in a garden or field, as Isaac did, to meditate, Gen. xxiv. 63, think thus with yourselves: Here is a goodly show and paintry; but alas! these things are but for a season; they would fade away of their own accord, but the breath of the east wind will soon dry them up; so are all worldly comforts like flowers in the spring, good in their season, but very vanishing and perishing.

Obs. 2. That our comforts are perishing in themselves, but especially when the hand of providence is stretched out against them. The flower fadeth of itself, but chiefly when it is scorched by the glowing, burning east wind. Our hearts should be loose at all times from outward things, but especially in times of public desolation; it is a sin against providence to affect great things: when God is over turning all, then there is a burning heat upon the flowers, and God is gone forth to blast worldly glory: Jer. xlv. 4, 5, `The Lord saith, I will pluck up this whole land, and seekest thou great things for thyself?, that is, a prosperous condition in a time of public desolation; it is as if a man should be planting flowers when there is a wind gone forth to blast them. Well, then, take heed you do not make providence your enemy, then your comforts will become more perishing. You cannot then expect a comfortable warmth from God, but a burning heat. There are three sins especially by which you make providence your enemy, and so the creatures more vain.

1. When you abuse them to serve your lusts. Where there is pride and wantonness, you may look for a burning; certainly your flowers will be scorched and dried up. Pleasant Sodom, when it was given to `pride, and

idleness, and fulness of bread, met with a burning heat indeed, Ezek. xvi. 49: in Salvian's phrase, [76] God will rain hell out of heaven rather than not visit for such sins.

2. When you make them objects of trust. God can brook no rivals; trust being the fairest and best respect of the creatures, it must not be intercepted, but ascend to God. If you make idols of the creatures, God will make nothing of them; the fire of God's jealousy is a burning heat. God took away from Judah the staff and the stay, Isa. iii. 1; that is, that which they made so, excluding him; for that is the case in the context. So when you trust in your wealth, as if it must needs be well with your families, and you were secured against all judgments, and turns of providence; certainly God will take away the staff and the stay, and show that riches are but dead helps, when they are preferred before the living God, 1 Tim. vi. 17.

3. When you get them by wrong means. Wealth thus gotten is flesh (like the eagles from the altar) with a coal in it, that devoureth the whole nest: Hab. ii. 9, `Woe be to him that coveteth an evil covetousness, that he may set his nest on high, that he may be delivered from the power of evil., You think it is a ready way to advance you; no, this is the ready way to ruin all: James v. 3, `Your gold and silver shall be a witness against you, and shall eat your flesh as it were fire;, that is, draw the fire and burning heat of God's wrath upon yourselves and families.

From that his ways.

Obs. 3. Worldly men pursue wealth with great care and industry. The rich turneth hither and thither, he hath several ways whereby to accomplish his ends. In self-denial, covetousness is the ape of grace; it `suffereth all things, believeth all things, hopeth all things, 1 Cor. xiii. 6, 7. What pains do men take for things that perish! Do but

observe their incessant care, earnest labour, and unwearied industry, and say, how well would this suit with the heavenly treasure! It is a pity a plant that would thrive so well in Canaan should still grow in the soil of Egypt; that the zealous earnestness of the soul should be misplaced, and we should take more pains to be rich unto the world than to be rich towards God. Luke xii. 21. Man fallen is but the anagram of man in innocency, he hath the same affections and delights, only they are transposed and misplaced; therefore do we offend in the measure, because we mistake in the object. Or else, secondly, observe their pains and care, and say thus: Shall a lust have more power upon them than the love of God upon me? I have higher motives, and a reward more sure, Prov. xi. 18; they are more earnest for an earthly purchase, and to heap up treasure to themselves, than I am to enrich my soul with spiritual and heavenly excellences. Surely grace is an active thing, of as forcible an efficacy as corruption; why then do we act with such difference and disproportion? The fault is not in grace, but in ourselves. Grace is like a keen weapon in a child's hand; it maketh little impression because it is weakly wielded. Worldly men have the advantage of us in matter of principle, but we have the advantage of them in matter of motive; we have higher motives, but they more entire principles, for what they do, they do with their whole heart; but our principles are mixed, and therefore grace worketh with a greater faintness than corruption doth. But, however, it is sad. Pambus, in ecclesiastical history, wept when he saw a harlot dressed with much care and cost, partly to see one take so much pains for her own undoing, partly because he had not been so careful to please God as she had been to please a wanton lover. And truly when we see men `cumber themselves with much serving, and toiling and bustling up and down in the world, and all for riches that `take themselves wings and fly away,

we may be ashamed that we do so little for Christ, and they do so much for wealth, and that we do not lay out our strength and earnestness for heaven with any proportion to what they do for the world.

Obs. 4. Lastly, again, from that en tais poreiais, from his ways or journeys. All our endeavours will be fruitless if God's hand be against us. As the flower to the burning heat, so is the rich man in his ways; that is, notwithstanding all his industry and care, God may soon blast him: they `earned wages, but put it in a bag with holes, Hag. i. 6; that is, their gains did not thrive with them. Peter `toiled all night but caught nothing, till he took Christ into the boat, Luke v. 5. So you will catch nothing, nothing with comfort and profit, till you take God along with you: Ps. cxxvii. 2, `It is vain for you to rise up early, to sit up late, to eat the bread of sorrows: for so he giveth his beloved sleep., Some take this place in a more particular and restrained sense; as if David would intimate that all their agitations to oppose the reign of Solomon, though backed with much care and industry, should be fruitless; though Absalom and Adonijah were tortured with the care of their own ambitious designs, yet God would give Jedidiah, or his beloved, rest; that is, the kingdom should quietly and safely be devolved upon Solomon, who took no such pains to court the people, and to raise himself up into their esteem as Absa lom and Adonijah did; and they ground this exposition partly on the title of the psalm, `a, psalm for Solomon, partly on the name of Solo mon, who was called Jedidijah, or the beloved of the Lord, 2 Sam. xii. 24, 25, the word used here, `he giveth his beloved rest., But I suppose this sense is too curious; for though the psalm be entitled to Solomon, yet I think not so much by way of prophecy as direction: for as the 72d Psalm (which also beareth title for Solomon) representeth to him the model of a kingdom and the affairs thereof, so this psalm, the model of

a family, with the incident cares and blessings of it; and therefore the passages of it are of a more universal and un limited concernment than to be appropriated to Solomon; and it is not to be neglected that the Septuagint turn the Hebrew word plurally, tois agapetois autou u'pnon, `his beloved ones sleep, showing that the sentence is general. The meaning is, then, that though worldly men fare never so hardly, beat their brains, tire their spirits, rack their consciences, yet many times all is for nothing; either God doth not give them an estate, or not the comfort of it. But his beloved, without any of these racking cares, enjoy contentment: if they have not the world, they have sleep and rest; with silence submitting to the will of God, and with quietness waiting for the blessing of God. Well, then, acknowledge the providence that you may come under the blessing of it; labour without God cannot prosper; against God and against his will in his word, will surely miscarry.

Ver. 12. Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

Here the apostle concludeth all the former discourse with a general sentence. I shall despatch it very briefly, because the matter of it often occurreth in this epistle.

Blessed; that is, already blessed. They are not miserable, as the world judgeth them: it is a Christian paradox, wherein there is an allusion to what is said, Job v. 17, `Behold, happy is the man whom God correcteth;, it is a wonder, and therefore he calleth the world to see it--Behold! So the apostle, in an opposition to the judgment of the world, saith, Blessed.

Is the man, aner.--The word used is only proper to the masculine sex, and therefore some [77] have forced and obtruded some misshapen

conceits upon this scripture; whereas throughout the epistle we shall observe our apostle delighteth in the use of this word for both sexes; as ver. 23, a'ndri paraku'psanti, `A man beholding his face, &c., in tending a man or woman, for it answereth to the Hebrew word isch, under which the woman also was comprehended.

That endureth, hos hupomenei--that is, that patiently and constantly beareth. A wicked man suffereth, but he doth not endure: they suffer, but unwillingly, with murmuring and blasphemy; but the godly man endureth; that is, beareth the affliction with patience and constancy; without murmuring, fainting, or blaspheming. Enduring is taken in a good sense; as Heb. xii. 7, `If ye endure chastening, God dealeth with you as sons., God is not perceived to deal as a father, but when the affliction is patiently borne, which the apostle calleth enduring there.

Temptation.--Affliction is so called, as before; in itself it is a punishment of sin, but to the godly but a trial; as death, the king of terrors, or highest of afflictions, is in itself the wages of sin, but to them, the gate of eternal life.

For when he is tried, dokimos genomenos.--The word is often translated approved: Rom. xiv. 18, `Approved of man;, it is dokimos. So 1 Cor. xi. 19, `That dokimoi, they which are approved may be made manifest;, so here, when he is made or found approved, that is, right and sound in the faith; it is a metaphor taken from metals, whose excellence is discerned in the fire.

He shall receive; that is, freely; for though none be crowned without striving, 2 Tim. ii. 5, yet they are not crowned for striving; as in the scripture it is said in many places, God will give every man according to his work, yet not for his work, for such passages do only imply (as Ferus, [78] a Papist, also granteth) that as evil works shall

not remain unpunished, so neither shall good works be unrewarded.

A crown of life.--It is usual in scripture to set forth the gifts of God by a crown, sometimes to note the honour that God putteth upon the creatures: `Thou hast crowned him with glory and honour, Ps. viii. 5; sometimes to note the all-sufficiency of God's love. It is as a crown; on every side there are experiences of it: so it is said, Ps. ciii. 4, `He crowneth thee with loving-kindness and tender mercies: `but most usually it is applied to the heavenly estate:--(1.) Partly to note the honour of it, as a crown is the emblem of majesty; and so it noteth that imperial and kingly dignity to which we are advanced in Christ: Luke xxii. 29, `I appoint unto you a kingdom, as my Father hath appointed unto me., Christ, that left us the cross, hath left us his crown also: one of Christ's legacies to the church is his own cross; therefore Luther saith, Ecclesia est haeres crucis--the church is heir of the cross. So you see in this place he saith diati'themi, I do by will and testament--so the word signifieth--dispose a kingdom to you; and that is one reason why heavenly glory is expressed by a crown. (2.) To note the endless and perpetual fulness that is in it: roundness is an emblem of plenty and perpetuity; there is somewhat on every side, and there is no end in it: so Ps. xvi. 11, `In thy presence is fulness of joy, and pleasures for evermore, (3.) To note that it is given after striving; it was a reward of conquest; there was a crown set be fore those that ran a race: to which use the apostle alludeth, 1 Cor. ix. 24, 25: `They which run a race run all, but one receiveth the prize: so run that ye may obtain. Now, they do it to obtain a corruptible crown, but we an incorruptible;, that is, in the races and Isthmic games near Corinth, the reward was only some garland of flowers and herbs, which soon faded; but we run for an incorruptible crown of glory; or, as another apostle calleth it, `A crown of glory that fadeth not away, 1

Peter v. 4. Thus you see why heaven is expressed by a crown; now sometimes it is called `a crown of glory, to note the splendour of it; sometimes `a crown of righteousness, 2 Tim. iv. 8, to note the ground and rise of it, which is God's truth engaged by a promise, called God's righteousness in scripture: some times it is called `a crown of life, as Rev. ii. 10, `Be faithful unto death, and I will give thee a crown of life;, because it is not to be had but in eternal or everlasting life: or else, to note the duration of it; it is not a dying, withering crown, as the garland of flowers, but a living crown, such as will flourish to all eternity.

Which the Lord hath promised.--This is added, partly to show the certainty of it--we have the assurance of a promise; partly to note the ground of expectation--not by virtue of our own merits, but God's promise. Now there is no particular promise alleged, because it is the general drift of the whole word of God. In the law there is a promise of mercy: `To a thousand generations, to them that love him, Exod. xx. 6. When all things were `after the manner of a carnal commandment, the expressions of the promises were also carnal and that is the reason why, in the Old Testament, the blessings of the promises are expressed by `a fat portion, `long life, and a `blessing upon posterity;, for all these expressions were not to be taken in the rigour of the letter, but as figures of heavenly joys and eternal life: and therefore, what was in the commandment, `mercy to a thousand generations, to them that love him, is in the apostle, `a crown of life to them that love him, the mystery of the expression being opened and unveiled.

To them that love him.--A usual description of the people of God. But why them that love him, rather than them that serve or obey him, or some other description? I answer--(1.) Because love is the sum of the whole law, and the hinge upon which all the commandments turn: this is

the one word into which the Decalogue is abridged; therefore Paul saith, Rom. xiii. 10, that `love is pleroma nomou, the fulfilling of the law., (2.) Because it is the great note of our interest in Christ: faith giveth a right in the promises, and love evidenceth it; therefore is it so often specified as the condition of the promises, the condition that evidenceth our interest in them; as James ii. 5, `The kingdom which he hath promised to them that love him., He doth not say `fear him, or `trust in him, though these graces also are implied, but chiefly `to them that love him., So Rom. viii. 28, `All things work together for good to them that love God, to them that are called according to his purpose:, where love of God, you see, is made the discovery both of effectual calling and election. (3.) Because patience is the fruit of love: Nihil est quod non tolerat qui perfecte diligit--he that loveth much will suffer much: and therefore when the apostle speaketh of enduring temptations, he encourageth them by the crown of life promised to them that love God: a man would not suffer for him, unless he did love him.

I shall give you the notes briefly.

Obs. 1. Afflictions do not make the people of God miserable. There is a great deal of difference between a Christian and a man of the world: his best estate is vanity, Ps. xxxix. 5; and a Christian's worst is happiness. He that loveth God is like a die; cast him high or low, he is still upon a square: [79] he may be sometimes afflicted, but he is always happy. There is a double reason for it:--

1. Because outward misery cannot diminish his happiness.

2. Because sometimes it doth increase it.

1. Afflictions cannot diminish his happiness: a man is never miserable till he hath lost his happiness. Our comfort lieth much in the choice of our chiefest good. They that say, `Happy is the people that is in

such a case, Ps. cxliv. 12-15; that is, where there is no complaining in their streets, sheep bringing forth thousands, garners full, oxen strong to labour, &c., they may be soon miserable: all these things may be gone, with an easy turn of providence, as Job lost all in an instant. But they that say, `Happy is the people whose God is the Lord, that is, that count it their happiness to enjoy God, when they lose all, they may be happy, because they have not lost God. Our afflictions discover our choice and affections; when outward crosses are the greatest evil, it is a sign God was not the chiefest good; for our grief, in the absence of any comfort, is according to the happiness that we fancied in the enjoyment of it. One that hath setup his rest in God can rejoice in his interest, `though the fields should yield no meat, and the flock should be cut off from the fold, and there should be no herd in the stalls., These are great evils, and soon felt by a carnal heart; yet the prophet, in the person of all believers, saith, Hab. iii. 18, `I will joy in the Lord, and rejoice in the God of my salvation., In the greatest defect and want of earthly things there is happiness, and comfort enough in a covenant-interest.

2. Sometimes afflictions increase their happiness, as they occasion more comfort and further experience of grace: God seldom afflicteth in vain. Such solemn providences and dispensations leave us better or worse, the children of God gain profit by them, for it is God's course to recompense outward losses with inward enjoyments: 2 Cor. i. 5, `For as the sufferings of Christ abound in us, so also consolation aboundeth by Christ;, that is, inward comforts and experiences, according to the rate of outward sufferings. Now he hath not the heart of a Christian that can think himself more happy in temporal commodities than spiritual experiences: a wilderness that giveth us more of God is to be preferred above all the pleasures and treasures of Egypt. Learn, then,

that they may be blessed whom men count miserable. They are not always happy to whom all things happen according to their desires, but they that endure evil with victory and patience; the world judgeth according to outward appearance, and therefore is often mistaken. Nemo aliorum sensu miser est, sed suo, saith Salvian [80] --a godly man's happiness, or misery, is not to be judged by the world's sense or feeling, but his own; his happiness and yours differ. The apostle saith, 1 Cor. xv. 19, `If our hopes were only in this world, we were of all men most miserable;, if worldly enjoyments were our blessedness, a Christian might not only be miserable, but `most miserable., The main difference between a worldly man and a gracious man is in their chiefest good and their utmost end; and therefore a worldly man cannot judge of a spiritual man's happiness. But, saith the apostle, 1 Cor. ii. 15, `The spiritual man judgeth all things, and he himself is judged of no man: `you think that their estate is misery, but they know that yours is vanity. You cannot judge them, but by the light of the Spirit they judge all things. They that count God their chiefest good know no other evil but the darkening of his countenance; in all other cases, `Blessed is he that endureth:, they lose nothing by affliction, but their sins.

Obs. 2. Of all afflictions those are sweetest which we endure for Christ's sake. The apostle saith, `Blessed are they that endure temptation;, that is, persecution for religion's sake. The immediate strokes of providence are more properly corrections; the violences of men against us are more properly trials; there is comfort and blessedness in corrections, namely, when we receive profit by them: Ps. xciv. 12, `Blessed is the man whom thou chastenest, O Lord, and instructest out of thy law., Mark, when the chastening is from the Lord, there is comfort in it, if there be instruction in it: but it is far more sweet when we are merely called to suffer for a good

conscience: Mat. v. 10, `Blessed are they which are persecuted for righteousness, sake., There is the blessedness more clear. Corrections aim at the mortifying of sin, and so are more humbling: but trials aim at the discovery of grace, and so are more comfortable. Corrections imply guilt; either we have sinned, or are likely to sin, and then God taketh the rod in hand. But trials befall us, that the world may know our willingness to choose the greatest affliction before the least sin, and therefore must needs be matter of more joy and blessedness to us. In short, corrections are a discovery and silent reproof of our corruptions; but trials a discovery and public manifestation of our innocency, not a reproof, so much as an honour and grace to us. Well, then, when you are called to suffer for Christ, apply this comfort: it is a blessed thing to endure evil for that cause; only be sure your hearts be upright, that it be for Christ indeed, and your hearts be right with Christ.

1. That it be for Christ. It is not the blood and suffering that maketh the martyr, but the cause. We are all apt to entitle our quarrel to Christ, therefore we should go upon the more sure grounds. The glory of our sufferings is marred when there is somewhat of an evil deed in them, 1 Peter iv. 15. And we cannot be so cheerful as in a cause purely religious; evils are not welcomed that come mixed in our thoughts, partly trial, and partly punishment.

2. That your heart be right for Christ. The form of religion may many times draw a persecution upon itself, as well as the power , the world hateth both, though the form less. Oh! how sad is it that a man cometh to suffer, and he hath nothing to bear him out but an empty form. Either such kind of persons `make shipwreck of a good conscience, or else, out of an obstinacy to their faction, do but sacrifice a stout body to a stubborn mind; or, which is worse, have nothing to support

them but the low principles of vainglory and worldly applause. Oh! consider, there is no blessedness in such sufferings; then may you suffer cheerfully when you appeal to God's omnisciency for your uprightness, as they do in the psalm, `The Lord knoweth the secrets of the heart; yea, for thy sake are we slain all the day long, Ps. xliv. 21 , 22. Can you appeal to the God that knoweth secrets, and say, For thy sake are we exposed to such hazards in the world?

Obs. 3. From that when he is tried, note that before crowning there must be a trial. We have no profit at all by the affliction, neither grace nor glory, till there be some wrestling and exercise; for grace, the apostle showeth plainly, Heb. xii. 11, `It yieldeth the quiet fruits of righteousness, tois gegumnasmenois, to them that are exercised thereby., The pleasantness and blessedness is not found by and by, but after much struggling and wrestling with God in prayer, long acquaintance with the affliction. So for glory, the apostle showeth here, `when he is proved, he shall receive a crown., In the building of the temple the stones were first carved and hewed, that the sound of hammer might not be heard in God's house; so the living stones are first hewn before they are set in the New Jerusalem. The apostle saith, 2 Tim. ii. 5, `If a man strive for masteries, he is not crowned unless he strive lawfully;, that is, unless he perform the conditions and laws of the exercise in which he is engaged, he cannot expect the reward; so neither can we from God till we have passed through all the stages of Christianity. The trial doth not merit heaven, but always goeth before it. Before we are brought to glory, God will first wean us from sin and the world, which the apostle calleth a being `made meet for the inheritance of the saints in light, Col. i. 12. And this work is helped on by many afflictions. Those serve to make us meet for the communion of saints, not to merit it. When God crowneth us, he doth but

crown his own gifts in us. [81] Well, then, bear your trials with the more patience. It is said, Acts xiv. 22, that Paul `confirmed the souls of the disciples, showing that through much tribulation we must enter into the kingdom of God., It is the common lot. There is none goeth to heaven without their trial. As the way to Canaan lay through a howling wilderness and desert, so the path to heaven lieth through much affliction. He that passeth his life without trial knoweth not himself, nor hath no opportunity to discover his uprightness. [82]

Obs. 4. That it is good to oppose the glory of our hopes against the abasure of our sufferings. Here are trials, but we look for a crown of glory. This is the way to counterpoise the temptation, and in the conflict between the flesh and spirit, to come in to the relief of the better part. Thus Paul saith, the inward man is strengthened, `When we look not to the things that are seen, but the things that are not seen; for the things that are seen are temporal, but the things that are not seen are eternal, 2 Cor. iv. 18. A direct opposition of our hopes to our sufferings maketh them seem light and easy. Thus our Saviour biddeth us consider, `When you are persecuted for righteousness, sake, yours is the kingdom of God, Mat. v. 10. Though ye be deprived of all you have, yet ye cannot be deprived of heaven. Remember, heaven is still yours. You may lose an estate, but you have an assurance of a crown of glory. Thus Basil speaketh of some martyrs that were cast out all night naked in a cold frosty time, and were to be burned the next day, how they comforted themselves in this manner: `The winter is sharp, but paradise is sweet; here we shiver for cold, but the bosom of Abraham will make amends for all, &c. [83] Well, then, make use of this heavenly wisdom; consider your hopes, the glory of them, the truth of them.

1. The glory of them. There are two things trouble men in their

sufferings--disgrace and death. See what provision God hath made against these fears: he hath promised a crown against the ignominy of your sufferings, and against temporal death a crown of life. A man can lose nothing for God, but it is abundantly recompensed and made up again; the crown of thorns is turned into a crown of glory, and losing of life is the ready way to save it, Mat. x. 39. Thus, it is good, you see, to oppose our hopes to our sorrows, and not altogether to look to the present dangers and sufferings, but to the crown, the crown of life that is laid up for us. [84] Extreme misery, without hope of redress, overwhelmeth the soul; and, therefore, the promises do everywhere oppose a proper comfort to that case where the feeling is like to be sorest, that faith may have a present and ready answer to such extremities as sense urgeth; as Stephen, in the midst of his sufferings, `looked steadfastly into heaven, and saw the glory of God, and Jesus standing at the right hand of God, Acts vii. 55. There was somewhat of miracle and extraordinary ecstasy in that vision, the glory of heaven being not only represented to his soul, but to his senses; but it was a pledge of that which falleth out ordinarily in the sufferings of God's children, for their hearts are then usually raised to a more fixed and distinct consideration of their hopes, whereby the danger and temptation is defeated and overcome. It is very observable that when Moses and Elijah came to speak with Christ about his sufferings, they appeared in such forms of glory as did allay the sharpness of the message; for it is said, Luke ix. 31, `They appeared in glory, and spake of his decease which he should accomplish at Jerusalem;, intimating that the crown of thorns should put us in mind of the crown of glory; and when we are clothed with shame and sorrow, we should think of the shining garments; for the messengers of the cross were apparelled with a shining glory.

2. The truth of them. It is not only a `crown of glory, that you expect, but a `crown of righteousness, 2 Tim. iv. 8, that is, which the righteous God will surely bestow upon you; for though God maketh the promise in grace, yet it being once made, his truth, which is often called his righteousness in scripture, obligeth him to perform it. [85] Well, then, consider thus: I have the promise of the righteous God to assure me, and shall I doubt or draw back? He is too holy to deceive--`God that cannot lie, Titus i. 2; so immutable and faithful that he cannot repent and change his mind, Num. xxiii. 19; so omnipotent and able that he cannot be disappointed and hindered, Job ix. 12; so gracious that he will not forget: `Hath he said, and shall he not do it? Hath he spoken, and shall he not make it good?, Oh! that our trust were as sure as his promises, and there were no more doubt to be made of our interest than of his truth! Every promise is built upon four pillars: God's justice or holiness, which will not suffer him to deceive; his grace or goodness, which will not suffer him to forget; his truth, which will not suffer him to change; his power, which maketh him able to accomplish.

Obs. 5. Lastly, That no enduring is acceptable to God but such as doth arise from love. The crown which God hath promised, he doth not say, `to them that suffer, but `to them that love him., A man may suffer for Christ, that is, in his cause, without any love to him, but it is nothing worth: 1 Cor. xiii. 3, `If I give my body to be burned, and have not charity, it profiteth me nothing., Through natural stoutness and stubbornness men may be constant in their way, and, as I said before, yield a stout body to a stubborn mind; and yet, when they are burning in the fires, their souls burn with no zeal or love to God's glory. There are many who would die for Christ if they were put to it, yet will not quit a lust for him. Vicious persons that die in a good

cause are but like a dog's head cut off for sacrifice. Well, then, do not think that mere suffering will excuse a wicked life. It is observable that Christ saith last of all, `Blessed are they that suffer for righteousness, sake, Mat. v. 10, as intimating that a martyr must have all the preceding graces; first, `Blessed are the poor in spirit; blessed are the pure in heart;, then, `Blessed are they that suffer., First, grace is required, and then martyrdom. The victory is less over outward inconveniences than inward lusts; for these, being more rooted in our nature, are more hardly overcome. Under the law the priests were to search the beasts brought for burnt-offerings, whether scabbed or mangy, &c. A burnt-offering, if scabby, is not acceptable to God. In short, that love that keepeth the commandments is best able to make us suffer for them. Philosophy may teach us to endure hardships, as Calanus in Curtius willingly offered his body to the fires; but grace only can teach us to overcome lusts. We read of many that, out of greatness or sullenness of spirit, could offer violence to nature, but were at a loss when they came to deal with a corruption; so easy is it to cut off a member rather than `a lust, and to withstand an enemy rather than a temptation! Therefore the scriptures, when they set out an outward enemy, though never so fierce, call him flesh, `with them is an arm of flesh;, but when they speak of the spiritual combat, they make it a higher work, and of another nature: `We fight not against flesh and blood, &c., Eph. vi. 12. Learn then to do for God, that you may the better die for him; for a wicked man, as he profaneth his actions, so his sufferings--his blood is but as swine's blood, a defilement to the altar.

Other notes might be observed out of this verse, but they may be collected either out of the exposition, or supplied out of observations on chap. ii. ver. 5, where suitable matter is discussed.

Ver. 13. Let no man say, when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man.

He cometh now to another kind of temptations; for having spoken of outward trials, he taketh occasion to speak of these inward temptations, that thereby he might remove a blasphemous error concerning the cause of them. It is clear that those outward trials are from God, but these inward trials, or temptations to sin, are altogether inconsistent with the purity and holiness of his nature, as the apostle proveth in this and the following verses.

Let no man, when he is tempted, medeis peirazomenos--that is, tempted to sin, for in this sense is the word used in scripture; as dokima'zein, or trial, is the proper word for the other temptation, so peira'zein is the proper word for temptations to sin; thus the devil is called ho peirazon, the tempter, Mat. iv. 3; and in the Lord's Prayer we pray that we may not be led eis peirasmo`n, `into temptation, chiefly intending that we may not be cast upon solicitations to evil; so here, when he is tempted, that is, so solicited to sin that he is overcome by it.

Say; that is, either in word or thought, for a thought is verbum mentis, the saying of the heart; and some that dare not lisp out such a blasphemy certainly dare imagine it; for the apostle implies that the creature is apt to say, to have some excuse or other.

I am tempted of God; that is, it was he solicited, or enforced me to evil; or, if he would not have me sin, why would not he hinder me?

For God cannot be tempted with evil.--Here is the reason, drawn from the unchangeable holiness of God: he cannot any way be seduced and tempted into evil. Some read it actively, he is not the tempter of evil; but this would confound it with the last clause; some, as Salmeron, out of Clemens Romanus, [86] render the sense thus: God is

not the tempter of evil persons, but only of the good, by afflictions; but that is a nicety which will not hold true in all cases, and doth not agree with the original phrase; for it is not ton kakon, as referring it to evil persons, but simply without an article, kakon, as referring it to evil things. The sum is, God cannot, by any external applications, or ill motions from within, be drawn aside to that which is unjust.

Neither tempteth he any man; that is, doth not love to seduce others, willing that men should be conformed to the holiness of his own nature. He tempteth not, either by inward solicitation or by such an inward or outward dispensation as may enforce us to sin.

The notes are these:--

Obs. 1. From that let no man say, that man is apt to say, or to transfer the guilt of his own miscarriages. When they are seduced by their own folly, they would fain transact the guilt and blame upon others. Thus Aaron shifts his crime upon the people, upon their solicitations, Exod. xxxii. 23, 24, `They said, Make us gods, and I cast it into the fire, and thereof came the calf., Mark, thereof came, as if it were a work of chance rather than art. So Pilate, upon the Jews, instigation, Mat. xxvii. 24, `Look ye to it., So ignorant men, their errors upon their teachers; if they are wrong, they have been taught so; and therefore Jeremiah says, Jer. iv. 10, `Ah! Lord God, surely thou hast greatly deceived this people;, that is, O Lord, they will say thou hast deceived them; it was thy prophets told them so. So Saul, 1 Sam. xv. 15, `The people spared the best of the sheep and of the oxen;, and ver. 24, `I feared the people., It was out of fear of others that entreated; the people would have it so. So many, if they are angry, say they are provoked; if they swear, others urged them to it; as the Shelomith's son blasphemed in strife, Lev. xxiv. 10. So if

drawn to excess of drink, or abuse of the creatures, it was long of others that enticed them. Well, then:--

1. Beware of these vain pretences. Silence and owning of guilt is far more becoming: God is most glorified when the creatures lay aside their shifts. You shall see, Lev. xiii. 45, `The leper in whom the plague is shall have his clothes rent and his head bare, and he shall put a covering upon his upper lip, and he shall cry, Unclean, unclean;, all was to be naked and open but only his upper lip; he was not to open his mouth in excuses. It is best to have nothing to say, nothing but confession of sin; leprosy must be acknowledged. The covering of the upper lip among the Hebrews was the sign of shameful conviction.

2. Learn that all these excuses are vain and frivolous, they will not hold with God. Aaron is reproved, notwithstanding his evasion. Pilate could not wash off the guilt when he washed his hands. He that crucified our Saviour crucified himself afterward. [87] Ignorance is not excused by ill teaching: `The blind lead the blind, and not one, but `both fall into the ditch, Mat. xv. 14--the blind guide and the blind follower. So Ezek. iii. 18, `The man shall die in his iniquity, but his soul will I require at thy hand., It will be ill for the teacher, and ill for the misled soul too. So Saul is rejected from being king, for obeying the voice of the people rather than the Lord, 1 Sam. xv. 23. Shelomith's son was stoned, though he blasphemed in spite, Lev. xxiv. 14. And it went ill with Moses, though they provoked his spirit, so that `he spake unadvisedly with his lips, Ps. cvi. 33, 34. Certainly it is best when we have nothing to say but only, Unclean, unclean!

Obs. 2. Creatures, rather than not transfer their guilt, will cast it upon God himself. They blame the Lord in their thoughts; it is foolish to cast it altogether upon Satan--to say, I was tempted of Satan. Alas!

if there were no Satan to tempt we should tempt ourselves. His suggestions and temptations would not work were there not some intervening thought, and that maketh us guilty. Besides, some sins have their sole rise from our own corruption, as the imperfect animals are sometimes bred ex putri materia, only out of slimy matter, and at other times they are engendered by copulation. It is useless to cast it upon others--I was tempted of others. Actions cannot he accomplished without our own concurrence, and we must bear the guilt. But it is blasphemous to cast it upon God, and say, `I am tempted of God;, and yet we are apt to do so,--partly to be clear in our own thoughts. Men would do anything rather than think basely of themselves, for it is man's disposition to be `right in his own eyes, Prov. xvi. 2. We love those glasses that would make us show fairest. It is against nature for a man willingly to profess and own his own shame: Job. xxxi. 33, `If I hid my sin as did Adam, i.e., more hominum, as Adam and all Adam's children do. Men would be clear and better than they are. Partly because by casting it upon God the soul is most secure. When he that is to punish sin beareth the guilt of it, the soul is relieved from much horror and bondage; therefore, in the way of faith, God's transacting our sin upon Christ is most satisfying to the spirit: Isa. liii. 6, `The Lord hath laid on him the iniquity of us all., Now, we would lay it upon God by odious aspersions of his power and providence; for if we could once make God a sinner, we would be secure. You see we do not fear men that are as faulty as ourselves; they need pardon as well as we, and therefore is it that the soul doth so wickedly design to bring God into a partnership and fellowship of our guilt. Partly through a wicked desire that is in men to blemish the being of God. Man naturally hateth God; and our spite is shown this way, by polluting and profaning his glory, and making it become vile in our thoughts; for since we cannot

raze out the sense of the deity, we would destroy the dread and reverence of it. It is a saying of Plutarch, Malo de me dici nullum esse Plutarchum quam malum esse Plutarchum, de Deo male sentire quam Deum esse negare pejus duco. We cannot deny God, and therefore we debase him, which is worst, as it is better not to be than to be wicked; we think him `as one of us, Ps. 1. 21; and the apostle saith, `We turn his glory into a lie., Rom. i. 25. Well, then, beware of this wickedness of turning sin upon God. The more natural it is to us the more should we take heed of it. We charge God with our evils and sins divers ways,--

1. When we blame his providence, the state of things, the times, the persons about us, the circumstances of providence, as the laying of tempting objects in our way, our condition, &c., as if God's disposing of our interests were a calling us to sin: thus Adam, Gen. iii. 12, `The woman which thou gavest me, she gave me, and I did eat., Mark, it is obliquely reflected upon God, `The woman which thou gavest me., So many will plead the greatness of their distractions and incumbrances. God hath laid so many miseries and discouragements upon them, and cast them upon such hard times, that they are forced to such shifts; whereas, alas! God sendeth us miseries, not to make us worse, but to make us better, as Paul seemeth to argue in 1 Cor. x. 13, 14: if they did turn to idolatry, the fault was not in their sufferings and trials, but in themselves. Thus you make God to tempt you to sin when you transfer it upon providence, and blame your condition rather than yourselves. Providence may dispose of the object, but it doth not impel or excite the lust; it appointeth the condition, but Satan setteth up the snare. It was by God's providence that the wedge of gold lay in Achan's way, that Bathsheba was offered naked to David's eye, that the sensual man hath abundance, that the timorous is surprised with

persecution, &c. All these things are from God, for the fault lieth not here. The outward estate, or the creatures that have been the occasions of our sinning, cannot be blamed: as beauty in women, pleasantness in wine. These are good creatures of God, meant for a remedy; we turn them into a snare. The more of God's goodness or glory is seen in any creature, the greater check it is to a temptation, for so far it is a memorial of God; and therefore some have observed that desires simply unclean are most usually stirred up towards deformed objects. Beauty in itself is some stricture and resemblance of the divine majesty and glory, and therefore cannot but check motions altogether brutish. It is very observable that of the apostle Peter: 2 Pet. i. 4, `The corruption that is in the world through lust., The world is only the object; the cause is lust. The reason why men are covetous, or sensual, or effeminate, is not in gold, or wine, or women, but in men's naughty affections and dispositions. So also it is very observable, that when the apostle John would sum up the contents of that world which is opposite to the love of God, he doth not name the objects, but the lusts; the fault is there. He doth not say, Whatsoever is in the world is pleasures, or honours, or profits, but `the lust of the eyes, the lust of the flesh, and the pride of life, and addeth, `These are not of the Father, but of the world, 1 John ii. 16; that is, not of God, as riches, and honour, and other outward things are, but these are parts of that world that man hath made, the world in our own bowels, as the poison is not in the flower, but in the spider's nature.

2. By ascribing sin to the defect and faint operation of the divine grace. Men will say they could do no otherwise; they had no more grace given them by God: Prov. xix. 3, `The foolishness of man perverteth his ways, and his heart fretteth against the Lord., They say it was long of God; he did not give more grace. They `corrupt themselves in what they

know, Jude 10, and then complain, God gave no power. Men naturally look upon God as a Pharaoh, requiring brick where he gave no straw. The servant in the Gospel would make his master in the fault why he did not improve his talent: Mat. xxv. 24, `I knew thou wert an hard man, reaping where thou hast not sown, and gathering where thou hast not strewed, and therefore I went and hid the talent;, as if that were all the cause.

3. When men lay all their miscarriages upon their fate, and the unhappy stars that shone at their birth, these are but blind flings at God himself, veiled under reflections upon the creature. Alas! `who is it that bringeth out Mazzaroth in his season, that ordereth the stars in their course? is it not the Lord?, To this sort you may refer them that storm at any creatures, because they dare not openly and clearly oppose themselves against heaven; .as Job curseth the clay of his birth, Job iii. 3, as if it had been unlucky to him; and others curse some lower instruments.

4. When men are angry they know not why. They are loath to spend any holy indignation upon themselves; therefore, feeling the stings and gripes of conscience, they fret and fume, and know not why. They would fain break out against God, but dare not; as David himself, 2 Sam. vi. 8, `David was displeased because the Lord had made a breach upon Uzzah., He was angry, but could not tell with whom to be angry; he should have been angry with his own folly and ignorance. Wicked men break out apparently: Isa. viii. 21, 22, `They shall fret themselves, and curse their God, and their king, and look upward; and they shall look to the earth, &c. Sin proving unhappy, vexeth the soul; and then men curse and rave, and break out into indecencies of passion and madness, accusing God, and providence, and instruments, and any but themselves. So. Rev. xvi. 21, `They blasphemed the God of heaven,

because of their plagues;, the madness of their rage breaketh out into open blasphemy. But in the children of God it is more secretly carried; there is a storming in their hearts, but they dare not give it vent; as in Jonah, chap. iv., he was vexed, and surcharged with passion, but knew not upon whom to disgorge it.

5. Most grossly, when you think he useth any suggestion to the soul, to persuade it and incline it to evil. Satan may come, and, by the help of fancy and the senses, transmit evil counsel to the soul. But God doth not, as more fully hereafter: Mat. v. 37, `Whatsoever is beyond these cometh of evil;, in the original it is ek ponerou, not only of the evil heart, but the evil serpent; from the devil, and our corruption, if it be beside the rule. There is Satan's counsel in all this, not the Lord's.

6. When you have an ill understanding and conceit of his decrees, as if they did necessitate you to sin. Men will say, Who can help it? God would have it so,--as if that were an excuse for all. Though God hath decreed that sin shall be, yet he doth neither infuse evil nor enforce you to evil. God doth not infuse evil; that which draweth you to it is your own concupiscence, as in the next verse. He doth not give you an evil nature or evil habits; these are from yourselves. He doth enforce you, neither physically, by urging and inclining the will to act, nor morally, by counselling and persuading, or commanding you to it. God leaveth you to yourselves, casteth you in his providence, and in pursuance of his decrees, upon such things as are a snare to you; that is all that God doth, as anon will more fully appear. I only now take notice of that wickedness which is in our natures, whereby we are apt to blemish God, and excuse ourselves.

Obs. 3. From that he cannot be tempted with evil, that God is so immutably good and holy that he is above the power of a temptation. Men

soon warp and vary, but he cannot be tempted. There is a wicked folly in man which maketh us measure God by the creature; and, because we can be tempted, think God can be tempted also; as suppose, enticed to give way to our sins. Why else do they desire him to prosper them in their evil projects, to further unjust gain, or un clean intents?--as the whore, Prov. vii. 14, had her vows and peace-offerings to prosper in her wantonness. And generally, we deal with God as if he could be tempted and wrought to a compliance with our corrupt ends, as Solomon speaketh of sacrifice offered with an evil mind, Prov. xxi. 27; that is, to gain the favour of heaven in some evil undertaking and design. Thus the king of Moab hoped to entice God by the multitude of his sacrifices, seven altars, seven oxen, seven rams, Num. xxii., and the prophet, of some that thought to draw God into a liking of their oppression: Zech. xi. 5, `Blessed be God, I am rich., So in these times wicked men have a pretence of religion, as if they would allure the Lord to enter into their secret, and come under the banner of their faction and conspiracy. Oh! what base thoughts have carnal men of God! No wonder the word of God is made a nose of wax, when God himself is made an idol or puppet, that moveth by the wire of every carnal worshipper! Oh! check this blasphemy. God cannot be tempted; he is immutably just and holy: Hab. i. 13, `Thou art of purer eyes than to behold evil, and canst not look on iniquity., Iniquity shall never have a good look from him. Oh! then, how should we tremble that are easily carried aside with temptation! How can you stand before the God that cannot be tempted?

Uses of this note are two:--

1. It is an inducement to get an interest in God, and more communion with him: a believer is `made partaker of the divine nature, 2 Peter i. 4. Now the more of the divine nature in you, the more you are able to

stand against temptations. We are easily carried aside, because we have more of man than God in us. We are so mutable, that if all memory of sin and Satan were abolished, man himself would become his own devil; but God is at the same stay. Oh! let us covet more of the divine nature, that when the tempter cometh he may find the less in us. We do in nothing so much resemble God as in immutable holiness.

2. You may make use of it to the purpose in hand. When natural thoughts rise in us, thoughts against the purity of God, say thus: Surely God cannot be the author of sin, who is the ultor or the avenger of it; he is at the same pass and stay of holiness, and cannot warp aside to evil. Especially make use of it when anything is said of God in scripture which doth not agree with that standing copy of his holiness, the righteous law which he hath given us. Do not think it any variation from that immutable tenor of purity and justice which is in his nature, for `he cannot be tempted;, as when he bade Abraham offer his son, it was not evil, partly because God may require the life of any of his creatures when he will; partly because, being the lawgiver, he may dispense with his own law: and a peculiar precept is not in force when it derogateth from a general command, to wit, that we must do whatsoever God requireth: so in bidding them spoil the Egyptians. God is not bound to our rule; the moral law is a rule to us, not to himself, &c. In all such cases salve the glory of God, for he is apei'rastos kakon, altogether incapable of the least sin or evil.

Obs. 4. From that neither tempteth he any man, that the Lord is no tempter; the author of all good cannot be the author of sin. God useth many a moving persuasion to draw us to holiness, not a hint to encourage us to sin; certainly they are far from the nature of God that entice others to wickedness, for he tempteth no man--man tempteth others many ways:

1. By commands, when you contribute your authority to the countenancing of it. It is the character of Jeroboam that he `made Israel to sin:, `Jeroboam, the son of Nebat, that made Israel to sin., It is again and again repeated; the guilt of a whole nation lieth upon his shoulders; Israel ruined him, and he ruined Israel. So 2 Chron. xxxiii. 9, `Manasseh made Judah and the inhabitants of Jerusalem to err, and do worse than the heathens., Mark, he made them; their sins are charged upon your score. In the 7th of the Revelations, where the tribes are numbered, Dan is altogether left out, and Ephraim is not mentioned. Dan was the first leading tribe that by example went over to idols: Judges xviii., and Ephraim by authority: so some give the reason.

2. By their solicitations and entreaties, when men become panders to others, lusts: Prov. vii. 21, `With much fair speech she caused him to yield, with the flattering of her lips she forced him., Mark, she caused him to yield, and then forced him; first he began to incline, and then he could no longer resist. When such Eves lay forth their apples, what evil cometh by it? Solicitations are as the bellows to blow up those latent sparkles of sin which are hidden in our natures into a flame.

3. Those that soothe up or encourage men in their evil ways, calling evil good and good evil, like Ahab's prophets. Their word is, `Go up and prosper;, they cry, Peace, peace! to a soul utterly sunk and lost in a pit of perdition. Oh! how far are these from the nature of God. He tempteth no man; but these are devils in man's shape; their work is to seduce and tempt--murderers of souls, yea (as Epiphanius calleth the Novatians), murderers of repentance. [88] Dives in hell had more charity; he would have some to testify to his brethren `lest they came into that place of torment, Luke xvi. 28. But these are factors for hell, negotiate for Satan, strengthen the hands of the wicked, and

(which God taketh worse) discourage and set back those that were looking towards heaven. So the apostle, 2 Peter ii. 18, they `allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them that live in error, tous o'ntos apophugo'ntas, really or verily escaped, that is, had begun to profess the gospel; or, as some copies have, oligos apophugo'ntas, having a little escaped from error; thence the vulgar eos qui paululum effugiunt, with which the Syriac and Arabic translations agree; [89] and so it showeth how ill God taketh it, that the early growth and budding of grace should be blasted, and as soon as they began to profess any change, that a seducer should set them back again, and entangle those that had made some escape, and were in a fair way to a holy life. This is Satan's disposition outright: the dragon watched for the man-child as soon as he was born, Rev. xii. 4, and these make advantage of those early tendencies and dispositions to faith which are in poor souls; for while they are deeply affected with their sins, and admiring the riches and grace of Christ, they strike in with some erroneous representations, and, under a colour of liberty and gospel, reduce and bring them back to their old looseness.

Use 2. If God tempteth no man, then it informeth us that God cannot be the author of sin. I shall here take occasion a little to enlarge upon that point. I shall first clear those places which seem to imply it; then, secondly, show you what is the efficiency and concurrence of God about sin.

I. For the clearing of the places of scripture. They are of divers ranks; there are some places that seem to say that God doth tempt, as Gen. xxii. 1, `God tempted Abraham;, so in many other places; but that was but a trial of his faith, not a solicitation to sin. There is a tempting by way of trial, and a tempting by way of seducement. [90] God

trieth their obedience, but doth not stir them up to sin. But you will say, there are other places which seem to hint that God doth solicit, incite, and stir up to sin; as 1 Chron. v. 26, `God stirred up the spirit of Pul, the king of Assyria, to carry away the Jews captive;, but that was not evil, to punish an hypocritical nation, but just and holy, a part of his corrective discipline; and God's stirring implieth nothing but the designation of his providence, and the ordering of that rage and fury that in them was stirred up by ambition and other evil causes, as a correction to his people. So also 2 Sam. xxiv. 1, `The anger of the Lord was kindled against Israel, and he moved David to number the people., But compare it with 1 Chron. xxi. 1, and you shall see it is said, `Satan stood up and provoked David to number the people;, and so some explain one place by the other, and refer that he to Satan, `The anger of the Lord was kindled against Israel, and he, (that is, the devil); or it may be referred to the last antecedent, the Lord, whose anger is said to be stirred up; he moved, that is permitted Satan to move, by withdrawing himself from David. God moved permissivè, Satan efficaciter: God suffered, Satan tempted; for God is often in scripture said to do that which he doth but permit to be done; as to `Awaken the sword against the man his fellow, Zech. xiii. 7, that is, to stir up all that rage which was exercised upon Christ; and the reason of such expressions is because of the activeness of his providence in and about sin, for he doth not barely permit it, but dispose circumstances and occasions, and limit and overrule it, so as it may be for good. Thus also Ps. cv. 25, `He turned their heart to hate his people, and to deal subtilely with his servants., The meaning is, God only offereth the occasion by doing good to his people. The Egyptians pursued them out of envy and jealousy. God, I say, only gave the occasion, did not restrain their malice; therefore he is said to do

it. There are other places which imply that God hardeneth, blindeth sinners, delivereth them over to a reprobate sense, sendeth them a strong delusion; as Rom. i. 2; Thes. ii. 11, and in many other places.

I answer in general to them all:--God, by doing these things, doth not tempt the good that they may become evil, but only most justly punisheth the evil with evil: this hardening, blinding, is not a withdrawing a good quality from them, but a punishment according to their wickedness. Particularly God is said to harden, as he doth not soften; he doth not infuse evil, but only withhold grace; hardness of heart is man's sin, but hardening, God's judgment. So again, God is said to make blind as he doth not enlighten, as freezing and darkness follow upon the absence of the sun: he doth not infuse evil, nor take away any good thing from them, but only refuseth to give them more grace, or to confirm them in the good they have. So also God is said to give up to lusts when he doth not restrain us, but leaveth us to our own sway and the temptations of Satan. So God is said to send a strong lie when he suffereth us to be carried away with it. God in deed foreseeth and knoweth how we will behave ourselves upon these temptations, but the foresight of a thing doth not cause it.

Some urge that 1 Kings xxii. 22, `Thou shalt be a lying spirit; go forth and do so, and thou shalt prevail with him., But that is only a parabolical scheme of providence, and implieth not a charge and commission so much as a permission.

Others urge those places which do directly seem to refer sin to God; as Gen. xlv. 5, 8, `Be not grieved nor offended, it was not you that sent me hither; it was not you, but God., The very sending, which was a sinful act, is taken off from man and appropriated to God. So 1 Kings xii. 15, `The king hearkened not unto the people, for the cause was from the Lord;, that rebellion there is said to be from the Lord. I

answer--These things are said to be of the Lord because he would dispose of them to his own glory, and work out his own designs and decrees. There are some other places urged, as where God is said to deliver Christ, to bruise and afflict him, which was an evil act, &c.; but these only imply a providential assistance and co-operation, by which God concurreth to every action of the creatures, as shall be cleared elsewhere.

II. I am to state the efficiency and concurrence of God about sin. All that God doth in it may be given you in these propositions:--

1. It is certain that without God sin would never be; without his prohibition an action would not be sinful. The apostle saith, `Where is no law, there is no transgression;, but I mean chiefly without his permission and fore-knowledge, yea, and I may add, without his will and concurrence, without which nothing can happen and fall out; it can not be beside the will of God, for then he were not omniscient; or against his will, for then he were not omnipotent. There is no action of ours but needeth the continued concurrence and supportation of his providence; and if he did not uphold us in being and working, we could do nothing.

2. Yet God can by no means be looked upon as the direct author of it, or the proper cause of that obliquity that is in the actions of the creatures; for his providence is conversant about sin without sin, as a sunbeam lighteth upon a dunghill without being stained by it. This is best cleared by a collection and summary of all those actions where by, from first to last, providence is concerned in man's sin; which are briefly these:--

[1.] Fore-knowledge and pre-ordination. God intended and ap pointed that it should be. Many that grant prescience deny preordination, lest they should make God the author of sin; but these fear where no fear

is. The scripture speaketh roundly, ascribing both to God: `Him being delivered by the fore-knowledge and determinate counsel of God, Acts ii. 23. Mark, Peter saith, not only te prognosei, `by the fore-knowledge, but te progno'sei, `determinate counsel, which implieth a positive decree. Now that cannot infer any guilt or evil in God, for God appointed it, as he meant to bring good out of it. Wicked men have quite contrary ends. Thus Joseph speaketh to his brethren, when they were afraid of his revenge, Gen l. 19, `Am I in the place of God?, that is, was it my design to bring these things to pass, or God's decree? and who am I, that I should resist the will of God? And then again, ver. 20, `But as for you, ye thought evil; but God meant it for good, to bring it to pass, as it is this day, to save much people alive;, that is, God decreed it otherwise than you designed it: your aim was wholly evil, his good.

[2.] There is a permission of it. God's decrees imply that sin shall be, but they do not impel or enforce; for he leaveth us to the liberty of our own hearts, and our own free choice and work; he is resolved not to hinder us: Acts xiv. 16, `He suffered them to walk in their own ways., God was not bound to hinder it, therefore permission in God can not be faulty;, Who hath given him first?, Were grace a debt, it were injustice to withhold it; and did God act out of a servile necessity, the creatures might reject the blame of their miscarriages upon the faintness of his operation: but God being free, neither obliged by necessity of nature, nor any external rule and law, nor by any foregoing merit of the creatures, may do with his own as it pleaseth him; and it is a shameless impudence in man to blame God because he is free, when himself cannot endure to be bound. [91]

[3.] There is a concurrence to the action, though not to the sinfulness of it. It is said, Acts xvii. 28, `In him we live, move, and have our

being., When God made the creatures, he did not make them independent and absolute: we had not only being from him, but still we have it in him; we are in him, we live in him, and we move in him, kinou'metha--we are moved or acted in him. All created images and appearances are but like the impress of a seal upon the waters: take away the seal, and the form vanisheth; subtract the influence of providence, and presently all creatures return to their first nothing; therefore to every action there needeth the support and concurrence of God: so that the bare action or motion is good, and from God; but the de-ordination, and obliquity of it, is from man; it cometh from an evil will, and therein is discerned the free work of the creatures.

[4.] There is a desertion of a sinner, and leaving of him to himself. God may suspend, yea, and withdraw, grace out of mere sovereignty; that is, because he will: but he never doth it but either out of justice or wisdom; out of wisdom, for the trial of his children, as, in the business of the ambassadors, `God left Hezekiah, that he might know what was in his heart, 2 Chron. xxxii. 31. So sometimes in justice, to punish the wicked; as Ps. lxxxi. 12, `I gave them up to their own hearts, lusts, and they walked in their own counsels., When grace is withdrawn, which should moderate and govern the affections, man is left to the sway and impetuous violence of his own lusts. Now God cannot be blamed in all this, partly because he is not bound to give or continue grace: partly because, when common light and restraints are violated, he seemeth to be bound rather to withdraw what is already given; and when men put finger in the eye of nature, God may put it out, that they that will not, may not see; and if the hedge be continually broken, it is but justice to pluck it up; and then if the vineyard be eaten down, who can be blamed? Isa. v. 5: partly be cause the subsequent disorders do arise from man's own counsel and free choice; therefore upon this

tradition of God's it is said, `They walked in their own counsels;, that is, according to the free motion and inclination of their own spirits.

[5.] There is a concession and giving leave to wicked instruments, to stir them up to evil; as carnal company, evil acquaintance, false prophets: 1 Kings xxii. 22, `I will go forth, and be a lying spirit in the mouth of Ahab's prophets; and God said, Go forth., In that scheme and draught of providence, the evil spirit is brought in, asking leave for wicked instruments. So Job xii. 16, it is said, `The deceiver and deceived are his;, he is sovereign Lord over all the instruments of deceit, so that they are restrained within bounds and limits, that they can do nothing further than he will give leave.

[6.] There is a presenting of occasions, and disposing of them to such providences as become a snare; but this can reflect no dishonour upon God, because the providences and objects are good in themselves, and in their own nature motives to duty, rather than temptations to sin. Wicked men abuse the best things--the word irritateth their corruption; sin getteth strength by the commandment: Isa. vi. 9, `Go, make the heart of this people fat, that is, dull and heavy; as the ass, which of all creatures hath the fattest heart, is the dullest. [92] The prophet is bidden to make their hearts fat; the preaching of the word, which should instruct and quicken, maketh them the more gross and heavy. So also they abuse mercies and miseries: Ps. lxix. 22, `Let their table become a snare, and their welfare a trap., A sinner, like a spider, sucketh poison out of everything; or, like the sea, turneth the sweet influences of the heavens, the fresh supply of the rivers, into salt water; so their table, their welfare, all becomes a curse and a snare to them. In this sense it is said, Jer. vi. 21, `I will lay stumbling-blocks before this people;, that is, such occasions and

providences as are a means to ruin them: in all which God most righteously promoteth the glory of his justice.

[7.] A judicial tradition and delivering them up to the power of Satan and their own vile affections; as Rom. i. 26. `God gave them up to vile affections;, this is, when God suffereth those koi'nas ennoi'as, those common notices to be quenched, and all manner of restraints to be removed: the truth is, we rather give up ourselves; only, because God serveth his ends of it, it is said, he giveth.

[8.] A limitation of sin. As God appointeth the measures of grace according to his own good pleasure, so also the stint of sin; it runneth out so far as may be for his glory: Ps. lxxvi. 10, `The wrath of man shall praise thee, the remainder thereof shalt thou restrain., So far as it may make for God's glory, God letteth the fierceness of man to have its scope; but when it is come to the stint and bounds that providence hath set to it, it is quenched in an instant.

[9.] There is a disposal and turning of it to the uses of his glory: Rom. iii. 7, `Our unrighteousness commendeth his righteousness, and the truth of God aboundeth to his glory through our lie., God is so good, that he would not suffer evil if he could not bring good out of it. In regard of the issue and event of it, sin may be termed (as Gregory said of Adam's fall) felix culpa, a happy fall, because it maketh way for the glory of God. It is good to note how many attributes are advanced by sin--mercy in pardoning, justice in punishing, wisdom in ordering, power in overruling it; every way doth our good God serve himself of the evils of men. The picture of providence would not be half so fair were it not for these black lines and darker shadows. Well, then, let me never blame that God for permitting sin, who is willing to discover so much mercy in the remitting of it.

Ver. 14. But every man is tempted when he is drawn away of his own

lust, and enticed.

Here he cometh to show the true and proper cause of sin. having removed the false pretended cause, namely, God's providence and decree. The true procreating cause of sin is in every man's soul; it is his lust; he carrieth. that which is fons et fomes, the food and fuel of it in his own bosom. Now this lust worketh two ways, by force and fraud, drawing away and enticing, as in the explication will more fully appear.

But every man is tempted.--He speaketh so universally, because none is free but Christ.

When by his own lust.--He saith his own, because though we have all a corrupt nature in common, yet every one hath a particular several inclination to this or that sin rooted in his nature. Or rather own, to exclude foreign force, and all violence from without: there is not a greater enemy than our own nature.

His own lust.--That I may show you what is meant by lust, I must premise something:--(1.) The soul of man is chiefly and mainly made up of desires; like a sponge, it is always thirsting, and sucking of something to fill itself. All its actings, even the first actings of the understanding, come out of some will and some desire; as the apostle speaketh of `the wills of the mind, Eph. ii. 3, a place I shall touch upon again by and by. (2.) At least this will be granted, that the bent of the soul, the most vigorous, commanding, swaying faculty of the soul, is desire; that du'namis epithumetike` is, I say, the most vigorous bent of the soul. (3.) Since the fall, man rather consulteth with his desires than with anything else, and there all action and pursuit beginneth. So that this faculty is eminently corrupted, and corrupteth and swayeth all the rest; and therefore gross lusts, the lower and baser desires, are called, `the law of the members., Rom.

vii. 23; desires or lusts giving law to the whole soul. Upon these reasons I suppose it is that all sin is expressed by lust, which, if taken in a proper and restrained sense, would not reach the obliquities of the whole nature of man, but only of one faculty; but because there seemeth to be in the creature a secret will and desire, by which every act is drawn out, and desire is the most vigorous faculty, bending and engaging the soul to action, the Spirit of God chooseth to express sin by lust, and such words as are most proper to the desires of the creatures. It is true, that in the Old Testament I find it expressed by a word proper to the understanding, by `inventions, or `imaginations, or `counsels, whence those phrases, `walking according to their own imaginations, and `walking in their own counsels., But the New Testament delighteth rather in the other expressions of `concupiscence `and `lust, words proper to the desires; the reason of which difference I conceive to be, partly the manner of the Hebrews, who frequently use words of the understanding to note suitable affections; partly the state of the world, who at first were brutish in their conceits, and prone to idols, and therefore the Old Testament runneth in that strain, `imaginations, `counsels, &c.; and at length were brutish in their desires, and more prone to gross sins; and therefore in the New, it is `lusts, `concupiscence, &c. However, this I observe, that in the Old Testament there is some word belonging to the will and desires adjoined to those words of the understanding, as the `imaginations of their own hearts, `the counsels of their own hearts;, that is, such imaginations as were stirred up and provoked by their own hearts and desires. All this is premised to show you why the scripture chooseth to express sin by lust and concupiscence.

Now, lust may be considered two ways:--(1.) As a power; (2.) As an act.

1. As a power, and so it noteth that habitual, primitive, and radical

indisposition to good, and a disposition to evil, that is in all the faculties--the whole dunghill of corruption, which reeketh sometimes in the understanding by evil thoughts, sometimes in the will by lusts and corrupt desires, and is the mother out of whose womb all sin cometh; and as it is called lust or concupiscence, so it is called flesh, the opposite contrary principle to spirit: Gal. v. 17, `The flesh lusteth against the spirit, there it is called flesh, and its radical act lusting.

2. Look upon it as an act, and actual lust or concupiscence, and it is nothing else but the risings and first motions of this fleshly nature that is in us. These lustings are of two sorts--those of the lower and those of the upper soul. The apostle calleth them, Eph. ii. 3, `the wills of the flesh, and of the mind.,

[1.] The wills of the flesh are those lower and more brutish appetites which are the rise of lust, wantonness, drunkenness, gluttony, called by way of emphasis, `the lusts of the flesh:, 1 John ii. 16, `Whatever is in the world is the lusts of the flesh, the lusts of the eyes, and the pride of life., By the lusts of the flesh are meant the neighings of the soul after outward pleasures, and all manner of sensual and carnal delights. Now these, when they are improved into gross and irregular actions, stink in the nostrils of nature. In Aristotle [93] they are called epithumi'ai therio'deis, brutish and belluine, not only because we have them in common with the beasts, but because they degenerate into a brutish excess. Thus you see what lusts of the flesh are. I confess they are sometimes taken more largely for any risings of corrupt nature, it being most natural to us to be enslaved by sensual and fleshly objects; the part is put for the whole.

[2.] The wills of the mind are the first risings of the corruption that is in the upper soul, as fleshly reasonings, thoughts, and desires,

covetousness, ambition, pride, envy, malice, &c. These are rooted in the corrupt risings or stirrings of the mind, will, &c. These things I thought good to hint, to show you what the scripture intendeth by lust, the vicious inclinations of our own spirits, chiefly those impetus primo primi, the first risings of original sin.

He is drawn away and enticed.--There is some variety among interpreters in opening these two words. Some conceive that in these two words the apostle giveth out two causes of sin, one internal, which is lust, as if that were hinted in the former word: `drawn away by his lust;, and the other external, to wit, the pleasure that adhereth to the object, which is as the bait to entice the soul, for the word signifieth enticed as with a bait; and (as Plato saith) edone` de'lear kakon, pleasure is the bait of sin. Thus Piscator and our translators seem to favour it, in putting the words thus: `When he is drawn by his own lust, and enticed;, as if they would intimate to us this sense, drawn away by his own lust, and enticed by the object; whereas, the posture of th3 words in the original referreth both to lust; thus, `When he is drawn away and enticed by his lust., Others make these words to hint several degrees in the admission of sin. Thus, first drawn away from God, then enticed by sin; then, in the next verse, `sin conceiveth, then `bringeth forth, &c. Others, as Pareus, Grotius, &c., make these to be the two parts of sin, and by drawing away, say they, is meant the departure from the true good, and by enticed, the cleaving to evil. For look, as in grace there is something privative and something positive, a departure from evil and a cleaving to good so, on the contrary, there is in sin a withdrawing from that which is good, and an ensnaring by that which is evil. I cannot altogether disallow this sense, though I rather incline to think that neither the object nor the parts of evil are here hinted, but only the several ways which lust taketh to undo

us; partly by force, and so that word cometh in, exelko'menos, he is `drawn aside, or haled with the rage and impetuous violence of his desires; partly by blandishment and allurements; and so the other word is used, deleazo'menos, `he is enticed, and beguiled with the promise and appearance of pleasure and satisfaction to the soul.

From this verse observe:--

Obs. 1. That the cause of evil is in a man's self, in his own lusts, e idia epithumias, the Eve in our own bosoms. Corrupt nature is not capable of an excuse. Sin knoweth no mother but your own hearts. Every man's heart may say to him, as the heart of Apollodorus in the kettle, [94] e'go soi` tou'ton aiti'a--it is I have been the cause of this.

Other things may concur, but the root of all is in yourselves. A man is never truly humbled till he `smite upon his own thigh, and doth express most indignation against himself. Do not say it was God. He gave a pure soul, only it met with viciously disposed matter. It is not the light, but the putrid matter that made the torch stink, though, it is true, it did not stink till it was lighted. You cannot altogether blame the devil: `Suggestion can do nothing without lust, [95] I remember Nazianzen saith, to` pur par' emon, ede phlo`x tou pneu'matos--fire is in our wood, though it be the devil's flame. You cannot blame the world; there are allurements abroad, but it is your fault to swallow the bait. If you would have resisted embraces, as Tamar did Amnon's, the world could not force you. Do not cry out of examples; there is somewhat in thee that made thee close with the evil before thee. Examples provoke abhorrency from the sin, if there be nothing in the man to suit with it. Lot was the more righteous for living in Sodom, and Anacharsis the more temperate for living in Scythia; ungodly examples are permitted to increase detestation, not to encourage imitation. Do not cry out of occasions. David saw Bathsheba naked; but

he saith, `I have sinned and done this evil, Ps. li. 4. Do not cast all the blame upon the iniquity of the times; good men are best in worst times, most glorious when the generation is most crooked, Phil. ii. 15; most careful of duty when the age is most dissolute, `redeeming the time, for the days are evil, Eph. v. 16; like fire that scorcheth most in the sharpest frost, or stars that shine brightest in the darkest nights. Do not blame the pleasantness of the creatures. You may as well say you will rebel against the prince because he hath bestowed power upon you, and by his bounty you are able to make war against him. It is true, there is much in these things; but there is more in your hearts. It is your venomous nature that turneth all to poison.

Obs. 2. That, above all things, a man should look to his desires. All sin is called epithumi'a, lust or desire. God calleth for the heart: `My son, give me thy heart;, which is the seat of desires. The children of God, when they plead their innocency, urge their desires, they fail in duty; but their `desires are to the remembrance of his name, Neh. i. 11; Isa. xxvi. 8. The first thing by which sin discovereth itself is by lust or desire. All actions have their rise from some inclination and tendency of the desire towards the object. Before there is any thought or consultation in the soul, there is o'rexis, a general tendency or bent in the soul. Well, then, look to your lusts or desires; the whole man is swayed by them: men are worldly or heavenly as their desires are; appetite followeth life; the spirit hath its lustings as well as the flesh. See how it is with you.

Obs. 3. The way that lust taketh to ensnare the soul is by force and flattery, either `drawn away, or `enticed.,

First, By violence, exelkomenos, drawn away, haled with it. One way of knowing desires to be irregular is, if they are violent and over-pleasing to the flesh. When affections are impetuous, you have

just cause to suspect them, not to satisfy them. David would not touch the waters of Bethlehem when he longed for them, 2 Sam. xxiii. 17. Rage of desire can never be lawful. Greediness is a note of uncleanness, Eph. iv. 19. When the heart boileth or panteth, it is not love, but lust. When you find any such force upon your spirits towards carnal objects, if you would be innocent, complain and cry out as the ravished virgin under the law; if she cried out she was guiltless. It is a sign that sin hath not gained your consent, but committeth a rape upon your souls. When you cry out to God, Rom. vii. 24, `O wretched man that I am, who shall deliver me?, you may discern this force upon your souls.

1. When your desires will not endure consultation, or the consideration of reason, but you are carried on by a brutish rage; as Jer. v. 8, `They were as fed horses; every one neighed after his neighbour's wife., They had no more command of themselves than a fed horse. So Jer. viii. 6, `Every one turneth into his course, as the horse into the battle., The rage of the horse is stirred up by a warlike noise, and then they confront danger, and press on upon the pikes and the heat of the battle. So they go on with an unbridled license against all reason and restraints, without any counsel and recollection. Your lusts will not allow you the pause of reason and discourse.

2. When they grow more outrageous by opposition, and that little check that you give to them is like the sprinkling of water upon the coals, the fire burneth the more fiercely. This is that which the apostle calleth pa'thos epithumias, `the passionateness of lust., We translate it a little too flatly, `the lust of concupiscence, 1 Thes. iv. 5. It noteth a raging earnestness. This violence is most discerned in the irregular motions of the sensual appetite, which are most sensible because they disturb reason, vex the soul, oppress the body. But it is also in other sins. The apostle speaketh of it elsewhere: Rom. i. 27,

`They burned in their lust one towards another., It is when reason is so disturbed and oppressed, that there can be no resistance; yea, grace itself is overborne.

3. When they urge and vex the soul till fulfilled, which is often expressed in scripture by a languor and sickness. Now this is such an height and excess of affection as is only due to objects that are most excellent and spiritual; otherwise it is a note of the power of lust.

To be sick for Christ is but a duty, Cant. ii. 5; so worthy an object will warrant the highest affection. But to be sick for any outward and carnal object noteth the impetuousness and violence of sin in the soul. Thus Amnon was sick for Tamar, 2 Sam. xiii. 2; that was a sickness to death, the sickness of lust and uncleanness. Ahab was sick of covetousness, 1 Kings xxi. 4; and Hainan for honour, Esth. v. All violent affections urge the soul, and make it impatient; and because affections are the nails and pins that tie body and soul together, leave a faintness and weakness in the body.

This violence of lust may inform us,--

1. Why wicked men are so mad upon sin, and give themselves over to it to their own disadvantage: `They draw iniquity with cart ropes, Isa. v. 18. As beasts that are under the yoke put out all their strength to draw the load that is behind them, so these draw on wickedness to their disadvantage, commit it though it be difficult and inconvenient. So it is said, Jer. ix. 5, that they `weary themselves to commit iniquity., What is the reason of all this? There is a violence in sin which they cannot withstand.

2. Why the children of God cannot do as they would--withstand a temptation so resolutely, perform duties so acceptably. Lusts may be strong upon them also. It is observable that James saith, `Every man is tempted, taking in the godly too. A wicked man doth nothing but

sin--his works are merely evil; but a godly man's are not purely good: Rom. vii. 19, `The good that I would I do not do; but the evil that I would not, that I do., Though they do not resolve and harden their faces in a way of sin, yet they may be discouraged in a way of grace. So Gal. v. 17, `Ye cannot do the things that ye would., Their resolutions are broken by this violence and potent opposition.

Secondly, Observe, the next way of lust is by flattery, deleazomenos, enticed. It cometh lapped up in the bait of pleasure, and that mightily prevaileth with men: Titus iii. 3, `Serving divers lusts and pleasures., That is one of the impediments of conversion--lust promiseth delight and pleasure; so Job xx. 12, `Wickedness is sweet in his mouth, and he hideth it under his tongue., It is an allusion to children, that hide a sweet morsel under their tongue, lest they should let it go too soon. Neither is this only meant of sensual wickedness, such as is conversant about meats, drinks, and carnal comforts; but spiritual, as envy, malice, griping plots to undo and oppress others: Prov. ii. 14, `They rejoice to do evil, and delight in the frowardness of the wicked, Revenge is sweet, oppression is sweet, to a carnal heart; so Prov. x. 23, `It is a sport to a fool to do mischief., They are enticed with a kind of pleasure of that which is mischievous to another. Well, then:--

1. Learn to suspect things that are too delightful. Carnal objects tickle much, and beget an evil delight, and so fasten upon the soul. It is time to `put a knife to the throat `when you begin to be tickled with the sweets of the world. Your foot is in the snare when the world cometh in upon you with too much delight. That which you should look after in the creatures is their usefulness, not their pleasantness--that is the bait of lust. The philosopher could say, that natural desires are properly pro`s ta` anankaia, to what is necessary.

[96] Solomon saith, Prov. xxiii. 31, `Look not upon the wine when it is red, when it giveth its colour in the cup, when it moveth itself right., You need not create allurements to your fancy, and by the eye invite the taste. There are stories of heathens that would not look upon excellent beauties lest they should be ensnared. Pleasures are but enticements, baits that have hooks under them. The harlot's lips drop honey in the greeting, and wormwood in the parting, Prov. vii.; like John's book, honey in the mouth, and wormwood in the bowels. God hath made man of such a nature that all carnal delights leave impressions of sorrow at their departure.

2. Learn what need there is of great care. Pleasure is one of the baits of lust. The truth is, all sins are rooted in love of pleasure. Therefore be watchful. Noonday devils are most dangerous, and such things do us most mischief as betray us with smiles and kisses. Heathens were out that advised to pleasures, that by experience we might be weaned from them; as Tully [97] saith of youth, voluptates experiendo contemnat--by use of pleasures let us learn to disdain them, as the desires are deadened and flattened to an accustomed object. But, alas! this is the bait of lust rather than the cure. Poor souls! they did not know a more excellent way. It is true, some curiosity is satisfied by experience: but, however, the spirit groweth more sottish and sensual. Wicked men, when once they are taken in that snare, are in a most sad condition, and think that they can never have enough of sensual pleasures; all delight seemeth to them too short; as one wished for a crane's neck, that he might have the longer relish of meats and drinks. And Tacitus speaketh of another glutton that, though he could satisfy his stomach, yet not his fancy or lust; quod edere non potuit, oculo devoravit--his womb was sooner filled than his eye.

Ver. 15. Then, when lust hath conceived, it bringeth forth sin; and

sin, when it is finished, bringeth forth death.

Then, when lust, ei'ta de.--After this he goeth on in describing the progress of sin: after that lust had by violence withdrawn, and by delight ensnared, the soul, then sin is conceived; and after conception, there is a bringing forth; and after the birth, death.

Hath conceived; that is, as soon as sin beginneth to form motions and impulses into desires, and to ripen things into a consent; for sin, or corrupt nature, having inclined the soul unto a carnal object by carnal apprehensions, laboureth to fix the soul in an evil desire. Now the titillation or delight which ariseth from such carnal thoughts and apprehensions is called the conception of sin.

It bringeth forth; that is, perfecteth sin, and bringeth it to effect within us, by a full consent and decree in the will; and without us, by an actual execution. The one is the forming and cherishing in the womb after conception; the other, as the birth and production.

Sin; that is, actual sin; for the Papists go beside the scope when they infer hence that lust without consent is not truly sin. Our Saviour saith plainly, that the first titillations are sinful: Mat. v. 28, `Whoever looketh upon a woman to lust after her, hath committed adultery with her already in his heart., Though there be but such an imperfect consent as is occasioned by a glancing thought, it is adultery. But you will say, How is this place to be reconciled with that of Paul, Rom. vii. 8, where he saith, `Sin wrought in him all manner of lust;, and here it is said, `Lust bringeth forth sin., I answer--By sin Paul understandeth that which James calleth here lust, that is, evil nature, or the wicked bent of the spirit; and by lust, the actual excitation of evil nature: but by sin James understandeth the actual formation and accomplishment of those imperfect desires that are in the soul.

And sin, when it is finished; that is, actually accomplished, and by frequent acts strengthened, and settled into a habit. But why doth the apostle say, `When it is finished,? Are all the rest venial--all corrupt motions till sin be drawn either to a full consent, or an actual accomplishment, or a perfect habit. I answer--;(1.) The apostle doth not distinguish between sin and sin, but speaketh of the entire course and method of the same sin, of the whole flux and order, and so rather showeth what death and hell followeth, than how it is deserved. Every sin is mortal in its own nature, and bindeth over the sinner to^death and punishment; but usually men consummate and perfect sin ere it lighteth upon them. (2.) Death may be applied as the common fruit to every degree in this series, to the conception as well as the production, and to the production as well as the consummation of it. The grandfather and great-grandfather have an interest in the child, as well as the immediate parent; and death is a brat that may be laid, not only at sin's door, but lust's. (3.) It is good to note that James speaketh here according to the appearance of things to men. When lust bringeth forth, and the birth and conceptions of the soul are perfected into a scandalous gross sin, men are sensible of the danger and merit of it.

Bringeth forth; that is, bindeth the soul over to it; for in this succession there is a difference: lust is the mother of sin, but sin is the merit of death; and so Cajetan glosseth well, generat meritoriè, it bringeth forth, as the work yieldeth the wages.

Death. It is but a modest word for damnation; the first and second death are both implied: for as the apostle showeth the supreme cause of sin, which is lust; so the last and utmost result of it, which is death; not only that which is temporal, for then the series would not be perfect, but that other death, which we are always dying, and is

called death, because life is neither desired, nor can it properly be said to be enjoyed. Vivere nolunt, mori nesciunt--they would not live, and cannot die.

The notes are these:

Obs. 1. That sin encroacheth upon the spirit by degrees; the apostle goeth on with the pedigree of it. Lust begetteth strong and vigorous motions, or pleasing and delightful thoughts, which draw the mind to a full and clear consent; and then sin is hatched, and then disclosed, and then strengthened, and then the person is destroyed. To open the process or successive inclination of the soul to sin, it will not be amiss to give the whole traverse of any practical matter in the soul. There is first o'rexis, which is nothing but the irritation of the object, provoking the soul to look after it; then there is o'rme, a motion of the sensitive appetite, or lower soul, which, receiving things by the fancy, representeth them as a sensual good; and so a man inclineth to them, according as they are more or less pleasant to the senses; and then the understanding cometh to apprehend them, and the will inclineth, at least so far as to move the understanding to look more after them, and to advise about some likely means to accomplish and effect them, which is called bou'lesis, consultation; and when the understanding hath consulted upon the motion of the will, there followeth bou'le, a decree of the will about it, and then ai'resi, the actual choice of the thing, and then ^ov\^^a, a perfect desire, and then action. And so sin is represented by the fancy to the appetite; and then fancy, being a friend, blindeth the understanding, and then the soul beginneth to be engaged in the pursuit of it. If this course and method be a little too large for your thoughts, see it contracted in this passage of our apostle. There is concupiscence, or corrupt nature, then lust, or some inclinations of the soul to close with sin,

then delight, then full consent, and then action, and then death. David observeth somewhat a like progress: Ps. i. 1, `Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful., Sin is never at a stay: first, ungodly, then sinners, then scorners; first, counsels, then way, then seat; and again, first, walk, then stand, then sit. You see distinctly there three different terms for the persons, the objects, the actions: first, men like wickedness, then they walk in it, then are habituated: first, men are withdrawn into a way of sin, then confirmed, then profess it. To do anything that the Lord hateth, is to `walk in the counsels of the ungodly;, to go on with delight, is to `stand in the way of sinners;, to harden our hearts against checks of conscience and reproofs, is to commence into the highest degree, and to `sit, as it is there expressed, `in the seat of scorners;, or, as it is in the Septuagint, ton loimon, to affect the honour of the chair of pestilence. Thus you see men go on from assent to delight, from delight to obduracy.

Use 1. Oh that we were wise, then, to rise against sin betimes! That we would `take the little foxes, Cant. ii. 15; even the first appearances of corruption! That we would `dash Babylon's brats against the stone!, Ps. cxxxvii. Hugo's gloss is pious, though not so suitable to the scope of that place: sit nihil in te Bdbylonicum--the least of Babylon must be checked; not only the grown men, but dash the little ones against the stone. A Christian's life should be spent in watching lust. The debates of the soul are quick, and soon ended, and, without the mercy of God, that may be done in little more than an instant that may undo us for ever. It is dangerous to `give place to Satan, Eph. iv. 27. The devil will draw us from motions to action, and from thence to reiteration, till our hearts be habituated and hardened within us:

Eccles. x. 13, `The beginning of a foolish man's speech is foolishness, but the latter end is foolish madness., From folly they go on to downright passion. Small breaches in a sea-bank occasion the ruin of the whole, if not timely repaired. Sin gaineth upon us by insensible degrees, and those that are once in Satan's snare are soon taken by him at his will and pleasure.

Use 2. It reproveth them that boldly adventure upon a sin because of the smallness of it; besides, the offence done to God, in standing with him for a trifle, as the `selling of the righteous, is aggravated in the prophet by the little advantage, `for a pair of shoes., Consider the danger to yourselves. Great faults do not only ruin the soul, but lesser; dallying with temptations is of a sad consequence. Caesar was killed with bodkins. Look, as it is murder to stifle an infant in the womb, so it is spiritual murder to suppress and choke the conceptions of the Spirit; [98] but, on the other side, it is but a necessary rigour to dash Babylon's brats, and to suppress sin in the conception and growth, ere it be ripened and perfected. We are so far to abhor sin as to beware of the remote tendencies; yea, to avoid `the occasions of it, 1 Thes. v. 22. If it be but malè coloratum, as Bernard glosseth, of an ill look and complexion, it is good to stand at a distance.

Obs. 2. Lust is fully conceived and formed in the soul, when the will is drawn to consent; the decree in the will is the ground of all practice. Look, as duties come off kindly when once there is a decree in the will: Ps. xxxii. 5, `I said I will confess my transgressions unto the Lord., David had gotten his will to consent to acts of repentance, and then he could no longer keep silence: so, on the other side, all acts of sin are founded in the fixed choice and resolution of the will. `I will pursue, I will overtake, said mad Pharaoh, Exod. xv. 9; and that engaged him in acts of violence. Now this decree of the

will is most dangerous in the general choice of our way and course; for as religion lieth in the settled resolution of the soul, when we make it our work and business, as Barnabas exhorted the new converts, `that with purpose of heart they would cleave unto the Lord, Acts xi. 23, te prothesi tes kardias, that they would resolvedly decree for God in the will; so, when the apostle speaketh of his holy manner of life, he calleth it prothesin, his purpose, 2 Tim. iii. 10. So also the state of sin lieth in a worldly or carnal choice; as the apostle saith, 1 Tim. vi. 9, `He that will be rich;, that is, that hath decreed and fixed a resolution in his soul to make it his only study and care to grow rich and get an estate, he is altogether carnal. A child of God may be overborne, but usually he doth not fix his will: Rom. vii. 16, `I do that which I would not;, or, if his will be set, yet there is not a full consent, for there will be continual dislikes from the new nature. I confess sometimes, as there is too much of deliberation and counsel in the sins of God's children (as you know David's sin was a continued series and plot), so too much of resolution and the will; but this is in acts of sin, not in the course and state; their manner of life and purpose is godly. Well, then, if lust hath insinuated into your thoughts, labour to keep it from a decree, and gaining the consent of the will. Sins are the more heinous as they are the more resolved and voluntary.

Obs. 3. What is conceived in the heart is usually brought forth in the life and conversation. `Lust, when it hath conceived, bringeth forth sin., That is the reason why the apostle Peter directeth a Christian to spend the first care about the heart: 1 Peter ii. 11, 12, `Abstain from fleshly lusts, and then `have your conversations honest., As long as there is lust in the heart, there will be no cleanness in the conversation; as worms in wood will at length cause the rottenness to

appear. How soon do lusts bewray themselves! Pride runneth into the eyes, therefore we read of `haughty eyes, Prov. vi. 17, or into the feet, causing a strutting gait or gesture. A wanton mind peepeth out through wanton eyes and a gazing look. A garish, frothy spirit bewrayeth itself in the vanity of apparel, and a filthy heart in the rottenness of communication; the eyes, the feet, the tongue, the life do easily bewray what is seated in the heart. Momus, in the fable, quarrelled with God for not making a window at every man's breast, that others might see what was in it. There needeth no such discovery. Time showeth what births there are in the womb; so will the life what lusts are conceived and fostered in the heart, for lust delighteth to bring forth. Well, then:--

1. Learn that hypocrites cannot always be hidden, disguises will fall off. Men flatter themselves in their hidden sins, but they will be `found hateful, Ps. xxxvi. 2; that is, scandalous and inconvenient. God hath peremptorily determined that `their wickedness shall be showed before the congregation, Prov. xxvi. 26. Some misbehaviour will bring it to light; art and fiction is not durable. The apostle saith, 1 Tim. v. 25, `They that are otherwise cannot be hidden;, that is, otherwise than good.

2. Learn the danger of neglecting lusts and thoughts. If these be not suppressed, they will ripen into sins and acts of filthiness. While we are negligent and our care is intermitted, the business of sin thriveth and goeth on. Allowed thoughts bring the mind and the temptation together. David mused on Bathsheba's beauty, and so was all on fire. It is ill dallying with thoughts.

3. Learn what a mercy it is to be hindered of our evil intentions, that sinful conceptions are still-born, and when we wanted no lust we should want an occasion. Mere restraints are a blessing. We are not so evil as

otherwise we would be. Lust would bring forth. God would have Abimelech to acknowledge mercy in a restraint: Gen. xx. 6, `I withheld thee from sinning against her., David blessed God that the rash executions of his rage were prevented: `Blessed be the God of Israel, which sent thee to meet me this day, 1 Sam. xxv. 32. God smote Paul from his horse, and so took him off from persecution, when his heart boiled with rancour and malice against the saints, Acts ix. Oh! take notice of such instances when your way of sin hath been hedged up by providence, Hosea ii. 6; and though lusts be not checked, yet the execution is disappointed: you were mad, and should have gone on furiously, but that God `fenced up your way with thorns.,

Obs. 4. That the result and last effect of sin is death; so the apostle Paul, Rom. vi. 21, `The end of these things is death., It cometh with a pleasing and delightful sweetness, promising nothing but satisfaction and contentment, but the end is death. So Ezek. xviii. 4, `The soul that sinneth it shall die., It is an express law that brooketh only the exception of free grace; it shall die temporally, die eternally. This is a principle impressed upon nature; the very heathens were sensible of it: Rom. i. 32, `Knowing that they which commit such things are worthy of death., Mark, the apostle saith the heathens knew it. Conscience, being sensible of the wrong done to the godhead, could fear nothing less from angry justice. Draco, the rigid law giver, being asked why, when sins were equal, [99] he appointed death to all? answered, He knew that sins were not all equal, but he knew the least deserved death. This was that that made the heathens at such a loss for a satisfaction to divine justice, because they could find none sufficient to redeem their guilty souls from the dread of death; and therefore the first effect of the blood of Christ upon the conscience is `purging from dead works, Heb. ix. 14; that is, from that sentence

of death which the conscience receiveth by reason of our works. The Papists on this point, worse than the heathen, hold some sins venial in their own nature. It is true, it is said, 1 John v. 17, `There is a sin not unto death;, but that place speaketh of the event, not the merit; words, evil thoughts, the least sins, deserve death. Do not think God will be [100] so extreme. If you have no better plea, that will be a sorry refuge in the day of wrath. David a Mauden, [101] a learned Papist, saith, Those sins are only to be counted mortal--;(1.) Which are said to be an abomination to God, and hated by him, in scripture; (2.) To which a Voe, or woe, is expressly denounced; or (3.), Are distinctly said to be worthy of eternal death; or (4.) To exclude and shut out from the kingdom of heaven; or (5.) Such as by the law of nature are directly repugnant to the love of God or our neighbour. But, alas! all this is to be wise without the word. It is true God hath expressly declared more of his displeasure against these sins than others, and therefore we are more ^ound and engaged to avoid them, but they are all mortal in their merit.

Use 1. It teacheth us how to stop the violence of lust; this will be death and damnation. Oh! consider it, an^l se t it as a flaming sword in the way of your carnal delights. Observe how wisely God hath ordered it, much of sin is pleasant; ay! but there is death in the pot, and so fear may counterbalance delight. Another part of sin is serious, as worldliness, in which there is no gross act, and so there being nothing foul to work upon shame, there is something dreadful to work upon fear. Well, then, awaken the soul; consider what Wisdom saith, Prov. viii. 36, `He that forsaketh me loveth death., It is against nature for a creature to love its own death; all natural motions are for self-preservation. Oh! why then should I satisfy my flesh to endanger my soul? God himself puts on a passion, and reasoneth thus with us,

Ezek. xxxiii. 11, `Why will ye die, O house of Israel?, Why will you wilfully throw away your own souls? Why will ye for a superfluous cup adventure to drink a cup of wrath unmixed? For a little estate in the world make hell your portion? It is sweet for the present, but it will be death. Sin's best are soon spent, the worst is always behind.

Use 2. It showeth what reason we have to mortify sin lest it mortify us; no sins are mortal but such as are not mortified; either sin must die, or the sinner. The life of sin and the life of a sinner are like two buckets in a well--if the one goeth up the other must come down. When sin liveth the sinner must die. There is an evil in sin and an evil after sin. The evil in sin is the violation of God's law, and the evil after sin is the just punishment of it. Now, those that are not sensible of the evil in sin shall be sensible of the evil after sin. To the regenerate person, all God's dispensations are to save the person and destroy the sin, Ps. xcix. 8: `Thou wast a God that forgavest them, and tookest vengeance of their inventions., God spared the sinner and took vengeance on the sin; but the unmortified person spareth his sins, and his life goeth for it; as the apostle Paul speaketh of himself when the power of the word came first upon him, Rom. vii. 9, `Sin revived and I died., Sin was exasperated, and he felt nothing but terror and condemnation. Oh! then, consider it is better sin should be condemned than you should be condemned; as the apostle speaketh of the condemnation of sin, Rom. viii. 3, `For sin, he condemned sin in the flesh;, that is, Christ being made a sacrifice for sin, sin was condemned to save the sinner. Reason thus within yourselves: It is better sin should die than I should die: `Thy life goes for its life, as it is in the prophet's parable, 1 Kings xx. 39; therefore let me destroy my sin, that my soul may escape.

Use 3. Bless God that hath delivered you out of a sinful state; your

soul hath escaped a snare of death. Oh! never look back upon Sodom but with detestation; bless God that you are escaped: `Blessed be the Lord that gave me counsel in my reins, Ps. xvi. 7. I might have been Satan's bond-slave, lust's vassal, and have earned no other wages but my own death, but he hath called me to life and peace. Conversion is onewhere expressed by a `calling out of darkness into a marvellous light, that is much; but in another, by a `translating from death to life, that is more. It is no less a change than from death to life. I might have wasted away my days in pleasure and vanity, and afterwards gone to hell. `Oh! blessed be the name of God for evermore, that hath delivered me from so great a death!,

Ver. 16. Do not err, my beloved brethren.

The apostle having disputed the matter with them about God being the author of sin, he dissuadeth them from this blasphemy. There is no difficulty in this verse.

Do not err, me planasthe, do not wander; a metaphor taken from sheep, and sometimes it noteth errors in practice, or going off from the word as a rule of righteousness, as it is said, Isa. lxiii. 17, `We have erred from thy ways;, sometimes errors in judgment, or going off from the word as the standard and measure of truth, which we most commonly express by this term `error.,

My beloved brethren.--Dealing with them about an error, he dealeth with them very meekly, and therefore is the compilation so loving and sweet. This verse will afford some points.

Obs. 1. It is not good to brand things with the name of error till we have proved them to be so. After he had disputed the matter with them, he saith, `Err not., (1.) Loose slings will do no good. To play about us with terms of heresy and error doth but prejudice men's minds, and exulcerate them against our testimony. None but fools will be afraid of

hot words. Discoveries do far better than invectives. Usually that is a peevish zeal that stayeth in generals. It is observable, Mat. xxiii., from ver. 13 to 33, our Saviour denounceth never a woe but he presently rendereth a reason for it. `Woe unto you, for ye shut the kingdom of heaven;, and again, `Woe unto you, for ye devour widows, houses, &c. You never knew a man gained by loose slings. The business is to make good the charge, to discover what is heresy and what is antichristianism, &c. (2.) This is an easy way to blemish the holy truths of God. How often do the Papists spread that livery upon us, heretics and schismatics. They `speak evil of things they do not know, Jude 10. When men are loath to descend to the trial of a way, they blemish it: Acts xxiv. 14, `After the way which they call heresy we worship the God of our fathers., Men condemn things suddenly and rashly, and so often truth is miscalled. If matters were dispatched by arguments rather than censures, we should have less differences. The most innocent truths may suffer under an odious imputation. The spouse had her veil taken from her, and represented to the world as a prostitute, Cant. iii. The Christians were called Genus hominum superstitionis malificae, [102] a wicked sort of men, and Christianity a witchery and superstition.

Use. Oh! then, that in this age we would practise this: Be less in passion and more in argument. That we would condemn things by reasoning rather than miscalling. That we were less in generals, and would deal more particularly. This is the way to `stablish men in the present truth., In morals, the word seldom doth good but when it is brought home to the very case. Thunder at a distance doth not move us so much as a clap in our own zenith; that maketh us startle. General invectives make but superficial impressions; show what is an error, and then call it so. Truly that was the way in ancient times. At first, indeed, for

peace, sake, some [103] have observed that the fathers declaimed generally against errors about the power of nature, not meddling with the persons or particular tenets of Pelagius and his disciples; but afterward they saw cause for being more particular. Loose discourses lose their profit. Blunt iron, that toucheth many points at once, doth not enter, but make a bruise; but a needle, that toucheth but one point, entereth to the quick. When we come to deal particularly with every man's work, then the fire trieth it, 1 Cor. iii. 13. I do the rather urge this because usually ungrounded zeal stayeth in generals, and those that know least are most loose and invective in their discourses.

Obs. 2. We should as carefully avoid errors as vices; a blind eye is worse than a lame foot, yea, a blind eye will cause it; he that hath not light is apt to stumble: Rom. i. 26 , first they were given up, eis noun ado'kimon, `to a vain mind, and then `to vile affections., Some opinions seem to be remote, and to lie far enough from practice, and yet they have an influence upon it; they make the heart foolish, and then the life will not be right. There is a link and cognation between truth and truth, as there is between grace and grace; and therefore speculative errors do but make way for practical. Again, there are some errors that seem to encourage strictness, as free-will, universal grace, &c.; but, truly weighed, they are the greatest discouragement; and therefore it hath been the just judgment of God that the broachers of such opinions have been most loose in life, and (as the apostle Peter maketh it the character of all erroneous persons, 2 Peter ii.) vain and sensual. The apostle Paul presseth strictness, and our work the more earnestly, because God must work all, Phil. ii. 12, 13. Well, then, beware of erroneous conceits; your spirit is embased by them. Men think nothing is to be shunned but what is foul in act, and so publicly

odious. Consider, there is `filthiness in the spirit, as well as `in the flesh, 2 Cor. vii. 1; and a vain mind is as bad and as odious to God as a vicious life. Error and idolatry will be as dangerous as drunkenness and whoredom; and therefore you should as carefully avoid them that would entice you to errors, as those that will draw you to sin and profaneness; for error, being the more plausible of the two, the delusion is the more strong: natural conscience will smite for profaneness. Many, I am persuaded, dally with opinions, because they do not know the dangerous result of them: all false principles have a secret but pestilent influence on the life and conversation.

Obs. 3. Do not err; that is, do not mistake in this matter, because it is a hard thing to conceive how God concurreth to the act, and not to the evil of the act; how he should be the author of all things, and not the author of sin: therefore he saith, however it be difficult to conceive, yet `Do not err., The note is, that where truths cannot be plainly and easily made out to the apprehension, men are apt to swerve from them. Many truths suffer much because of their intricacy , errors may be so near alike that it is hard to distinguish them: the nature of man is prone to error, and therefore when the truth is hard to find out, we content ourselves with our own prejudices. All truths are encumbered with such a difficulty that they which have a mind to doubt and wrangle do easily stumble at it: John vi. 60, `This is a hard saying; who can hear it?, that is, understand it; and then, ver. 66, `From that time many of his disciples went back, and walked no more with him., When there is something to justify our prejudices, we think we are safe enough. God leaveth justly such difficulties for a stumbling-block to them that have a mind to be offended. The Pharisees and people that had followed Christ thought themselves well enough, because of the darkness of those expressions, as if it did justify

their apostasy; so when there are some involucra veritatis, some covers of difficulty, in which truth is lapped up from a common eye, we think our assent may be excused: as Jews say, that surely Christ was not the Messiah, because he did not come in such a way as to satisfy all his own countrymen; so many refuse truth because it will require some industry and exercise to find it out. God never meant to satisfy hominibus praefracti ingenii, [104] men of a captious and perverse wit; and therefore truth is represented in such a manner, that though there be plainness enough to those that have a mind to know, yet difficulty enough to harden others to their own ruin. Men would fain spare the pains of prayer, study, and discourse; they are loath to `cry for knowledge, to dig for it as for silver, Prov. ii. 4; they love an easy, short way to truth, and therefore run away with those mistakes which come next to hand, vainly imagining that God doth not require belief to such things as are difficult and hard to be understood; they do not look to what is sound and solid, but what is plausible, and at first blush reconcilable with their thoughts and apprehensions.

Use 1. You see, then, what need you have to pray for gifts of interpretation, and a `door of utterance, for your ministers, and a knowing heart for yourselves, that you may not be discouraged by the difficulties that fence up the way of truth. Pray that God would give us a clear spirit, a plain expression, and yourselves a right understanding; this will be better than to cavil at the dispensation of God, that he should leave the world in such doubt and suspense. Chrysostom observeth, that the saints do not pray, Lord, make a plainer law, but, Lord, open my eyes, that I may see the wonders of thy law; as David doth. It were an unjust demand for blind men, or they that willingly shut their eyes, to desire God to make such a sun that they might see; it is better to desire gifts of the Spirit for the minister,

that the scriptures might be opened; and the grace of the Spirit for ourselves, that our understandings might be opened, that so we may come to discern the mind of God.

Use 2. It showeth how much they are to blame that darken truth, and make the things of God the more obscure. `They darken counsel by words, that by method or manner of speaking perplex the understanding, that people can hardly reach the letter of things delivered. Many men have a faculty to raise a cloud of dust with their own feet, and so darken the brightness and glory of the scriptures; certainly such men either envy the commonness of knowledge, or serve their own esteem, when they draw all things to a difficulty, and would seem to swim there, where they may easily wade, yea, pass over dry-shod.

Obs. 4. Again, from that do not err. Take in the weightiness of the matter. Ah! would you err in this point, in a business that doth so deeply intrench upon the honour of God? The mistake being so dangerous, he is the more earnest. Oh! do not err. The note is, that errors about the nature of God are very dangerous. There is nothing more natural to us than to have ill thoughts of God, and nothing more dangerous; all practice dependeth upon it, to keep the glory of God unstained in your apprehensions. You shall see, Rom. i. 23, 24, `They changed the glory of God, &c., and then `God gave them up to uncleanness., Idolatry is often expressed by whoredom; bodily and spiritual uncleanness usually go together: ill thoughts of God debauch the spirit, and make men lose their sense and care of piety. Well, then, take heed of erring this error: let not the nature or glory of God be blemished in your thoughts; abhor whatever cometh into your mind, or may be suggested by others, if it tend any way to abate your esteem of God, or to eclipse the divine glory in your apprehensions.

06s. 5. From that my beloved brethren. Gentle dealing will best become

dissuasives from error. One saith, we must speak to kings, phe'masi bussi'oois, with silken words. Certainly we had need to use much tenderness to persons that differ from us, speak to them in silken words. Where the matter is like to displease, the manner should not be bitter: pills must be sugared, that they may down the better: many a man hath been lost through violence: you engage them to the other party. As Tertullian, when he had spoken favourably of the Montanists, by the violence of the priests of Rome he was forced into their fellowship. [105] Meekness may gain those that are not engaged. Men of another party will think all is spoken out of rage and anger against them; it is good to give them as little cause as may be, especially if but inclining through weakness to an error. Oh! `do not err, my beloved brethren., I would to God we could learn this wisdom in this age: 2 Tim. ii. 25, `In meekness instructing those that oppose themselves, if peradventure God will give them repentance to the acknowledging of the truth., Others will brook sharpness better than they: every man that is of a contrary opinion thinketh feat he hath the advantage ground of another, as being in the right; and pride is always touchy. Outward gross sins fill the soul with more shame, and upon conviction there is not that boldness of reply; for a man is so far under another as he may be reproved by him: but now here, where every man thinketh himself upon equal or higher terms, we had need deal the more meekly, lest pride take prejudice, and, out of a distaste of the manner, snuff at the matter itself: but of this elsewhere.

Ver. 17. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

He taketh occasion from the former matter, which was to show you that God was not the author of sin, to show you that God is the author of

all good, especially the spiritual gifts and graces bestowed on us; in which there is an argument secretly couched: the author of all good cannot be the author of evil. Now `every good and perfect gift, is of God; and because the argument should be the more strong by an allusion to the sun, he representeth God, in the latter part of the verse, as essentially and immutably good.

Every good gift.--The vulgar readeth `the best gift, properly enough to the sense, but not to the original words. The gift is called good, either--;(1.) To exclude those gifts of Satan which are indeed injuries rather than gifts: a blind mind, 2 Cor. iv. 4; unruly affections, Eph. ii. 2. These gifts, that are from beneath, are not good. (2.) To note the kind of gifts which he speaketh of; not common mercies, but good gifts, such as the apostle calleth elsewhere pneumatika`s eulogias, `spiritual blessings, Eph. i. 3. It is true all common gifts come from the divine bounty; but the apostle intendeth here special blessings, as appeareth partly by the attributes `good, and `perfect., It is true some distinguish between the two clauses, dosis agathe, or `good gift, to imply earthly blessings, and dorema teleion `perfect gift, to imply heavenly or spiritual blessings; but I suppose that is too curious. These two words imply the same mercies with a different respect, as by and by; partly because such mercies suit with the context, look upon it forward or backward. In the foregoing verses he speaketh about God being the author of sin, and no argument is so fit to batter down that conceit as that God is the author of special and saving grace; and in the following verse he instanceth in regeneration, partly because those mercies are most clearly from God, and need little of the concurrence of second causes.

And every perfect gift; that is, such as do anyway conduce to our perfection, not only initial and first grace, but all the progresses in

the spiritual life, and at last perfection and eternal life itself, are the gift of God. Though eternal death be a wages, yet eternal life is a gift; and therefore the apostle diversifieth the phrase when he compareth them both together, Rom. vi. 23. The sum is, that not only the beginning, but all the gradual accesses from grace to glory, are by gift, and from the free mercy of God.

Is from above; that is, from heaven. The same phrase is else where used: John iii. 21, `He that cometh from above is above all;, that is, from heaven. And heaven is put for God, as Luke xv. 21, `I have sinned against heaven, and against thee;, that is, against God and his earthly father. And I suppose there is some special reason why our blessings are said to be from above, because they were designed there, and thither is their aim and tendency, and there are they perfectly enjoyed; and therefore, Eph. i. 3, are we said to be `blessed with spiritual blessings in heavenly places;, therefore `in heavenly places, because thence was their original, and there is their accomplishment.

And descendeth or cometh down; not `falleth down, to show (saith Aquinas) that we have not blessings by chance, but in the way of regular means.

From the Father of lights; that is, from God. The word father is often used for the author or first cause, as Gen. iv. 20, 21, `The father of such as dwell in tents;, `the father of those that handle the harp;, that is, the author and founder. So God is elsewhere called `Father of spirits, Heb. xii. 9, because they do not run in the material channel of a fleshly descent, but are immediately created by God. Well, but what is meant by Father of lights? Some conceive that it intendeth no more but `glorious Father, as it is usual with the Hebrews to put the genitive case for an epithet, and the genitive plural for the superlative degree. But I conceive rather God is here spoken of in

allusion to the sun, who deriveth and streameth out his light to all the stars; and so God, being the author of all perfections, which are also signified and expressed by light, is called here `The Father of lights., Therefore it is usual in the scriptures to attribute light to God and darkness to the devil; as Luke xxii. 53, `This is your hour, the power of darkness;, that is, of Satan. More of this term in the points.

With whom is no variableness, parallage.--It is an astronomical word or term, taken from the heavenly bodies, which suffer many declinations and revolutions which they call parallaxes, a word that hath great affinity with this used by the apostle. The heavenly lights have their vicissitudes, eclipses, and decreases; but our sun shineth always with a like brightness and glory.

Neither shadow of turning, tropes aposkiasma.--The allusion is continued. Stars, according to their different light and posture, have divers adumbrations; as, the nearer the sun is to us, the less shadow it casteth; the farther off, the greater: so that we know the various motions and turning of the sun by the difference of the shadows. But the Father of spiritual lights is not like the father or fountain of bodily: with him is no shadow of turning; that is, he is without any motion or change, any local accesses and recesses, remaineth always the same. This is a sun that doth not set or rise, cannot be overcast or eclipsed.

The notes are these:--

Obs. 1. That all good things are from above; they come to us from God. Mere evil is not from above; `the same fountain doth not yield sweet and bitter waters., God is good, and immutably good, and therefore it cannot be from him, which was Plato's argument. Evils do not come from God, because he is good; which reasoning is true, if it be understood

of evils of sin; for otherwise, `Shall there be evil in a city and the Lord hath not done it?, Amos iii. 6. But for good that floweth clearly from the upper spring, there are indeed some pipes and conveyances, as the word, and prayer, and the seals; and for ordinary blessings, your industry and care. But your fresh springs are in God; and in all these things we must, as chickens, sip and look upwards. It is, I confess, the waywardness of flesh and blood to look to the next hand, as children thank the tailor for the new coat, and suffer the immediate helps to intercept their trust and respects; and therefore God often curseth the means, and blasteth our endeavours. The divine jealousy will not brook a rival. God delighteth in this honour of being the sole author of all our good, and therefore cannot endure that we should give it to another. When God was about to work miracles by Moses, hand, he first made it leprous, Exod. iv. 6. There he was aforehand with this sin; first or last, the hand of the creature is made leprous. This note, that God is the author of all the good that is in us, is useful to prevent many corruptions; as, (1.) Glorying in ourselves. Who would magnify himself in that which is from above? We count it odious for a man to set out himself in another man's work and glory; as the apostle saith, 2 Cor. x. 16, that he would not `boast in another man's line of things made ready to his hands., Now, all good is made ready to your hand; it is the bounty of heaven to you. It is not your line and work, but God's. (2.) Insultation, or vaunting it over others. Had we all from ourselves, the highest might have the highest mind; but `who made you to differ?, 1 Cor. iv. 7. Carnal and weak spirits feed their lusts with their enjoyments. A straight pillar, the more you lay upon it, the straighter it is, and the more stable; but that which is crooked boweth under its weight: so the more God casteth in upon carnal men, the more is their spirit perverted. (3.) Envy to those that have received most.

Our eye is evil when God's hand is good. Envy is a rebellion against God himself, and the liberty and pleasure of his dispensations. God distributeth gifts and blessings as he will, not as we will; our duty is to be contented, and to beg grace to make use of what we have received.

Obs. 2. Whatever we have from above, we have it in the way of a gift. We have nothing but `what we have received, and what we have received we have received `freely., There is nothing in us that could oblige God to bestow it; the favours of heaven are not set to sale. When God inviteth us to mercy, he doth not invite us as a host, but as a king; not to buy, but to take: they are most welcome that have no money, Isa. lv. 1; that is, no confidence in their own merits. Some divines say, that in innocency we could not merit. When the covenant did seem to hang upon works, we could, in their sense, impetrare, but not mereri--obtain by virtue of doing, but not deserve. Merit and desert are improper notions to express the relation between the work of a creature and the reward of a Creator; and much more incongruous are they since the fall. Sin, bringing in a contrariness of desert, maketh mercy much more a gift; so that now in every giving there is somewhat of. forgiving, and grace is the more obliging because in every blessing there is not only bounty, but a pardon. It was long since determined by the schools, that penitents had more reason to be thankful than innocents, sin giving an advantage to mercy to be doubly free in giving and pardoning, and so the greater obligation is left upon us. Oh! then, that we were sensible of this; that in all our actions our principle might be a sense of God's love, and our end or motive a sight of God's glory.

Obs. 3. That among all the gifts of God, spiritual blessings are the best: these are called here good and perfect, because these make us

good and perfect. It is very observable that it is said, Mat. vii. 11, `If ye, being evil, know how to give good gifts to your children, much more shall your Father which is in heaven give good things to them that ask him., Now in the parallel place in Luke xi. 13, it is, give `the Holy Spirit to them that ask him;, that is the giving of good gifts, to give the Holy Spirit. Nihil bomim sine summo bono [106] --there can be nothing good where there is not the Spirit of God: other blessings are promiscuously dispensed; these are blessings for favourites. The `men of God's hand, Ps. xvii. 14, may have abundance of treasure, that is, violent, bloody men; but the `men alter God's heart, have abundance of the Spirit. A man may be weary of other gifts; an estate may be a snare, life itself a burden; but you never knew any weary of spiritual blessings, to whom grace or the love of God was a burden; therefore, it is `better than life, Ps. lxiii. 3. Well, then, they are profane spirits that prefer pottage before a birthright, vain delights before the good and perfect gifts. David makes a wiser choice in his prayer, Ps. cvi. 4, `Eemeniber me, O Lord, with the favour that thou bearest unto thy people; O visit me with thy salvation., Not every mercy will content David, but the mercy of God's own people; not every gift, but the good and perfect gift. The like prayer is in Ps. cxix. 132, `Look upon me, and be merciful unto me, as thou usest to do to those that love thy name., Mark, not the mercies that he used to bestow upon the world, but the mercies he used to bestow upon his people and favourites. No thing but the best mercy will content the best hearts.

Obs. 4. That God is the Father of lights. Light being a simple and defecate quality, and, of all those which are bodily, most pure and spiritual, is often put to decipher the essence and glory of God, and also the essences and perfections of creatures as they are from God. The essence of God: 1 John i. 5, `God is light, and there is no

darkness in him., There light, being a creature simple and unmixed, is put to note the simplicity of the divine essence. So also the glory of God: `He dwelleth in light inaccessible, 1 Tim. vi. 16; that is, in inconceivable glory. So Jesus Christ, in regard he received his personality and subsistence from the Father, is called, in the Nicene Creed, phos ek photos, eo`s ale'thinos ek theou alethi'nou, `Light of light, and very God of very God., So also the creatures, as they derive their perfections from God, are also called lights; as the angels, `Angels of light, 2 Cor. xi. 14; the saints, `Children of light, Luke xvi. 8. Yea, reasonable creatures, as they have wisdom and understanding, are said to be lights; so John i. 9, `This is the light that enlighteneth every man that cometh into the world;, that is, with the light of reason: all the candles in the world are lighted at this torch. In short, reason, wisdom, holiness, happiness are often expressed by light, and they are all from God. As the stars shine with a borrowed lustre, so do all the creatures; where you meet with any brightness and excellency in them, remember it is but a streak and ray of the divine glory. As the star brought the wise men to Christ, so should all the stars in the world bring up your thoughts to God, who is `the Fountain and Father of lights., Thus Mat. v. 16, `Let your light so shine before men, that they, seeing your good works, may glorify, not you, but `your Father which is in heaven., If you see a candle bum brightly and purely, remember it was lighted and en kindled by God. If there be any light in them, a sight and sense of the mysteries of the gospel, if they be `burning and shining lights, if they give out the flame of a holy conversation, still remember they do but discover that lustre and glory they received from above. Well, then, if God be the Father of lights,--

1. It presseth you to apply yourselves to God. If you want the light of

grace, or knowledge, or comfort, you must shine in his beam and be kindled at his flame. We are dark bodies till the Lord fill us with his own glory. Oh! how uncomfortable should we be without God. In the night there is nothing but terror and error; and so it is in the soul without the light of the divine presence. When the sun is gone the herbs wither; and when God, who is the sun of spirits, is withdrawn, there is nothing but discomfort and a sad languishing in. the soul. Oh! pray, then, that God would shine in upon your soul, not by flashes, but with a constant light. It is too often thus with us in point of comfort find grace; holy thoughts arise, and, like a flash of lightning, make the room bright, but the lightning is gone, and we are as dark as ever. But when God shineth in by a constant light, then shall we give out the lustre of a holy conversation: Isa. lx. 1, `Arise and shine; for thy light is come, and the glory of the Lord is risen upon thee., We, like the moon, are dark bodies, and have no light rooted within ourselves; the Lord must arise upon us ere we can shine. So also in point of comfort: Ps. xxxiv. 5, `They looked to him and were lightened; their face was not confounded.,

2. It showeth the reason why wicked men hate God: John iii. 19-21, `Light is come into the world, and men love darkness rather than light;, and again, `They come not to the light, for their deeds are evil., Men that delight in darkness cannot endure God, nor any thing that representeth God. Rachel could not endure Laban's search, nor wicked men God's eye. He is the Father of lights; he hath a discerning eye, and a discovering beam.

3. It presseth the children of God to walk in all purity and innocency: `Ye are children of light, walk in the light, Eph. v. 8. Walk so as you may resemble the glory of your Father: faults in you, like spots in the moon, are soon discerned. You that are the lights of the world should

not shine dimly; nay, in the worst times, like stars in the blackest night, you should shine brightest; therefore the apostle saith, Phil. ii. 15, `Shine as stars in the midst of a perverse age.,

Obs. 5. That the Lord is unchangeable in holiness and glory; he is a sun that shineth always with a like brightness. God, and all that is in God, is unchangeable; for this is an attribute that, like a silken string through a chain of pearl, runneth through all the rest: his mercy is unchangeable, `his mercy endureth for ever, Ps. c. 5. So his strength, and therefore he is called `The Rock of ages, Isa. xxvi. 4. So his counsel, Mutat sententiam, sed non decretum (as Bradwardine); he may change his sentence, the outward threatening or promise, but not his inward decree; he may will a change, but not change his will. So his love is immutable; his heart is the same to us in the diversity of outward conditions: we are changed in estate and opinion, but God he is not changed; therefore when Job saith, Job xxx. 21, `Thou art turned to be cruel, he speaketh only according to his own feeling and apprehension. Well, then,--

1. The more mutable you are, the less you are like God. Oh! how should you loathe yourselves when you are so fickle in your purposes, so changeable in your resolutions! God is immutably holy, but you have a heart that loveth to wander. He is always the same, but you are soon removed, Gal. i. 6;, soon shaken in mind, 2 Thes. ii. 2; whirried with every blast, Eph. iv. 14, borne down with every new emergency and temptation. The more you do `continue in the good that you have learned and been assured of, 2 Tim. iii. 14, the more do you resemble the divine perfection.

2. Go to him to establish and settle your spirits. God, that is unchangeable in himself, can bring you into an immutable estate of grace, against which all the gates of hell cannot prevail; therefore be

not quiet, till you have gotten such gifts from him as are without repentance, the fruits of eternal grace, and the pledges of eternal glory.

3. Carry yourselves to him as unto an immutable good; in the greatest change of things see him always the same: when there is little in the creature, there is as much in God as ever: Ps. cii. 26, 27, `They shall perish, but thou shalt endure; they shall all wax old as a garment: thou art the same for ever, and thy years have no end., All creatures vanish, not only like a piece of cloth, but like a garment. Cloth would rot of itself, or be eaten out by moths; but a garment is worn and wasted every day. But God doth not change; there is no wrinkle upon the brow of eternity; the arm of mercy is not dried up, nor do his bowels of love waste and spend themselves. And truly this is the church's comfort in the saddest condition, that however the face of the creatures be changed to them, God will be still the same. It is said somewhere, that `the name of God is as an ointment poured out., Certainly this name of God's immutability is as an ointment poured out, the best cordial to refresh a fainting soul. When the Israelites were in distress, all the letters of credence that God would give Moses were those, Exod. iii. 14, `I am that I am hath sent me unto you., That was comfort enough to the Israelites, that their God remained in the same tenor and glory of the divine essence; he could still say I AM. With God is no change, no past or present; he remaineth in the same indivisible point of eternity; and therefore saith, I AM. So the prophet Malachi iii. 6, ego kurios, ouk elloiomai, `I am the Lord, that change not, (or am not changed);, therefore ye sons of Jacob are not consumed., Our safety lieth in God's immutability; we cannot perish utterly, because he cannot change.

Ver. 18. Of his own good-will begat he us, by the word of truth, tJiat

we should be a kind of first-fruits of his creatures.

The apostle showeth that his main aim was to set forth God as the author of spiritual gifts, and therefore instanceth in regeneration.

Of his own good-will, bouletheis.--Because he would, or being willing. The word is put:--(1.) To deny compulsion or necessity; God needed not to save any; and (2.) To exclude merit; we could not oblige him to it, it was merely the good pleasure of God; for this bouletheis is equivalent to that which Paul calleth eudoki'a, the natural bent, purpose, and inclination of God's heart to do the creatures good: Eph. i. 11, it is called `the counsel of his will, and elsewhere `abundant mercy;, 1 Pet. i. 3, `Out of his abundant mercy he hath begotten us to a lively hope;; in other places `the pleasure of the Father.,

Begat he us.--A word that properly importeth natural generation, and sometimes it is put for creation; and so as we are men we are said to be his ge'nos, `his offspring, Acts xvii. 28; and indeed so some take it here, applying these words to God's creating and forming us, and making men to be his first-fruits, or the choicest piece in the whole creation; or, as Zoroaster called him, tolmerota'tes tes phu'seos a'galma, the masterpiece of over-daring nature. But this is beside the scope; for he speaketh of such a begetting as is `by the word of truth, which, in the next verse, he maketh to be an argument of more conscience and sense of the duty of hearing; therefore begetting is put to imply the work of grace upon our souls. The same metaphor is elsewhere used: 1 Peter i. 23 `Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth for ever;, so 1 Peter i. 3, `Begotten to a lively hope., I have brought these two places to show you the two parts in the work of grace; the one is quâ regeneramur, by which we are begotten, the other quâ renascimur, by which we are born again; the one is God's act purely, the other

implieth the manifestation of life in ourselves; a distinction that serveth to clear some controversies in religion: but I go on with my work.

By the word of truth.--Here is the instrument noted. Those that refer this verse to the creation, understand it of Jesus Christ, who is the eternal uncreated Word of the Father, and by him were all things made; see John i. 1, 2; Heb. i. 3, &c.; but clearly it is meant of the gospel, which is often called `the word of truth, and is the ordinary means whereby God begetteth us to himself.

That we should be a kind of first-fruits of his creatures.--Those that apply the verse to the creation say the apostle meaneth here that man was the choicest, chiefest part of it; for all things were subjected to him, and put under his feet, Ps. viii. But I conceive it noteth rather the dignity and prerogative of the regenerate; for as it was the privilege of the first-fruits of all the sheaves to be consecrated, so believers and converts among all men were set aside for the uses and purposes of God. The first-fruits of all things were the Lord's:--(1.) Partly to testify his right in that people; (2.) Partly for a witness of their thankfulness; they having received all from him, were to give him this acknowledgment: Prov. iii. 9, `Honour the Lord with thy substance, and with the first-fruits of thy increase;, this was the honour and homage they were to do to God. Now this is everywhere attributed to the people of God; as to Israel, because they were God's peculiar people, called out from all the nations: Jer. ii. 3, `The first-fruits of his increase is holiness to the Lord;, that is, of all people they were dedicated to God. So the holy worshippers, figured by those virgins in Rev. xiv. 4, are said to be `redeemed from among men, to be a first-fruits unto God and the Lamb:, these were the chiefest, Christ's own portion. So the church is called, Heb. xii. 23, `the

church of the first-born., All the world are as common men; the church are the Lord's.

The points are these:--

Obs. 1. That which engaged God to the work of regeneration was merely his own will and good pleasure: `Of his own will begat he us;, Rom. ix. 18, `He hath mercy on whom he will have mercy, and whom he will he hardeneth., God's will is the reason of all his actions; you will find the highest cause to be will, love, and mercy. God can have no higher motive, nothing without himself, no foresight of faith and works; he was merely inclined by his own pleasure: John xv. 16, `Ye have not chosen me, but I have chosen you;, he begins with us first. When Moses treateth of the cause of God's love to Israel, he assigneth nothing but love: Deut. vii. 7, 8, `He loved you, because he loved you;, he had no motive, and can expect no satisfaction. So Ps. xviii. 19, `He delivered me, because he delighted in me;, that was all the reason he did it, because he would do it. So Hosea xiv. 4,; I will love them freely;, there is the spring and rise of all. This is applicable divers ways:--(1.) To stir us up to admire the mercy of God, that nothing should incline and dispose his heart but his own will; the same will that begat us, passed by others: whom he will he saveth, and whom he will he hardeneth. Man's thoughts are very unsober in the inquiry why God should choose some and leave others: when you have done all, you must rest in this supreme cause, God's will and pleasure: Mat. xi. 26, `Even so, Father, because it pleased thee., Christ himself could give no other reason, and there is the final result of all disputes. Oh! admire God, all ye his saints, in his mercy to you; this circumstance giveth us the purest apprehensions of the freeness of God's love, when you see that it was God's own will that determined mercy to you, and made the difference between you and others; nay, in some respects, it

puts a difference between you and Christ: eume'neia pa'tros s' apoktei'nei, allois gi'gnetai soteri'a, [107] the good-will of the Father slayeth thee, and saveth others; he willed Christ's death, and your salvation. In the same verse, Christ's bruises and our salvation are called chephers, God's pleasure: Isa. liii. 10, `It pleased the Father to bruise him;, and then, `My pleasure, that is, in the salvation of the elect, `shall prosper in his hands., (2.) It informeth us the reason why, in the work of regeneration, God acteth with such liberty: God acteth according to his pleasure; the Holy One of Israel must not be limited and confined to our thoughts: John iii. 8, `The wind bloweth where it listeth., All is not done after one tenor, but according to the will of the free Spirit; as, in giving means, you must leave God to his will: there are mighty works in Chorazin and Bethsaida, when there are none in Tyre and Sidon. Israel had statutes and ordinances, when all the world had nothing but the glimmering candle of their own reason. So for the work of the Spirit with the means, some have only the means, others the work of the Spirit with the means: John xiv. 22, `How is it that thou wilt reveal thyself unto us, and not unto the world?, They have choice revelations. The spouse is brought into the closet, Cant. i. 3, when the virgins, common Christians, stay only in the palace of the great King. Do but observe two places: Acts ix. 7, it is said of Paul's companions, that `they heard a voice, and yet, Acts xxii. 9, it is said, `They that were with him heard not the voice., Solomon Glassius reconcileth these two places thus: They heard a sound, but they did not hear it distinctly as Christ's voice. Some only hear the outward sound, the voice of man, but not of the Spirit in the word; there is a great deal of difference in the same auditories. So also for the measure of grace; to some more is given, to some less; though all have a vital influence, yet all have

not the same measure of arbitrary influences: Phil. ii. 13, `He giveth both to will and to do, kata` te`n eudokian, according to his good pleasure., So for the manner; it is very diverse and various. God beginneth with some in love, with others by terrors, `plucking them out of the fire., Some are gained by a cross and affliction, others by a mercy. Some are caught by a holy guile (as the apostle saith of the Corinthians); others are brought in more sensibly, and with greater consternation. Upon some the Spirit cometh like a gentle blast, grace insinuateth itself; upon others like a mighty rushing wind, with greater terror and enforcement. So for the time; some are longer in the birth, and wait at the pool for many years; others are surprised and gained of a sudden: Cant. vi. 12, `Ere I was aware, my soul made me like the chariots of Amminadib., Therefore we should not limit God to any one instance, but still wait upon him in the use of means, for his good pleasure to our souls.

Obs. 2. That the calling of a soul to God is, as it were, a new beget ting and regeneration. He `begat us;, there must be a new framing and making, for all is out of order, and there is no active influence and concurrence of our will; therefore grace is called, 2 Cor. v. 17, kai'ne kti'sis, `a new creation;, all was a chaos and vast emptiness before. So elsewhere it is expressed by being `born again, John iii. 5; and so believers are called Christ's seed, Isa. liii. 10. The point being obvious, I shall the less stay on it. It is useful--;(1.) To show us the horrible defilement and depravation of our nature; mending and repairing would not serve the turn, but God must new make and new create us, and beget us again: like the house infected with leprosy, scraping will not serve the turn; it must be pulled down, and built up again. They mince the matter that say of nature as those of the damsel, `She is not dead, but sleepeth;, as if it were a languor or a swoon

into which Adam and his posterity fell. No; it was a death, and therefore are those two notions of creation and resurrection solemnly consecrated by the Spirit of God to express our regeneration or new birth. (2.) To show us that we are merely passive in our conversion: it is a begetting, and we (as the infant in the womb) contribute nothing to our own forming: Ps. c. 4, `It is he that hath made us, and not we ourselves;, we had no hand in it. (3.) It showeth us two properties of conversion: (1st.) There will be life; the effect of generation is life Natural men are said, Eph. iv. 18, to be `alienated from the life of God;, they are altogether strangers to the motions and operations of the Spirit. But now, when the soul is begotten, there will be acting, and moving, and spiritual feeling; the soul will not be so dead towards God. Paul saith, Gal. ii. 20, `Not I live, but Christ liveth in me., A man cannot have interest in Christ, but he will receive life from him. (2d.) There will be a change. At the first God bringeth in the holy frame, all the seeds of grace; and therefore there will be a change: of profane, carnal, careless hearts, they are made spiritual, heavenly, holy: Eph. v. 8, `Ye were darkness, but now are light in the Lord., You see there is a vast difference. If men remain the same, how can they be said to be begotten? They are filthy still, carnal still, worldly still; there will be at least a desolation of the old forms and frames of spirit.

Obs. 3. It is the proper work of God to beget us: `he begat., It is sometimes ascribed to God the Father, as here, and so, in other places, to God the Son: believers are `his seed, Isa. liii. 10. Some times to the Spirit, John iii. 6. God the Father's will: `Of his own will begat he us. God the Son's merit: through his obedience we have `the adoption of sons, Gal. iv. 5. God the Spirit's efficacy: by his overshadowing the soul is the new creature hatched and brought forth. It is ascribed

to all the three persons together in one place: Titus iii. 5, 6, `By his mercy he hath saved us, through the renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ., In another place you have two persons mentioned: Eph. ii. 10, `For we are his workmanship, created in Jesus Christ unto good works., It is true, the ministers of the gospel are said to beget, but it is as they are instruments in God's hands. So Paul saith, `I begat you, 1 Cor. iv. 15; and of Onesimus he saith, `Whom I begat in my bonds, Philem. 10. God loveth to put his own honour many times upon the instruments.

Well, then--1. Remove false causes. You cannot beget yourselves, that were monstrous; you must look up above self, and above means, to God, who must form you after his own image. It is said, John i. 13, that we are `begotten, not of blood, nor of the will of the flesh, nor the will of man, but of God., Not in the outward impure way that is meant by that `not of blood; nor by the will of the flesh, that is, in the carnal manner, as man begetteth man to satisfy a fleshly will or desire; `nor of the will of man, that is, any workings or desires of our will; but only by the power of the Spirit; for the intent of that place is to remove gross thoughts and wrong causes, that we might apprehend it right for the nature of it, and look up to the right cause of it.

2. It showeth what an honourable relation we are invested with by the new birth. He begat us. God is our Father; that engageth his love, and bowels, and care, and everything that can be dear and refreshing to the creature: Mat. vi. 32, `Your heavenly Father knoweth that you have need of these things., This relation is often urged by the children of God: Isa. lxiii. 16, `Doubtless thou art our Father, though Abraham be ignorant of us., There is comfort in a father, much more in a heavenly Father. Evil men may be good fathers, Mat. vii. 11; they cannot but

obey those natural and fatherly impressions that are upon their bowels; how much more will a good God be a good Father? Tam pater nemo, tam pius nemo [108] --none can be so good and so much a father as he.

Obs. 4. The ordinary means whereby God begetteth us is the gospel. He begat us `by the word of truth:, 1 Cor. iv. 15, `I have begotten you in Jesus Christ, through the gospel., There is the instrument, the author, the means: the instrument, Paul, `I have begotten you;, the means, `by the gospel;, the author, `in Jesus Christ., So 1 Peter i. 23, `Begotten by the incorruptible seed of the word., The word is, as it were, the seed, which, being ingrafted in the heart, springeth up in obedience: it is by the word, and that part of the word which is properly called the gospel. Moses may bring us to the borders, but Joshua leadeth us into the land of Canaan; the law may prepare and make way, but that which conveyeth the grace of conversion is properly the gospel. Well, then, let us wait upon God in the use of the word: it is not good to balk the known and ordinary ways of grace. Wisdom's dole is given at wisdom's gates: Prov. viii. 34, `Blessed is he that watcheth always at my gates., It was a great advantage to the decrepit man to lie still at the pool, John v. God's means will prove successful in God's time. Urge your souls with the necessity of the means. `Faith cometh by hearing, and hearing by the word of God., Rom. x. 17. Without grace I cannot be saved, without the word I cannot have grace; reason thus within yourselves, that you may awaken the soul to a greater conscience and sense of waiting upon God in the word. It is true, the divine grace doth all, he begetteth us; but remember, it is by the word of truth. The influences of the heavens make fruitful seasons, but yet ploughing is necessary. It is one of the sophisms of this age to urge the Spirit's efficacy as a plea for the neglect of the means.

Obs. 5. The gospel is a word of truth; so it is called, not only in

this, but in divers other places. See 2 Cor. vi. 7; Eph. i. 12; Col. i. 5; 2 Tim. ii. 15; the same expression is used in all these places. You may constantly observe, that in matters evangelical the scriptures speak with the greatest averment and certainty; the comfort of them is so rich, and the way of them is so wonderful, that there we are apt to doubt most, and therefore there do the scriptures give us the more solemn assurance; as 1 Tim. i. 15, `This is a faithful saying, and worthy of all acceptation, that Jesus Christ came to save sinners., We are apt to look upon it as a doubtful thing, or at best but as a probable truth; therefore Paul prefaceth, `This is a faithful saying., So Isa. liii. 4, `Surely he hath borne our griefs and carried our sorrows., Thou sayest, surely I am a sinner; but it is as sure that Christ is a Saviour; naturally we are more sensible and sure of sin than of the comforts of Christ. The apostle speaketh of heathens, Rom. i. 32, that they `knew the judgment of God, and that `they that commit such things are worthy of death., Natural conscience will give us a sight and sense of sin, but usually we look upon gospel comforts with a loose heart and doubtful mind; and therefore is it that the scripture useth such forms of certainty. Is it sure that thou art a sinner? so sure is it that he hath `borne our sins and carried our sorrows., So Rev. xix. 9, `Blessed are they which are called to the supper of the Lamb: these are the true sayings of God., So Rev. xxii. 6, when he had spoken of the glory of heaven, he saith, `These sayings are faithful and true., The Spirit of God foresaw where we are most apt to doubt, and therefore hath laid in such solemn security (as the asseverations of God) aforehand. Thus Christ's priesthood is ushered in with an oath, Ps. cx. 4, `The Lord hath sworn, Thou art a priest for ever, after the order of Melchisedec., Points so far above the reach and apprehension of nature are hard to be believed, therefore are they prefaced with

deep asseverations and oaths.

Use. The use is to press us to put our seal to these truths, to adventure our souls upon the warrant of them. How strange is it that our hearts should be most loose towards those points that have a special note of truth and faithfulness annexed to them! Well may it be said, 1 John v. 10, `He that believeth not maketh God a liar;, for these things are propounded to you, not only in assertions, but asseverations. He hath told you they are faithful and true sayings; therefore you implicitly give God the lie when you think these things are too good to be true, or carry yourselves with a carelessness and loose uncertainty towards them, or, in despair, think there cannot be comfort for such sinners as you are. This is to lift up your own sense and experience against the oaths and protestations of God, which are everywhere interlaced with the proposals of the gospel. Oh! do not hang off. Bring up assent to the greatest certainty that may be; check those vile thoughts which secretly lurk in all our hearts, that the gospel is some fine device and rare artifice to cheat the world, some golden fancy to make fools fond with; as that profane pope said, Fabula Cliristi, the fable of the gospel. Oh! consider, all the wit of the creatures could not contrive or design such a plot and frame of truths, so satisfying to the conscience, as the gospel is, and therefore all assents that do not amount and come up to assurance are beneath the dignity of it.

Assents are of divers kinds; some are very imperfect. There is conjecture, which is but a lighter inclination and propension of the mind to that which is only probable; it may or may not be true. This is discerned by carelessness and disrespect towards things that are excellent; men do but guess, and have but loose thoughts of them. Higher than this there is opinion, when the mind is strongly swayed to

think a thing true, however there is formido oppositi, a fear of the contrary, which is opposed to believing with all the heart, Acts viii. This is enough to engage to profession--a man followeth his opinion. The next degree above this is oligopisti'a, `weak faith, which engageth the soul not only to profession, but to some affection and adherence to the truths acknowledged; they look upon them as true and good, but cleave to them with much brokenness and imperfection. Higher than this there is assurance; I mean, of the truths of the gospel, not of our interest in the comforts of it. This is intended by the apostle when he said the Thessalonians `received the word with much assurance, 1 Thes. i. 5; they were undoubtedly, and beyond contradiction, persuaded of the truths of the gospel. The same apostle, Col. ii. 2, calleth it, `The riches of the full assurance of understanding the mysteries of Christ;, that is, such an apprehension of the truths of the gospel as is joined with some experience, and a resolution to live and die in the profession of it.

Quest. You will say, How shall we do to ripen our assents to such a perfection? What are those proper mediums or arguments by which (next to the infallible persuasion of the Spirit) the soul is assured that the gospel is a word of truth?

Ans. This question is worth answering at all times, because atheism is so natural to us,--if there were none in the world, yet there is too much of the atheist in our own bosoms,--but in these times especially, the reigning sin being atheism and scepticism in matters of religion, occasioned partly by corrupt and blasphemous doctrines, which have a marvellous compliance with our thoughts; partly by the sad divisions among the people of God. Every one pretending to be in the right, we suspect all; therefore Christ prayed for unity in the church upon this argument, `That the world may know that thou hast sent me, John xvii.

23. When there are divisions in the church, usually there is atheism in the world: partly by the scandals and villanies committed under a pretence of religion, by which Christ is, as it were, denied, Titus i. 16, and again, `crucified and put to an open shame, Heb. vi. 6; that is, exposed to the derision and scorn of his enemies, and represented as a malefactor. Now if ever then, is it needful to ballast the mind with solid and rational grounds, and to establish you in the holy faith. Many arguments are urged by the fathers and the schoolmen in behalf of the gospel; but I have always preferred the arguments of the fathers, as of Lactantius, Tertullian, Justin Martyr, Cyril, &c., before those of the schoolmen, as being more practical and natural, and so having a greater and a more constant awe upon the conscience; whereas those of the schoolmen (who questionless were the worser men) are more subtle and speculative, and so less apt to be understood, and are not so always present with the soul as the other are, that are founded in practical truths. Briefly, then, you may know the gospel to be a word of truth, because what ever is excellent in a religion is in an unparalleled manner found in our religion, or in the doctrine of the gospel. The glory of a religion lieth in three things--the excellency of rewards, the purity of precepts, and the sureness of principles of trust. Now examine the gospel by these things, and see if it can be matched elsewhere.

1. The excellency of rewards. This is one of the chief est perfections of a religion. Therefore the apostle proposeth it a principle and foundation of religion and worship to `believe that God is, and that he is a plentiful rewarder of those that seek him, Heb. xi. 6. He that cometh to God, that is, to engage in his worship, next to his being must believe his bounty; and the reason is, because a man, in all his endeavours, is poised to some happiness and reward. Now since the fall

there are `many inventions, Eccles. vii. 29. As the Sodomites, when they were smitten with blindness, groped about Lot's door, so do we grope and feel here and there for a reward that may be adequate and of full proportion with our desires. The heathen were at a sad loss and puzzle. Austin, [109] out of Varro, reckoneth up two hundred and eighty-eight opinions about the chiefest good. Some placed it in pleasures, and such things as gratified sense. But this were to make brutes of men, for it is the beast's happiness to enjoy pleasures without remorse; and Tully saith, he is not worthy the name of a man, qui unum diem velit esse in voluptate, that would entirely spend one whole day in pleasures. Alas! this is a way so gross, so oppressive, and burthensome to nature, so full of disturbance and distraction to reason, that it can never satisfy. Some went higher for a reward for virtue, and talked of victory over enemies, long life, and a happy old age; but many that were good wanted these blessings. Others dreamed of a kind of eternity, and placed it in fame and the perpetuity of their name and renown, which is a kind of shadow of the true eternity; but this was a sorry happiness to those that lived and died obscurely. Those that went highest could go no higher than the exercise of virtue, and said that virtue was a reward to itself; and said that a man was happy, if virtuous, in the greatest torments, in Phalaris, brazen bull, &c. But, alas! `If our happiness were in this life only, we were of all men most miserable, 1 Cor. xv. 19. Christianity would scarce make amends for the trouble of it. But now the gospel goeth higher, and propoundeth a pure and sweet hope, most pure, and fittest for such a sublime creature, a reasonable creature, as man is, and most sweet and contenting, and that is the eternal and happy enjoyment of God in Christ in the life to come; not a Turkish paradise, but chaste and rational `pleasures at his right hand for ever more, Ps. xvi. 11;

complete knowledge, perfect love, the filling up of the soul with God; so that the gospel, you see, hath outbidden all religions, propounding a fit and most excellent reward to the holy life.

2. Purity of precepts. In the Christian religion all moral duties are advanced and heightened to their greatest perfection: Ps. cxix. 96, `The commandment is exceeding broad, of a vast extent and latitude, comprising every motion, thought, and circumstance. The heathens contented themselves with a shadow of duty. The apostle saith, Rom. ii. 15, that ergon nomou, `the work of the law, was written upon their hearts;, that is, they had a sense of the outward work, and a sight of the surface of the commandment. They made conscience to abstain from gross acts of sin, and to perform outward acts of piety and devotion, as sacrifice and babbling of hymns and prayers to their gods. All their wisdom was to make the life plausible, to refrain themselves; as it is said of Haman, when his heart boiled with rancour and malice against Mordecai, Esther v. 10, `Haman refrained himself., So Lactantius proveth against them that they had not a true way of mortification, and were not spiritual enough in their apprehensions of the law: Sapientia eorum plerwnque abscondit vitia, non abscindit--all their wisdom was to hide a lust, not to quench a lust; or rather to prevent the sin, not to check the lust. But now our holy religion doth not only forbid sins, but lusts: 1 Peter ii. 11, `Dearly beloved, I beseech you, as strangers and pilgrims, abstain from fleshly lusts., Babylon's brats (as we showed before) by a holy murder must be dashed against the stones. The precepts are exact, commanding love, not only to friends, but enemies. The law is spiritual, and therefore in all points perfect: Ps. xix. 7, `The law of the Lord is perfect, converting the soul;, that is, not only guiding the offices of the exterior man, but piercing to the thoughts, the first motions of the heart; we have a perfect law.

3. The sureness of the principles of trust. One of the choicest respects of the creature to the Godhead is trust and dependence. And trust, being the rest and quiet of the soul, must have a sure bottom and foundation. Now stand upon the ways, and survey all the religions in the world, and you will find no foundation for trust but in the gospel, refer it to any object, trusting in God for a common mercy, trusting in God for a saving mercy.

[1.] For a common mercy. There are no such representations of God to the soul as in the gospel. The Gentiles had but loose and dark thoughts of God, and therefore are generally described by this character, `Men without hope, 1 Thes. iv, 13. I remember when our Saviour speaketh against carking and anxiousness about outward supports, he dissuadeth thus: `Take no thought what ye shall eat, or what ye shall drink, or what ye shall put on, for after these things seek the Gentiles, Mat. vi. 31, 32, implying such solicitude to be only excusable in heathen who had no sure principles; but you that know providence and the care of a heavenly Father, should not be thus anxious. It is true, the heathens had some sense of a deity; they had to` gnoston tou theou, some knowledge of the nature of God, Rom. i. 20; but the apostle saith in the next verse, that `they were vain, en dialogi'smois, in their imaginations, that is, in their practical inferences and discourses; when they came to represent God as an object of trust, and to form practical thoughts and apprehensions of his majesty, there they were vain and foolish. But now in the gospel God is represented as a fit object of trust, and therefore the solemn and purest part of Christian worship is faith; and it is judiciously observed by Luther, Id agit tota scriptura, ut credamus Deum esse misericordem--it is the design of the whole scripture to bring the soul to a steady belief and trust; therefore the psalmist, when he speaketh of God's different

administrations in the world and in the church, when he cometh to his administrations in the church, he saith, Ps. xciii. 5, `The testimonies of the Lord are sure., God deals with us upon sure principles, though he hath discovered himself to the world only in loose attributes.

[2.] For saving mercies; and indeed that is the trial of all religions; that is best which giveth the soul a sure hope of salvation: Jer. vi. 16, God biddeth them `stand upon the ways, and see, and ask for the good old way, and walk therein, and ye shall find rest for your souls;, intimating, they should choose that for the best religion which yieldeth most peace of conscience. Now, there are three things that trouble the soul--our distance from God, our dread of angry justice, and a despair of retaining comfort with a sense of duty; and therefore, ere the conscience can have any solid rest and quiet, there must be three matches made, three couples brought together--God and man, justice and mercy, comfort and duty, all these must mutually embrace and kiss each other.

(1.) God and man must be brought together. Some of the wise heathens placed happiness in the nearest access and approach to God that may be, as Plato for one; and Coelius Rhodiginus, saith Aristotle, delighted much in that verse of Homer where it is said that it would never be well till the gods and mortal men did come to live together. Certain we are that common instinct maketh us to grope and feel after an eternal good: Acts xvii. 27, `They groped after God., Now, how shall we come to have any commerce with God, there being, besides the distance of our beings, guilt contracted in the soul? How can stubble dwell with devouring burnings? guilty creatures think of God without trembling? approach him without being devoured and swallowed up of his glory? The heathens were sensible of this in some part, and therefore held that the supreme gods were defiled by the unhallowed approaches of sinful

and mortal men, and therefore invented heroes and half-gods, a kind of middle powers, that were to be mediators, to convey their prayers to the gods, and the blessings of the gods back again to them: so Plutarch, dia` daimoni'on tasa omili'a kai` dia'lektos metaxu` theon kai` anthro'pon--that by these intermediate powers there was all commerce and communion between the gods and men. To this doctrine of the heathen the apostle alludeth, 1 Cor. viii. 5; the heathens had `lords many, and gods many;, as they had many gods, many ultimate objects of worship, so many lords, that is, mediators. `But to us (saith he) there is but one Lord, and one God;, that is, one supreme essence and one Mediator, which is that excellent and sure way which the scriptures lay down for our commerce with God. The device of the heathens, being fabulous and absurd, could not yield comfort; but in the gospel there is excellent provision made for our comfort and hope, for there the Godhead and manhood is represented as met in one nature. The Son of God was made the Son of man, that the sons of men might be the sons of God; therefore the apostle Peter showeth that the great work of Christ was `to bring us to God, 1 Peter iii. 18, to bring God and man together. So the apostle Paul saith, Heb x. 20, we may `draw near through the veil of his flesh., It is an allusion to the temple, where the veil hid the glory of the sanctum sanctorum, and gave entrance to it. So Christ's incarnation did, as it were, rebate the edge of the divine glory and brightness, that creatures may come and converse with it without terror. Christ is the true Jacob's ladder, John i. 51, the bottom of which toucheth earth--there is his humanity; and the top reacheth heaven--there is his divinity; so that we may climb this ladder, and have communion with God: ascende per hominem et pervenies ad Deum, as that father said--climbing up in hope by the manhood of Christ, we have social access to the Godhead.

(2.) Justice and mercy must be brought together. We want mercy, and fear justice; guilt impresseth a trembling upon the spirit, be cause we know not how to redeem our souls out of the hands of angry justice; the very heathens were under this bondage and torment, because of the severity of the divine justice: `Knowing the judgment of God, they thought themselves worthy of death., Rom. i. 32. Therefore^ the great inquiry of nature is, how we shall appease angry justice., and redeem our souls from this fear. You know the question, Micah vi. 6, 7, `Wherewith shall I come before him? and wherewith will he be pleased?, The heathens, in their blindness, thought to oblige the Godhead by acts meritorious (as merit is natural), either by costly sacrifices, `rivers of oil, thousands of rams, burnt-offerings, and whole burnt-offerings, hecatombs of sacrifices; or by putting themselves to pains or tortures, as Baal's priests gashed themselves; or by doing some act that is unwelcome and displeasant to nature, as by offering their children in sacrifices, those dear pledges of affection, which certainly was an act of great self-denial, natural love being descensive, and like a river running downward; yea, this was not all, the best of their children, their first-born, in whom all their hopes were laid up, they being observed to be most fortunate and successful. And this custom also the carnal Jews took up, for bare outward sacrifice was but a dull way either to satisfy God (his being `the cattle of a thousand hills, Ps. l. 10), or to pacify conscience; for though it were a worship of God's own appointing, yet it `did not make the comer thereunto perfect, as appertaining to the conscience, Heb. ix. 9; that is, the worshipper that looked no further could never have a quiet and perfect conscience, and therefore they `caused their children to pass through the fire to Moloch., Such a barbarous custom could not be taken up barely by imitation; nothing but horror of conscience could tempt men to an act

so cruel and unnatural; and the prophet plainly saith, they `gave their first-born for the sin of their soul., Thus you see all ways are at a loss, because they could not yield a recompense to offended justice. But, in the gospel, `justice and mercy have kissed each other, righteousness and truth have met together, as it is Ps. lxxxv. 10. And we may sing, `Gracious is the Lord, and righteous, Ps. cxvi. 5; `Our beloved is white and ruddy, Cant. v. 10. For there is a God satisfying as well as a God offended, so that mercy and justice shine with an equal lustre and glory; yea, justice, which is the terror of the world, in Christ is made our friend, and the chief ground of our hope and support; as 1 John i. 9, `The Lord is faithful and righteous to forgive us our sins., A man would have thought faithful and gracious had been a more proper term than faithful and righteous, pardon being most properly an act of free grace; but justice being satisfied in Christ, it is no derogation to his righteousness to dispense a pardon. So the crown of glory is called `a crown of righteousness, 2 Tim. iv. 8. There is a whole vein of scriptures runneth that way, that make all the comfort and hope of a Christian to hang upon God's righteousness; yea, if you will believe the apostle Paul, you shall see that God's great intent in appointing Christ, rather than any other Redeemer, was to show himself just in pardoning, and that he might be kind to sinners without any wrong to his righteousness; in short, that justice being satisfied, mercy might have the freer course. Hear the apostle, and you shall see he speaketh full to this purpose: Rom. iii. 25, 26, `Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness in the remission of sins., And lest we should lose the emphatical word, he redoubleth it: `To declare, I say, his righteousness, and that he might be just, and the justifier of him that believeth in Jesus: `that is, in the matter of justification, where

grace is most free, God makes his righteousness shine forth, having received satisfaction from Christ.

(3.) Comfort and duty are brought together. The end of all religion is ut anima sit subjecta Deo et pacata sibi--that the soul may be quiet in itself, and obedient to that which is supposed to be God. Now how shall we do to retain a care of duty with a sense of comfort? Conscience cannot be stifled with loose principles. The heathens could not be quiet, and therefore, when their reason was discomposed and disturbed with the rage of sensual lusts, and they knew not how to bridle them, they offered violence to nature; pulled out their eyes, because they could not look upon a woman without lusting after her; and raged against their innocent members, instead of their unclean affections. And we, that have the light of Christianity, know much more that we cannot have comfort without duty; for though true peace of conscience be founded in Christ's satisfaction, yet it is found only in his service: Mat. xi. 28, `Come to me, and I will give you rest;, but in ver. 29 it is, `Take my yoke upon you, and ye shall find rest for your souls., As we must come to Christ for comfort, so we must stay under his discipline, if we would have a sense of it in our own souls. Well, now, you shall see how excellently these are provided for in the gospel. There is Spirit against weaknesses, and merit against defects and failings, so that duty is provided for, and comfort. They need not despair under weaknesses, having the assistance of a mighty Spirit; they need not put out their eyes, having a God to quench their lusts; [110] they need not despair under the sense of their defects, there being such a full merit in the obedience of Christ. In short, when they have largest thoughts of duty, they may have sweetest hopes of comfort, and say, with David, Ps. cxix. 6, `I shall not be ashamed when I have respect to all thy commandments.,

So much for the fifth observation.

Obs. 6. That God's children are his first-fruits. The word hinteth two things--their dignity and their duty; which two considerations will draw out the force of the apostle's expression.

1. It noteth the dignity of the people of God in two regards:--(1.) One is, they are `the Lord's portion, la'os periou'sios, his `peculiar people, Titus ii. 14, the treasure people, the people God looketh after. The world are his goods, but you his treasure. The word ktisma'ton in the text.is emphatical. Others are but his creatures, you his first-fruits. He delighteth to be called your God; he hath, as it were, impropriated himself to your use and comfort: `Blessed is the people whose God is the Lord, Ps. cxliv. 15. He is Lord of all, but your God. One said, Tolle meum et tolle Deum--it is the relation to God that is sweet, and a general relation yieldeth no comfort. Oh! what a mighty instance is this of the love of God to us, that he should reckon us for his first-fruits, for his own lot and portion! (2.) That they are the considerable part of the world. The first-fruits were offered for the blessing of all the rest: Prov. iii. 10, `Offer thy first-fruits, and so thy barns shall be filled with plenty, and thy presses shall burst out with wine., So here; the children of God, they are the `blessing in the cluster;, others fare the better for their neighbourhood; they are the strength, the `chariots and horsemen, of a nation. It was a profane suggestion in Haman to say, `It was not for the king's profit to suffer them to live., These are the first-fruits that God taketh in lieu of a whole nation, to convey a blessing to the rest.

2. It hinteth duty; as--;(1.) Thankfulness in all their lives. First-fruits were dedicated to God in token of thankfulness. Cain is implicitly branded for unthankfulness because he did not offer the

first-fruits. You, that are the first-fruits of God, should, in a sense of his mercy, live the life of love and praise. The apostle saith the mercies of God should persuade us to offer ourselves, Rom. xii. 1. Now, under the gospel, there are no sin-offerings, all are thank-offerings. Well, then, give up yourselves in a reasonable way, logike` la'treia, of sacrifice. It is but reason that when God hath begotten us we should be his first-fruits. The principle and motive of obedience under the gospel is not terror, but gratitude: Luke i. 74, `That we, being delivered out of the hands of our enemies, should serve him without fear, &c. Your lives should show you to be first-fruits, to be yielded to God as a testimony of thankfulness. (2.) It noteth holiness. The first-fruits were holy unto the Lord. God's portion must be holy; and therefore of things that were in their own nature an abomination the first-fruits were not to be offered to God, as the first-born of a dog or ass, but were to be redeemed with money. God can brook no unclean thing. Sins in you are far more irksome and grievous to his Spirit than in others. You shall see, Jer. xxxii. 30, it is said, `The children of Israel and Judah have only done evil before me from their youth., The Septuagint read, mo'noi poiountes te`n amarti'an, `they alone, or they only, have been sinners before me;, as if God did not take notice of the sins of other nations: Israel, God's portion, are the only sinners. (3.) It noteth consecration. You are dedicate things, and they must not be alienated; your time, parts, strength, and concernments, all is the Lord's; you cannot dispose of them as you please, but as it may make for the Lord's glory; you are not first-fruits when you `seek your own things;, you are not to walk in your own ways, nor to your own ends; you may do with your own as it pleaseth you, but you cannot do so with what is the Lord's. First-fruits were passed over into the right of God, the owner had no property in them. Well, then:--(1st.) You are not

to walk in your own ways; your desires and wills are not to guide you, but the will of God. `There is a way (saith Solomon) that seemeth right in a man's own eyes;, a corrupt mind looketh upon it as good and pleasant, and a corrupt will and desire is ready to run out after it.

So the prophet Isaiah, chap. liii. 6, `We are all gone astray, every man to his own way., Oh! remember you are to study the mind and will of God; your own inventions will seduce you, and your own affections will betray you. (2d.) Not to your own ends: 2 Cor. v. 15, `Henceforth we are no more to live to ourselves, to our pleasure, profit, honour, interests: we have no right and property in ourselves, it is all given up to God. Those that gave up all to God did not reserve a liberty for self-pursuits and self-interests. [111] All pleasures, honours, profits, are to be refused or received as they make us serviceable to the glory of God.

Ver. 19. Wherefore, my Moved brethren, let every man be swift to hear, slow to speak, slow to wrath.

Wherefore, my beloved brethren, &c.--You see these words are inferred out of the former. The apostle saith, wherefore. Some make the consequence thus: He hath begotten you, therefore walk as men regenerate; for they make these sentences to be of a general concernment, and take them in the largest sense and extent of them. But this seemeth harsh, partly because it is not the use of the gospel to descend to such low civilities as the ordering of speech and the like; much less would it urge such a weighty argument as regeneration in a matter of such common importance; and indeed the inference in that sense is no way clear, and it would be a great gap and stride to descend from such a weighty and spiritual matter to mere rules of civility: partly because the subsequent context showeth these sentences must be restrained to the matter in hand; for, ver. 21, he

sub-inferreth out of these sayings an exhortation to hear the word rightly; therefore I conceive the connection to stand thus: He had spoken of the word of truth as being the instrument of conversion, and upon that ground persuadeth to diligent hearing and reverent speaking of it; for so these sentences must be restrained, and then the coherence is more fluent and easy, as thus: You see what an honour God hath put on the word, as by it to beget us to himself; therefore `be swift to hear, that is, of a docile or teachable mind, be ready still to wait upon God in the word; be `slow to speak, that is, do not rashly precipitate your judgment or opinion concerning things of faith; be `slow to wrath, that is, be not angrily prejudiced against those that seem to differ and dissent from you. Thus you see, if we consider these directions under a special reference to the matter in hand, the context is easy. I confess it is good to give scripture its full latitude in application, and therefore rules may be commodiously extended to repress the disorders of private conversation, as garrulity, when men are full of talk themselves, and morosity, when they cannot endure to hear others, and so also anger and private revenge; especially when any of these is found, as usually they are, in Christian meetings and conventions, little patience, and much talk and anger. But the chief aim of the apostle is to direct them in the solemn hearing of the word. The notes are these:--

Obs. 1. From that wherefore. It is a great encouragement to wait upon the ordinances, when we consider the benefits God doth dispense by them. In the institution of every duty there is a word of command and a word of promise. The command for our warrant, the promise for our encouragement. The command that we may come in obedience, and the promise that we may come in faith. Thus it is said, Isa. lv. 3, `Hear, and your soul shall live., Hear, that is the command. Your soul shall

live, there is the promise. It is God's mercy that no duty is a mere task, but a holy means; and ordinances are appointed, not only in sovereignty, but in mercy. Well, then, Christians are not only to look to the ground of duties, but the end of them, that sweeteneth them to us. God hath required nothing of you but for your own benefit: Prov. ix. 12, `If thou be wise, thou shalt be wise for thyself., God hath glory in your approaches, but you have comfort. Oh! consider, then, every time you come to hear the word, the high privileges you may enjoy by it! Say thus, when you come to hear: I am to hear that my soul may live, I am going to the word that is to beget me, to make my soul partaker of the divine nature. Christians do not raise their expectations to such a height of mercies as are offered to them in the ordinances.

Obs. 2. Again, from the illative particle wherefore. Experience of the success of ordinances engageth us to a further attendance upon them. He hath begotten you by the word of truth, `wherefore, be swift to hear., Who would baulk a way in which he hath found good, and discontinue duty when he hath found the benefit of it? When God hath given you success, he hath given you a seal of his truth, a real experience of the comforts of his service. The Stancarists, [112] that think ordinances useless for believers, fit to initiate us in religion, and no further, are ignorant of the nature of grace, the state of their own hearts, and the ends of the word. Because this proud sect is revived in our times, and many, as soon as they have found the benefit of ordinances, think they are above them, let us a little examine these particulars.

1. They are ignorant of the nature of grace, which always upon a taste longeth for more: Ps. lxiii. 1, 2, `I long to see thy power and glory, as I have seen thee in the sanctuary., When the springs lie low, a little water cast in bringeth up more: so, after a taste, grace longeth

for more communion with God; they would see God as they have seen him: so the apostle, 1 Peter ii. 3, 4, `If ye have tasted that he is gracious, come to him as to a living stone;, that is, if you have had any taste and experience of Christ in the word (which is the case in the context), you will be coming to him for more. However it is with spiritual pride, grace is quickened by former success and experience, not blunted.

2. They are ignorant of the intent and end of the word, which is not only to beget us, but to make the saints perfect, Eph. iv. 12, 13. The apostles, when they had established churches, returned to `confirm the disciples, hearts, Acts xiv. 22. We are to look after growth, as well as truth. Now, lest you should think it only concerneth the new-born babes, or the weaker sort of Christians, you shall see those of the highest form found need to exercise themselves herein: the prophets `searched diligently, into the writings of other prophets, 1 Peter i. 11, 12. Daniel himself, though a prophet, and a prophet of high visions, studied books, Dan. ix. 2. And still the greatest have need of praying, meditating, reading, hearing, to preserve the work of grace that is begun in their souls. That place is notable, Luke viii. 18, `Take heed how you hear; for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken that which he seemeth to have., Our Saviour upon this ground presseth them to a greater conscience and sense of the duty of hearing, because those that have grace already will have further confirmation and increase; and those that, upon a presumption and pretence of having grace, neglect the means of grace, shall lose that which they seemed to have; that is, shall appear to be just nothing in religion, blasted in gifts, as well as decayed in grace.

3. They are ignorant of the state of their own hearts. Are there no

graces to be perfected and increased? no corruptions to be mortified? no good resolutions to be strengthened? no affections to be quickened and stirred up? Is there no decay of vigour and livelihood? no deadness growing upon their spirits? Certainly none need ordinances so much as they that do not need them. The spirit is a tender thing, soon discomposed. Things that are most delicate are most dependent. Brambles grow of themselves, but the vine needeth props. Wolves and dogs can rummage and seek abroad in the wilderness, but the sheep need a pastor. They that look into their hearts would find a double need of ordinances. (1.) Knowledge is imperfect. It is some good degree of knowledge to be sensible of our own ignorance; none so proud and contented as they that know least: 1 Cor. viii. 2, `If any man thinketh he knoweth anything, he knoweth nothing as he ought to know., At first truths seem few, and soon learned; and it is some good progress in any learning to be sensible and humbled with the imperfections of knowledge; and it is so in divine matters. We see little in the word till we come to be more deeply acquainted with it: and then, Ps. cxix. 18, `Open mine eyes, that I may see wonders in thy law;, then we come to discern depths, and such wisdom as we never thought of. The word is an ocean, without bottom and banks. A man may see an end of other things, and get the mastery over an art: `I have seen an end of all perfection, but thy commandment is exceeding broad, Ps. cxix. 96. We can never exhaust all the treasure and worth that is in the word. (2.) Affections need a new excitement. Commands must be repeated to a dull servant; such is our will. We need fresh enforcements of duty upon us. Live coals need blowing, and a good soldier the trumpet to stir up his warlike rage, 1 Cor. xiv. 31. All may learn, or all be comforted. The apostle there specifieth the two ends of prophecy, which is either that we may learn, or be comforted, or exhorted; the word is indifferent to

both those significations, either the improving of knowledge, or the exciting of languishing affections.

Obs. 3. From that let every one. This is a duty that is universal, and bindeth all men. None are exempted from hearing and patient learning: `the eye hath need of the foot., Those that know most may learn more. Junius was converted by discourse with a plough man. A simple laic (as the story [113] calleth him) turned the whole Council of Nice against Arianism. G-od may make use of the meanest things for the instruction of the greatest. Paul, the great apostle, calleth Priscilla and Persis, two women, his `fellow-helpers in the Lord., Rom. xvi. Torches are many times lighted at a candle, and the most glorious saints advantaged by the meanest. Christ would teach his disciples by a child: `He took a child, and set him in the midst of them, Mat. xviii. 2. It is proud disdain to scorn the meanest gifts. There may be gold in an earthen vessel. There is none too old, none too wise, none too high to be taught. [114] Let every one.

Obs. 4. From that be swift, that is, ready. The commendation of duties is the ready discharge of them. Swiftness noteth two things:--(1.) Freeness of spirit; do it without reluctancy when you do it; no offerings are accepted of God but such as are free-will offerings, Ps. cxix. 108. (2.) Swiftness noteth diligence in taking the next occasion; they will not decline an opportunity, and say, Another day. Delay is a sign of unwillingness. You shall see, Ezek. i., the beasts had four faces and four wings; they had four faces, as waiting when the Spirit would come upon them; and four wings, as ready to look and fly into that part of the world into which God would dispatch them. This readiness to take occasions is showed in three things:--(1st.) In restraining all debates and deliberations: `I consulted not with flesh and blood, but immediately I went up to Jerusalem, Gal. i. 10. When the

soul deliberateth about duty, it neglecteth it; do not debate when God commandeth, whether it be best or no; the soul is half won when it yieldeth to dispute things. God saith, Gen. ii. 17, `In the day that thou eatest thereof, thou shalt die., And Eve repeateth, chap. iii. 3, `Thou shalt not eat, lest ye die;, and Satan saith, ver. 4, `Ye shall not surely die., God affirmeth, the woman doubteth, and Satan denieth. It is not good to allow the devil the advantage of a debate; when you pause upon things, Satan worketh upon your hesitancy. (2d.) In laying aside all pretences and excuses. Duty would never be done if we should allow the soul in every lesser scruple; there will still be `a lion in the way, and opening to the Spouse will be interpreted a defiling of the feet. Peter, as soon as he heard the voice of Christ, cast himself into the sea, others came about by ship, Mai xiv. 29; he did not plead the waves between him and Christ. (3d.) In yielding yourselves up to the whole will of God without reservations, do not allow one exception, or reserve one carnal desire: Acts ix. 6, `Lord, what wilt thou have me to do?, The ear and heart was open for every command. So 1 Sam. iii. 9, `Speak, Lord, for thy servant heareth., He was ready to receive whatever God would command; but, alas! it is otherwise with us. Christ cometh to offer himself to us, as he did to the blind man: Luke xviii. 41, `What wilt thou that I shall do unto thee?, Christ is fain to ask our pleasure, not we his. The master asketh what the servant will command. Yea, we refuse him when he offereth himself to us: Heb. xii. 25, me` paraite'sate, `See that ye refuse not, &c. The word signifieth, do not urge vain pretences. This is the fourth note, but I must be more particular.

Obs. 5. From that be swift to hear; that is, the word of God, for otherwise it were good to be slow in hearing. We may wish ourselves deaf sometimes, that we may not hear oaths, impurities, railings; as

old Maris was glad that he was blind, that he could not see such a cursed apostate as Julian. Divers things are implied in this precept. I shall endeavour to draw out the sense of it in these particulars.

1. It showeth how we should value hearing: be glad of an opportunity; the ear is the sense of learning, [115] and so it is of grace; it is that sense that is consecrated to receive the most spiritual dispensations: Rom. x. 14, `How shall they believe in him of whom they have not heard?, The Lord beginneth his sermon with `Hear, Israel, Deut. vi. When Christ was solemnly discovered from heaven to be the great prophet of the church, the respect that is bespoken for him is audience: Mat. xvii. 5, `This is my beloved Son, hear him., God is pleased to appoint this way, do not despise it. Beading hath its use, but the voice hath aliquid latentis energiae, a secret force upon the soul, because of the sympathy between the external word and inward reason; I mean, it hath a ministerial efficacy, by which the authority and sovereign efficacy of the Spirit is conveyed. God would insinuate a real efficacy in a moral way, and therefore useth the voice. The apostle had spoken much of the word, and then he saith, `This is the word which is preached to you, 1 Peter i. 25. It is not the word read, but the word preached. You may judge it a vain artifice, count it `the foolishness of preaching, but it is under the blessing of a solemn institution: `It pleased the Father, &c., 1 Cor. i. 21. Therefore, by the external voice there is meant, then, a ministerial excitation. Reading doth good in its place; but to slight hearing, out of a pretence that you can read better sermons at home, is a sin. Duties mistimed lose their nature; the blood is the continent of life when it is in the proper vessels; but when it is out, it is hurtful, and breedeth putrefactions and diseases.

2. It showeth how ready we should be to take all occasions to hear the

word. If ministers must preach `in season and out of season, a people are bound to hear. It is observed that a little before the French massacre Protestants were cloyed with the word; and so it is now. Heretofore they would run far and near to enjoy such an opportunity: Mat. iii. 5, `Jerusalem and Judea, and all the region round about, came to hear John., Some of those places mentioned were thirty miles from Ænon beyond Salem, which was the place where John baptized: 1 Sam. iii. 1, `The word of the Lord was precious in those days; for there was no open vision., Heretofore lectures were frequented when they were more scarce. The wheat of heaven was despised when it fell every day: Amos viii. 12, `I will send a famine of the word, and they shall wander from sea to sea, from the north even to the east, they shall run to and fro, and shall not find it., Then they would go far and near for a little comfort and counsel. This is one of those enjoyments which is valued when it is wanted. When manna is a common food, men lust for quails: `Nothing but this manna!, This swiftness here showeth the content men should take in hearing the word; but, alas! now men pretend every vain excuse, their merchandise, their farm, and so cannot wait upon the word of God: it may be on the Lord's day, when they dare do nothing else; but few take other occasions and opportunities. David saith, Ps. xxvi. 8, `I have loved the habitation of thy house, the place where thine honour dwelleth., It was comfort to him to wait upon God, to come to the doors of wisdom, a burden to us.

3. It noteth readiness to hear the sense and mind of others upon the word. We should not be so puffed up with our own knowledge, but we should be swift to hear what others can say. It is a great evil to contemn others, gifts; there is none so wise but he may receive some benefit by the different handling of what he himself knoweth. It is an advantage to observe the different breathings of the Spirit of God in

divers instruments. Job would not `despise the cause of his servants, Job xxxi. And as we should not contemn their gifts, so we should not contemn their judgments. In this being swift to hear is condemned that idiognomosu'ne that private spirit, and over prizing of our own conceits and apprehensions, so that we are not patient to hear anything against them. Men are `puffed up with their own mind, though it be `fleshly, and carnal, Col. ii. 18; they make a darling and an idol of their own thoughts. The apostle saith, 1 Cor. xiv. 30, `If anything be revealed to another that sitteth by, let the first hold his peace., You do not know what may be revealed to another; no man is above a condition of being instructed. Divide self from thy opinion, and love things not because they suit with thy prejudices, but truth. `Be swift to hear, that is, to consider what may be urged against you.

4. It noteth what we should do in Christian meetings. They are apt to degenerate into noise and clamour; we are all swift to speak, but not to hear one another, and so all our conferences end in tumult and confusion, and no good is gotten by them: every man's `belly is like a bottle full of wind, ready to burst for want of vent, Job xxxii. 19. If we were as patient and swift to hear as we are ready to speak, there would be less of wrath and more of profit in our meetings. I remember when a Manichee contested with Augustine, and with importunate clamour cried, `Hear me, hear me, the father modestly answered, Nec ego te, nec tu me, sed ambo audiamus apostolum--neither hear me, nor I thee, but let us both hear the apostle. It were well if we could thus repress the violences and impetuousness of our spirits; when one crieth, Hear me, and another, Hear me, let us both hear the apostle, and then we shall hear one another. He saith, `Be swift to hear, slow to speak., When Paul reproveth the disorder and tumult that was in the Corinthian assemblies, he adviseth them to speak ana` me'ros, l by turn or course,

1 Cor. xiv. 27; and ver. 31, `Ye may all prophesy one by one, that all may learn, and all be comforted;, that every one should have free liberty to speak, according as their part and turn came, and not in a hurry and clatter, which hindered both the instruction and comfort of the assembly.

Obs. 6. That there are many cases wherein we must be slow to speak. This clause must also be treated of according to the restriction of the context; slow in speaking of the word of God, and that in several cases.

1. It teacheth men not to adventure upon the preaching of the word till they have a good spiritual furniture, or are stored with a sufficiency of gifts. It is not for every one that can speak an hour to adventure upon the work of teaching. John was thirty years old when he preached first, Luke iii. 1. In the fifteenth year of Tiberius, [116] that was John's thirtieth year. Augustus reigned fifty-five years, and John was born in his fortieth year, and preached in the fifteenth of Tiberius, his next successor. Every one itcheth after the dignity of being a teacher in Israel. There is somewhat of superiority in it (upon which reason the apostle forbiddeth women to teach, 1 Cor. xiv. 34, because by the law of their creation they cannot be superiors), and somewhat of profit, and therefore the time is hastened and precipitated. Few stay till their youthful heats be spent, and thirty years, experience hath fitted them for so great a work and burthen. It is observable that Jesus Christ had also fulfilled thirty years ere he entered upon his public ministry. Though I do not tie it merely to the years; either too young or too weak, it is all one to me. There are (as Ignatius saith in his epistle to the Magnesians) te`n poli'an ma'tin phe'rpmtes, some that in vain hang out the bush of grey hairs, when they have no good wine to vend or utter. Indeed, the drift of that whole epistle is to

persuade them to reverence their bishop, though but of small years, [117] where he instanceth in Daniel, Solomon, Jeremiah, Samuel, Josiah, whose youth was seasoned with knowledge and piety, and concludeth that it is not age but gifts make a minister, and, through the abundance of Spirit, there may be an old mind in a young body; and Timothy, though younger in years, was an elder in the church. For my own particular, I must say, as Pharaoh's chief butler said, Gen. xli. 9, `I remember my faults this day., I cannot excuse myself from much of crime and sin in it; but I have been in the ministry these ten years, and yet not fully completed the thirtieth year of my age; the Lord forgive my rash intrusion. Whatever help or furtherance I have contributed to the faith and joy of the saints by my former public labours, or my private ministerial endeavours, or shall do by this present work, I desire it may be wholly ascribed to the efficacy of the divine grace, which is many times conveyed and reached forth by the most unworthy instruments. But to return. Tertullian [118] hath a notable observation concerning some sectaries in his time, Nunquam citius proficitur quam in castris rebellium, ubi ipsum illic esse promereri est--that men usually have a quick dispatch and progress in the tents of heresy, and become teachers ere they are scarce Christians. He goeth on: Neophytos collocant, ut gloriâ eos obligent, quia veritate non possunt--they set up young men to teach, that they may win them by honour, when they cannot gain them by truth. Certainly this is a bait that pride soon swalloweth; and that which hath drawn many into error, is a liberty to teach before they are scarce anything in religion. Oh! consider, hasty births do not fill the house, but the grave. Men that obtrude themselves too soon upon a calling do not edify, but destroy. It is good for a while to be slow to speak. Aquinas, when he heard Albertus, was called Bos mutus, the dumb ox, because for a great while he was altogether silent. It is not the

Spirit of God, but the spirit of vainglory which putteth men upon things which they are not able to wield and manage. It is good to take notice of those compressions and constraints that are within our spirits; but it is good also to take heed that they do not arise from pride, or some carnal affections.

2. It showeth that we should not precipitate our judgments concerning doctrines and points of divinity. That we may not rashly condemn or defend anything that is contrary to the word of God, or of which we have certainty from the word. Be slow to speak; that is, do not speak till you have a sure ground. The sudden conceptions of the mind are not always the best. To take up things hastily engageth a man to many inconveniences. Moses would not give an answer suddenly; Num. ix. 8, `I will hear what the Lord will speak concerning you., That great prophet was at a stand till he had spoken with God. Under the law the tip of the priest's ear was to be sprinkled with blood; first he must hear Christ, and then speak to the people. Well, then, be not too hasty to defend any opinion till you have tried it. How mutable do men of a sudden spirit and fiery nature appear to the world! Rashly professing according to their present apprehensions, they are forced to change often. There should be a due pause ere we receive things, and a serious deliberation ere we defend and profess them.

3. That we be not more forward to teach others than to learn ourselves. Many are hasty to speak, but backward to do, and can better master it and prescribe to others than practise themselves, which our apostle noteth: James iii. 1, `My brethren, be not many masters;, that is, be not so forward to discipline others when you neglect your own souls. The apostle speaketh so earnestly, as if he meant to rouse a benumbed conscience: Rom. ii. 21, `Thou which teachest another, teachest thou not thyself?, And I have heard that a scandalous minister, in reading

of it, was struck at the heart and converted. Since the fall, light is more directive than persuasive; and therefore a heathen could observe, that it is far more easy to instruct others than to practise ourselves. [119]

4. That we do not vainly and emptily talk of the things of God, and put forth ourselves above what is meet: it is good to take every occasion, but many times indiscreet speaking doth more hurt than silence. Some will be always bewraying their folly, and in every meeting engross all the discourse: Prov. x. 19, `In the multitude of words there wanteth not sin, but he that refraineth his lips is wise., We should weigh our words before we utter them: when men are swift to speak and much in talk, they bewray some folly which is a stain to them. So Prov. xvii. 27, `He that hath understanding spareth his words., Empty vessels sound loudest; and men of great parts, like a deep river, glide on with the least noise.

5. It teacheth us not to be over-ready to frame objections against the word. It is good to be dumb at a reproof, though not deaf. Let not every proud thought break out into thy speeches. Guilt will recoil at the hearing of the word, and the mind will be full of vain surmises and carnal objections; but alas! how odious would men appear if they should be swift to utter them--if thoughts, that are the words of the mind, should be formed into outward words and expressions. Thoughts may be corrected upon further information, but words cannot be recalled; thoughts do only stain our own spirits, words convey a taint to others; thoughts are more indeliberate than words; in thoughts we mi with our mind only, in words with our mind and tongue.

Obs. 7. That renewed men should be slow to wrath. You must understand this with the same reference that you do the other clauses; and so it implieth that the word must not be received or delivered with a

wrathful heart: it concerneth both hearers and teachers.

1. The teachers. They must be slow to wrath in delivering the word.

(1.) Let not the word lacquey upon private anger: spiritual weapons must not be used in your own cause; you have not a power to cast out of Christ at your own pleasure. The word is not committed to you for the advancing of your esteem and interests, but Christ's. The apostle had `vengeance in a readiness, 2 Cor. x. 6, but it was for disobedience to Christ, not for disrespect to his own person. Men that quarrel for esteem bring a just reproach and scandal upon their ministry. (2.) Do not easily deliver yourselves up to the sway of your own passions and anger: people will easily distinguish between this mock thunder and divine threatenings. Passionate outcries do only fright the easy and over-credulous souls, and that only for the present; proofs and insinuations do a great deal more good: snow that falleth soft, soaketh deep. In the tempest Christ slept; when passion is up, true zeal is usually asleep.

2. The people. It teacheth them patience under the word. Do not rise up in arms against a just reproof; it is natural to us, but be slow to it; do not yield to your nature. David said `I have sinned against the Lord, 2 Sam. xii. 13, when Nathan set home his fact with all the aggravations: and it is an accusation against a king, 2 Chron. xxx vi. 12, `He humbled not himself before Jeremiah the prophet, speaking from the mouth of the Lord., Mark, it is not said, `before the Lord, but `before Jeremiah., God was angry with a great king for not humbling himself before a poor prophet. Anger doth but bewray your own guilt. One was reported to have uttered something against the honour of Tiberius; the crafty tyrant did the more strongly believe it, because it was the just report of his own guilt. Quia vera erant dicta credebantur, saith the historian. [120] So many think we aim at them,

intend to disgrace them, because indeed there is a cause, and so storm at the word. Usually none are angry at a reproof but those that most deserve it; and when conviction, which should humble, doth but irritate, it is an ill sign. Those that were `pricked at the hearts, Acts ii. 37, were much better tempered than those that were `cut to the heart, Acts vii. 54, as humiliation is a better fruit of the word than impatience. You shall see the children of God are most meek when the word falleth upon their hearts most directly. David saith, `Let the righteous reprove me, and it shall be an oil, c. Reproof to a gracious soul is like a sword anointed with balsam; it woundeth and healeth at the same time. So Hezekiah said, Isa. xxxix. 8, `Good is the word of the Lord which thou hast spoken: `it was a sad word, a heavy threatening; yet the submission of his sanctified judgment calleth it good. In such cases you should not storm and rage, but give thanks, and say, as David to Abigal, `Blessed be the Lord that sent thee to meet me this day:, bless God for meeting with you in the word.

Obs. 8. That it is some cure of passion to delay it. `Be slow to wrath., Anger groweth not by degrees, like other passions, but at her birth she is in her full growth; the heat and fury of it is at first, and therefore the best cure is deliberation: [121] Prov. xix. 11, `The discretion of a man deferreth his anger;, that is, the revenge which anger meditateth. Many men are like tinder or gunpowder, take fire at the least spark of offence, and, by following their passions too close, run themselves into inconveniences; therefore it is good to check these precipitant motions by delay and due recourse to reason: Prov. xiv. 29, `He that is hasty in spirit exalteth folly., When men are quick and short of spirit, they are transported into many indecencies, which dishonour God, and wound their conscience, and afterward have cause enough, by a long repentance, to bewail the sad effects of a short and

sudden anger. Athenodorus advised Augustus, when he was surprised with anger, to repeat the alphabet, which advice was so far good, as it tended to cool a sudden rage, that the mind, being diverted, might afterward deliberate. So Ambrose [122] counselled Theodosius the Great (after he had rashly massacred the citizens of Thessalonica) to decree, that in all sentences that concerned life, the execution of them should be deferred till the thirtieth day, that so there may be a space for showing mercy, if need required. Well, then, indulge not the violence and swiftness of passion; sudden apprehensions usually mistake, the ultimate judgment of reason is best. Motions vehement, and of a sudden irruption, run away without a rule, and end in folly and inconvenience. It is a description of God that he is `slow to wrath;, certainly a hasty spirit is most unlike God. It is true that some good men have been observed to be oxu'choloi, hasty, and soon moved, as Calvin. [123] Augustine observes the like of his father, Patricius, [124] and some observe the same of Cameron; [125] but for the most part these motions in those servants of God were but (as Jerome calleth them) propassions, sudden and irresistible alterations that were connatural to them, and which they by religious exercises in a great mea sure mortified and subdued; and if anger came soon, it stayed not long. Solomon says, Eccles. vii. 9, `Be not hasty in thy spirit to be angry, for anger resteth in the bosom of fools., That anger is [126] most culpable which soon cometh, but resteth or stayeth long, as being indulged. So Solomon saith elsewhere, Prov. xiv. 17, `He that is soon angry dealeth foolishly, but a man of wicked devices is hated;, implying, that sudden anger is an effect of folly and weakness, which may be incident to the best, but to concoct anger into malice is an argument of wickedness, and is found only in the most depraved natures; in short, it is contemptible to be angry suddenly, but to plot revenge abominable.

Ver. 20. For the wrath of man worketh not the righteousness of God. Here he rendereth a reason of the last clause, why they should take heed of this indignation and rising of their hearts against the word, because the wrath of man would hinder them from attaining that righteousness and accomplishing that duty which God requireth in his word.

For the wrath of man.--There is an emphasis in that word: he doth not say wrath in general, for there is always a righteousness in the wrath of God. The apostle saith, Rom. i. 18, it is `revealed from heaven against the unrighteousness of men, or, rather, the wrath of man, to show that, under what disguises soever it appeareth, it is but human and fleshly: there is nothing of God, but much of man in it.

Worketh not, ou katerga'zetai--doth not attain, doth not persuade or bring forth, any righteous action; yea, it hindereth God from perfecting his work in us.

The righteousness of God.--That is, say some, justice mixed with mercy, which is the righteousness that the scriptures ascribe to God, and anger will not suffer a man to dispense it; but this seems too much strained and forced. Others say the meaning is, it doth not execute God's just revenge, but our own malice. But rather the righteousness of God is put for such righteousness as God requireth, God approveth, God effecteth; and in this sense in scripture things are said to be of God or of Christ which are effected by his power or commanded in his word: thus faith is said to be the work of God, John vi. 29, because he commandeth we should labour in it, which plainly is the intent of that context; and the apostle useth the word `righteousness, because anger puts on the form of justice and righteousness more than any other virtues. It seemeth to be but a just displeasure against an offence, and looks upon revenge not as irrational excess, but a just punishment,

especially such anger as carrieth the face of zeal, which is the anger spoken of in the text. Rage and distempered heats in controversies of religion, and about the sense of the word, such carnal zeal, how just and pious soever it seem, is not approved and acquitted as righteous before God. It is observable that there is a litotes in the apostle's expression--more is intended than said; for the apostle means, it is so far from working righteousness, that it worketh all manner of evil; witness the tragical effects of it in the world: the slaughters that Simeon and Levi wrought in Shechem: Sarah in her anger breaks two commandments at once, takes the name of God in vain, and falsely accuseth Abraham, Gen. xvi. 5.

Obs. 1. From the context. The worst thing that we can bring to a religious controversy is anger. The context speaketh of anger occasioned by differences about the word. Usually no affections are so outrageous as those which are engaged in the quarrel of religion, for then that which should bridle the passion is made the fuel of it, and that which should restrain undue heats and excesses engageth them. How ever, this should not be. Christianity, of all religions, is the meekest and most humble. It is founded upon the blood of Christ, who is a Lamb slain. It is consigned and sealed by the Spirit of Christ, who descended like a dove. Both are emblems of a meek and modest humility. And should a meek religion be defended by our violences, and the God of peace served with wrathful affections, and the madness of an evil nature bewray itself in the best cause? Christ's war fare needeth not such carnal weapons; as Achish said, `Have I need of mad men?, 1 Sam. xxi. 15. So, hath Jesus Christ need of our passions and furies? Doth the God of heaven need `a tongue set on fire of hell,? James iii. 6. Michael the archangel was engaged in the best cause against the worst adversary, with Satan about the body of Moses; and yet the purity of

his nature would not permit him to profane his engagement with any excess and indecency of passion: `He durst not bring against him a railing accusation, Jude 9. And as the wrath of man is unsuitable to the matters of God, so it is also prejudicial. When tongue is sharpened against tongue, and pen against pen, what followeth? Nothing but mutual animosities and hatreds, whereby, if we gain aught of truth, we lose much of love and goodness. Satan would fain be even with God. The devil's kingdom is mostly ruined by the rage of his own instruments; and you cannot gratify Satan more than when you wrong the truth by an unseemly defence of it; [127] for then he seemeth to be quits with Christ, overturning his kingdom by those which are engaged in the defence of it. Briefly, then, if you would do good, use a fit means. The barking dog loseth the prey. Violence and furious prosecution seldom gaineth. Those engage most successfully that use the hardest arguments and the softest words; whereas railings and revilings, as they are without love, so they are without profit. Be watchful; our religious affections may often overset us.

06s. 2. From that worketh not the righteousness. Anger is not to be trusted; it is not so just and righteous as it seemeth to be. Of all passions this is most apt to be justified. As Jonah said to God, `I do well to be angry, Jonah iv. 9, so men are apt to excuse their heats and passions, as if they did but express a just indignation against an offence and wrong received. Anger, like a cloud, blindeth the mind, and then tyranniseth over it. There is in it somewhat of rage and violence; it vehemently exciteth a man to act, and taketh away his rule according to which he ought to act. All violent concitations of the spirit disturb reason, and hinder clearness of debate; and it is then with the soul as it is with men in a mutiny, the gravest cannot be heard; and there is in it somewhat of mist and darkness, by which reason, being

beclouded, is rather made a party than a judge, and doth not only excuse our passion, but feed it, as being employed in representing the injury, rather than bridling our irrational excess. Well, then, do not believe anger. Men credit their passion, and that foments it. In an unjust cause, when Sarah was passionate, you see how confident she is, Gen. xvi. 5, `The Lord judge between me and thee., It would have been ill for her if the Lord had umpired between her and Abraham. It was a strange confidence, when she was in the wrong, to appeal to God. You see anger is full of mistakes, and it seemeth just and righteous when it doth nothing less than work the righteousness of God. The heathens suspected themselves when under the power of their anger. `I would beat thee, saith one, `if I were not angry, [128] When you are under the power of a passion, you have just cause to suspect all your apprehensions; you are apt to mistake others, and to mistake your own spirits. Passion is blind, and cannot judge; it is furious, and hath no leisure to debate and consider.

Obs. 3. From that anger of man and righteousness of God. Note the opposition, for there is an emphasis in those two words man and God. The point is, that a wrathful spirit is a spirit most unsuitable to God. God being the God of peace, requireth pacatum animum--a quiet and composed spirit. Thunder is in the lower regions, inferiora fulminant; all above is quiet. Wrathful men are most unfit either to act grace or to receive grace; to act grace by drawing nigh to God in worship, for worship must carry proportion with the object of it, as the God that is a spirit, John iv. 27, will be served in spirit; so the God of peace with a peaceable mind. So to receive grace from God: angry men give place to Satan, but grieve the Spirit, Eph. iv. 26, 27, with 30, and so are more fit to receive sin than grace. God is described, Ps. ii. 4, to `sit in the heavens, which noteth a quiet and composed posture; and

truly, as he sitteth in the heavens, so he dwelleth in a meek and quiet spirit.

Obs. 4. The last note is more general, from the whole verse: that man's anger is usually evil and unrighteous. Anger and passion is a sin with which the people of God are many times surprised, and too often do they swallow it without grief and remorse, out of a conceit partly that their anger is such as is lawful and allowed; partly that it is but a venial evil, and of sudden surreption, for which there is a pardon of course.

I shall therefore endeavour two things briefly:--

1. Show you what anger is sinful.

2. How sinful, and how great an evil it is.

First, To state the matter, that it. is necessary, for all anger is not sinful; one sort of it falleth under a concession, another under a command, another under the just reproofs of the word.

[1.] There are some indeliberable motions, which Jerome calleth propassions, [129] sudden and irresistible alterations, which are the infelicities of nature, not the sins; [130] tolerable in themselves, if rightly stinted. A man is not to be stupid and insensate: anger in itself is but a natural motion to that which is offensive; and (as all passions) is so long lawful as it doth not make us omit a duty, or dispose us to a sin, or exceed the value of its impulsive cause. So the apostle saith, `Be angry, and sin not, Eph. iv. 26. He alloweth what is natural, forbiddeth what is sinful.

[2.] There is a necessary holy anger, which is the whetstone of fortitude and zeal. So it is said, `Lot's righteous soul was vexed, 2 Peter ii. 7. So Christ himself, Mark iii. 5. `He looked about him with anger., So Moses, wrath waxed hot, Exod. xi. 8. This is but an advised motion of the will, guided by the rules of reason. Certainly they are

angry and sin not who are angry at nothing but sin: it is well when every passion serveth the interests of religion. However, let me tell you, this being a fierce and strong motion of the spirit, it must be used with great advice and caution. (1.) The principle must be right. God's interests and ours are often twisted, and many times self interposeth the more plausibly because it is varnished with a show of religion; and we are more apt to storm at indignities and affronts offered to ourselves rather than to God. The Samaritans rejected Christ, and in the name of Christ the apostles, they presently called for fire from heaven; but our Lord saith, Luke ix. 55, `Ye know not what mariner of spirit ye are of., It is good to look to the impulses upon which our spirits are acted; pride and self-love is apt to rage at our own contempt and disgrace; and the more securely when the main interest is God's. A river many times loseth its savour when it is mingled with other streams; and zeal that boileth up upon an injury done to God may prove carnal, when it is fed with the accessions of our own contempt and interest. [131] It is observed of Moses, that he was most meek in his own cause. When Miriam and Aaron spoke against him, it is said, Num. xii. 3, `The man Moses was meek above all men in the earth;, but when the law was made void, he broke the tables, and his meek spirit was heightened into some excess of zeal. By that action you would have judged his temper hot and furious. Lot's spirit was vexed, but it was with Sodom's filthiness, not with Sodom's injuries. Zeal is too good an affection to be sacrificed to the idol of our own esteem and interests. (2.) It must have a right object: the heat of indignation must be against the crime, rather than against the person: good anger is always accompanied with grief; it prompteth us to pity and pray for the party offending. Mark iii. 5, Christ `looked about him with anger, and was grieved for the hardness of their hearts., False

zeal hath mischief and malice in it; it would have the offender rooted out, and purposeth revenge rather than correction. (3.) The manner must be right. See that you be not tempted to any indecency and unhandsomeness of expression; violent and troubled expressions argue some carnal commotion in the spirit. Moses was angry upon a good cause, but he `spake unadvisedly with his lips, Ps. cvi. 33. In religious contests men are more secure, as if the occasion would warrant their excesses; and so often anger is vented the more freely, and lieth unmortified under a pretence of zeal.

[3.] There is a sinful anger when it is either--;(1.) Hasty and indeliberate. Kash and sudden motions are never without sin. Some pettish spirits are, as I said, like fine glasses, broken as soon as touched, and all of fire upon every slight and trifling occasion; when meek and grave spirits are like flints, that do not send out a spark but after violent and great collision. Feeble minds have a habit of wrath, and, like broken bones, are apt to roar with the least touch: it argueth much unmortifiedness to be so soon moved. Or, (2.) Immoderate, when it exceedeth the merits of the cause, as being too much, or kept too long: too much when the commotion is so immoderate as to discompose the spirit, or to disturb reason, or to interrupt prayer, and the free exercise of the spirit in duties of religion. When men have lost that patience in which they should possess and enjoy themselves, Luke xxi. 19. There is a rational dislike that may be allowed, but such violent commotions are not without sin. Too long: anger should be like a spark, soon extinguished; like fire in straw, rather than like fire in iron. Thoughts of revenge are sweet, but when they stay long in the vessel they are apt to wax eager and sour. New wine is heady, but if it be kept long, it groweth tart. Anger is furious, but if it be detained, it is digested and concocted into malice. Aristotle reckoneth three

degrees of angry men, each of which is worse than the former; some are hasty, others are bitter, others are implacable. [132] Wrath retained desisteth not without revenge. Oh! consider this spirit is most unchristian. The rule of the word is, `Let not the sun go down upon your wrath, Eph. iv. 26. This is a fire that must be covered ere we go to bed: if the sun leave us angry, the next morning he may find us malicious. Plutarch saith of the Pythagoreans that if any offence had fallen out in the day, they would before sunset mutually embrace one another, and depart in love. [133] And there is a story of Patricius and John of Alexandria, between whom great anger had passed; but at evening John sent to him this message, The sun is set; upon which they were soon reconciled. (3.) Causeless, without a sufficient ground: Mat. v. 22, `Whosoever is angry with his brother without a cause, is in danger of judgment., But now the great inquiry is, What is a sufficient cause for anger? Are injuries? I answer--No; our religion forbiddeth revenge as well as injury, for they differ only in order. The ill-doing of another doth not loosen and take away the bond of our love. When men are provoked by an injury, they think they may do anything; as if another's injury had exempted them from the obedience of God's law. This is but to repeat and act over their sins: it was bad in them, it is worse in us; for he that sinneth by example sinneth twice, [134] because he had an instance of the odiousness of it in another. To `answer a fool according to his folly `is to be `like him, Prov. xxvi. 4; to practise that myself which I judge odious in another; and certainly it cannot be any property of a good man purposely to be evil because another is so. [135] But are mishaps a cause? I answer--No; this were not only anger, but murmuring, and a storming against providence, by which all events, that are to us casual, are determined. But are the miscarriages of children and servants a cause? I answer--If

it be in spiritual matters, anger justly moderated is a duty. If in moral and civil, only a rational and temperate displeasure is lawful. For it is but a natural dislike and motion of the soul against what is unhand some and troublesome. But we must see that we regard measure, and time, and other circumstances. (4.) Such as is without a good end. The end of all anger must be the correction of offences, not the execution of our own malice. Always that anger is evil which hath somewhat of mischief in it, which aimeth not so much at the conviction and reclaiming of an offender as his disgrace and confusion. The stirring of the spirit is not sinful till revenge mingle with it. Well, then, as there must be a good cause, there must be a good end. Cain was angry with Abel without a cause, and therefore his anger was wicked and sinful, Gen. iv. 5. But Esau had some cause to be angry with Jacob, and yet his anger was not excusable, because there was mischief and revenge in it, Gen. xxvii. 41.

Secondly, My next work is to show you how sinful it is. I have been larger in the former part than my method permitted; I shall the more contract myself in this. Consider an argument or two.

1. Nothing maketh room for Satan more than wrath: Eph. iv. 26, 27, `Be angry and sin not;, and it followeth, `Give not place to the devil;, as if the apostle had said, If you give place to wrath, you will give place to Satan, who will further and further close with you. When passions are neglected they are ripened into habits, and then the devil hath a kind of right in us. The world is full of the tragical effects of anger, and therefore, when it is harboured and entertained, you do not know what may be the issue of it.

2. It much woundeth your own peace. When the apostle had spoken of the sad effects of anger, he added, Eph. iv. 30, `And grieve not the Holy Spirit, by which you are sealed to the day of redemption., The Spirit

cannot endure an unquiet mansion and habitation: wrathful and fro ward spirits usually want their seal, that peace and establishment which others enjoy; for the violences of anger do not only discompose reason, but disturb conscience. The Holy Ghost loveth a sedate and meek spirit; the clamour and tumult of passion frighteth him from us, and it is but just with God to let them want peace of conscience that make so little conscience of peace.

3. It disparageth Christianity: the glory of our religion lieth in the power that it hath to sanctify and meeken the spirit. Now when men that profess Christ break out into such rude and indiscreet excesses, they stain their profession, and debase faith beneath the rate of reason, as if morality could better cure the irregularities of nature than religion. Heathens are famous for their patience under injuries, discovered not only in their sayings and rules for the bridling of passion, but in their practice. Many of their sayings were very strict and exact; for, by the progressive inferences of reason, they fancied rules of perfection, but indeed looked upon them as calculated for talk, rather than practice. But when I find them in their lives passing by offences with a meek spirit, without any disturbance and purposes of revengeful returns, I cannot but wonder, and be ashamed that I have less command and rule of my own spirit than they had, having so much advantage of rule and motive above them. As when I read that Lycurgus [136] had one of his eyes struck out by an insolent young man, and yet used much lenity and love to the party that did it, how can I choose but blush at those eager prosecutions that are in my own spirit upon every light distaste, that I must have limb for limb, tooth for tooth, and cannot be quiet till I have returned reviling for reviling? &c. Certainly I cannot dishonour the law of Christ more than to do less than they did by the law of nature.

Ver. 21. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the ingrafted word, which is able to save your souls.

The apostle having formerly spoken of the power of the word, and from thence inferred that it should be heard willingly, and without a cavilling or contradicting spirit, and to that purpose having shown the evil of wrath, he again enforceth the main exhortation of laying aside all wrathful and exulcerated affections, that they might be fitter to entertain the word with an honest and meek heart, for their comfort and salvation. There is in the verse a duty, and that is, `receiving of the word;, the help to it, and that is, `laying aside, evil frames of spirit. Then there is the manner how this duty is to be performed, `with meekness;, then the next end, and that is `ingrafting the word;, then the last end, which is propounded by way of motive, `which is able to save your souls.,

Wherefore, that is, because wrath is such an hindrance to the righteousness which God requireth; or it may be referred to the whole context, upon all these considerations.

Lay apart, apothemenoi.--The force of the word implieth we should put it off as an unclean rag or worn garment: the same metaphor is used by the apostle Paul: Eph. iv. 22, `That ye put off the old man, which is corrupt, according to the deceitful lusts;, and Col. iii. 8, in a very like case, `But now put off these, anger, malice, wrath, blasphemy, filthy communication.

All filthiness, pasan rhuparian.--The word is sometimes put for the filthiness of ulcers, and for the nastiness and filth of the body through sweating, and is here put to stir up the greater abomination against sin, which is elsewhere called `the filth of the flesh, 1 Peter iii. 21. Some suppose the apostle intendeth those lusts which are most

beastly, and have greatest turpitude in them; but either the sense must be more general to imply all sin, or more particularly restrained to filthy and evil speaking, or else it will not so well suit with the context.

And superfluity of naughtiness, te`n perisseian kakias. It may be rendered `the overflowing of malice;, and so it noteth scoffs, and railings, and evil speakings, which are the superfluity of that in which everything is superfluous; and these are specified in a parallel place of the apostle Peter, 1 Peter ii. 1, to which James might allude, writing after him. Beza rendereth it `the excrement of wickedness., Some make it an allusion to the garbage of the sacrifices in the brook Kedron. Most take it generally for that abundance of evil and filthiness that is in the heart of man.

And receive.--A word often used for the appropriation of the word, and admitting the power of it into our hearts. Receive, that is, give it more way to come to you; make more room for it in your hearts. Thus it is charged upon them, 2 Thes. ii. 10, that `they received not the love of the truth., So it is said of the natural man, ou de'chetai, `He receiveth not the things of God., This is a notion so proper to this matter, that the formal act of faith is expressed by it, John i. 11, `To as many as received him, &c.

With meekness; that is, with a teachable mind, with a modest, submissive spirit.

The ingrafted word, logon emphuton.--Some refer it to reason, others to Christ, but with much absurdity; for this word noteth the end and fruit of hearing, that the word may be planted in us; and the apostle showeth that, by the industry of the apostles, the word was not only propounded to them, but rooted in them by faith. The like metaphor is elsewhere used: `I have planted, 1 Cor. iii. 6, that is, God by his means; and

the metaphor is continued, Col. i. 6, lo'gos karpophoroumenos, a phrase that noteth the flourishing and growing of the word after the planting of it in the soul.

Which is able to save; that is, instrumentally, as it is accompanied with the divine grace; for the gospel is `the power of God unto salvation., Rom. i. 16.

Your souls; that is, yourselves, bodies and souls. Salvation is attri buted to the soul by way of eminency, the principal part being put for the whole: Rom. xiii. 1, `Let every soul be subject to the higher powers, that is, every person. So in other places the same manner of expression is used in this very matter: 1 Peter i. 9, `The end of your faith, the salvation of your souls;, so Mat. xvi. 20, `Lose his own soul, that is, himself. In such forms of speech the body is not excluded, because it always followeth the state of the soul.

The notes are many: I shall be the briefer.

Obs. 1. From that laying aside. Before we come to the word there must be preparation. They that look for the bridegroom had need trim up their lamps. The instrument must be tuned ere it can make melody. Hash entering upon duties is seldom successful. God may meet us unawares, such is his mercy; but it is a great adventure. The people were to wash their clothes when they went to hear the law, Exod. xix. 10. Something there must be done to prepare and fix the heart to seek the Lord, 2 Chron. xx. 19; Ps. lvi. 8. Solomon saith, `Take heed to thy foot when thou goest into the house of God, Eccles. v. 1. The heathens had one in their temples to remember them that came to worship of their work; he was to cry, Hoc age. Many come to hear, but they do not consider the weight and importance of the duty. Christ saith, Luke viii. 18, `Take heed how you hear., It were well there were such a sound in men's ears in the times of their approaches to God; some to cry to them, `Oh, take

heed how you hear., It is good to be `swift to hear, but not to be rash and inconsiderate. Do not make such haste as to forget to take God along with you. You must begin duties with duties. [137] Special duties require a special setting apart of the heart for God, but all require something. Inconsiderate addresses are always fruitless. We come on, and go off, and there is all. We do not come with expectation, and go without satisfaction. Well, then, come with more advised care when you come to wait upon God; look to your feet, and come prepared. Let me speak one word by way of caution, and another by way of direction.

1. By way of caution. (1.) Do not exclude God out of your preparations. Usually men mistake in this matter, and hope by their own care to work themselves into a fitness of spirit. Preparation consisteth much in laying aside evil frames; and before you lay aside other evil frames, lay aside self-confidence: Prov. xvi. 1, `The preparations of the heart in man, and the answer of the tongue, is from the Lord;, the very dispositions and motions of the spirit are from him. It is a wrong to that text to expound it so as if the preparation were from man and the success from God; both are from the Lord. God's children have entered comfortably upon duties, when they have seen God in their preparations: Ps. lxxi. 16, `I will go forth in the strength of God;, that is, to the duty of praise, as is clear in the context. (2.) Though you cannot get your hearts into such a frame as you do desire, trust God: `Faith is the evidence of things not seen, Heb. xi. 1; and that help which is absent to sense and feeling may be present to faith. A bell may be long in rising, but it ringeth loud when it is once up. You do not know how God may come in. The eunuch read, and understood not, and God sent him an interpreter, Acts viii. When you begin duty you are dead and indisposed; but you do not know with what sensible approaches of his grace and power he may visit you ere it be over. It is not good to

neglect duty out of discouragements; this were to commit one sin to excuse another: `Say not, I am a child, Jer. i. 6: `I am slow of lips, `Who made the mouth?, Exod. iv. 10, 11.

2. By way of direction. I cannot go out into all the severals of preparation, how the heart must be purged, faith exercised, repentance renewed, wants and weaknesses reviewed, God's glory considered, the nature^ grounds, and ends of the ordinances weighed in our thoughts. Only, in the general, so much preparation there must be as will make the heart reverent. God will be served with a joy mixed with trembling: the heart is never right in worship till it be possessed with an awe of God: `How dreadful is this place!, Gen. xxviii. 17. And again, such preparation as will settle the bent of the spirit heavenward. It is said somewhere, `They set themselves to seek the Lord; and David saith, Ps. lvii. 7, `My heart is fixed, my heart is fixed;, that is, composed to a heavenly and holy frame. And again, such preparation as will make you come humble and hungry. Grace is^usually given to the desiring soul: `He hath filled the hungry with good things, Luke i. 53. Again, such as erecteth and raiseth the heart into a posture of expectation. It is often said, `Be it to thee according to thy faith., They that look for nothing find nothing; Christ's greater things are for those that believe, John i. 50.

Obs. 2. Christian preparation consists most in laying aside and dispossessing evil frames. Weeds must be rooted out before the ground is fit to receive the seed: `Plough up your fallow ground, and sow not among thorns, Jer. iv. 3. There is an unsuitableness between a filthy spirit and the pure holy word; and therefore they that will not leave their accustomed sins are unfit hearers. The matter must be prepared ere it can receive the form. Some translate Paul's dokimazeto heauton, 1 Cor. xi. 28, `Let him purge himself, get away his dross and

corruption. All this showeth the need of renewing repentance before the hearing the word; that sin being dispossessed, there may be room for the entrance of grace. Noxious weeds are apt to grow again in the best minds; therefore, as the leper under the law was still to keep his hair shaven, Lev. xiv., so should we cut and shave, that though the roots of sin remain, yet they may not grow and sprout. There is an extraordinary vanity in some men, that will lay aside their sins before some solemn duties, but with a purpose to return to the folly of them; as they fable the serpent layeth aside his poison when he goeth to drink. They say to their lusts as Abraham to his servants, `Tarry you here, for I must go yonder and worship; I will come again to you, Gen. xxii. 5. They do not take an everlasting farewell of their sins. But, however, they are wiser than those that come reeking from their sins into God's presence: this is to dare him to his face. The Jews are chidden for praying with their `hands full of blood, Isa. i. 15. They came boldly, before they had been humbled for their oppression: `If her father had spat in her face, should she not be ashamed seven days?, Num. xii. 14. After great rebellions there should be a solemn humbling and purging. What can men that come in their sins expect from God? Their state confuteth their worship. God will have nothing to do with them, and he marvelleth they should have anything to do with him. He hath nothing to do with them: Job viii. 20, `He will not help the evil doers;, in the original, `He will not take the wicked by the hand;, and he wondereth you should have anything to do with him: `What hast thou to do to take my words into thy mouth?, Ps. l. 16.

Obs. 3. From the word laying aside, apothemenoi. Put it off as a rotten and filthy garment. Sin must be left with an utter detestation: Isa. xxx. 22, `Thou shalt cast them away as a menstruous cloth; thou shalt say, Get ye hence., Sin is often expressed by abomination; it is so to

God, it should be so to men. Faint resistance argueth some inclination of the mind to it. Here affections should be drawn out to their height; grief should become contrition, anger should be heightened into rage and indignation, and shame should be turned into confusion; no displeasure can be strong and keen enough for sin.

Obs. 4. From that all. We must not lay aside sin in part only, but all sin. So in Peter, the particle is universal, pasan kaki'an, 1 Peter ii. 1, `all malice: `and David saith, `I hate every false way, Ps. cxix. True hatred is eis ta` ge'ne, [138] to the whole kind. When we hate sin as sin, we hate all sin. The heart is most sincere when the hatred is general. The least sin is dangerous, and in its own nature deadly and destructive. Caesar was stabbed with bodkins. We read of some that have been devoured of wild beasts, lions and bears; but of others that have been eaten up of vermin, mice, or lice. Pope Adrian was choked with a gnat. The least sins may undo you. You know what Christ speaketh of a little leaven. Do not neglect the least sins, or excuse yourselves in any Rimmon. Carry out yourselves against all known sins, and pray as he, Job xxxiv. 32, `That which I see not, teach thou me; if I have done iniquity, I will do so no more.,

Obs. 5. From that word filthiness. Sin is filthiness; it snllieth the glory and beauty of the soul, defaceth the image of God. This expression is often used, `Filthiness of flesh and spirit, 2 Cor. vii. 1, where not only gross wickedness, such as proceedeth from fleshly and brutish lusts, is called filthiness, but such as is more spiritual, unbelief, heresy, or misbelief, &c., nay, original corruption is called so: Job xiv. 4, `Who can bring a clean thing out of an unclean?, so Job xv. 14, `How can man be clean?, Nay, things glorious in the eyes of men. Duties they are called dung, because of the iniquity that is found in them: Mal. ii. 3, `I will spread dung upon your faces, even the dung

of your solemn feasts., So it was in God's eyes. The Spirit of God everywhere useth comparisons taken from things that are most odious, that our hearts may be wrought into the greater detestation of sin. Certainly they are much mistaken that think sin an ornament, when the Spirit of God calleth it dung and excrement. But more especially I find three sins called filthiness in scripture:--(1.) Covetousness, because it debaseth the spirit of man, and maketh him stoop to such indecencies as are beneath humanity; so it is said, `filthy lucre, 1 Peter v. 2. (2.) Lust, which in scripture dialect is called filthiness, or the sin of unclearness, 1 Thes. iv. 7, because it maketh a man to subject or submit his desires to the beasts, happiness, which is sensual pleasures. (3.) In this place, anger and malice is called filthiness. We please ourselves in it, but it is but filthiness; it is brutish to yield to our rage and the turbulent agitation of our spirits, and not to be able to withstand a provocation; it is worse than poison in toads or asps, or what may be conceived to be most filthy in the creatures; poison in them doth hurt others, it cannot hurt themselves; anger may not hurt others, it cannot choose but hurt us. Well, then, all that hath been said is an engagement to us to resist sin, to detest it as a defilement; it will darken the glory of our natures. There are some `spots that are not as the spots of God's children, Deut. xxxii. 5. Oh! let us get rid of these `filthy garments, Zech. iii. 4-6, and desire change of raiment, the righteousness of Christ. Ay! but there are some lesser sins that are spots too: `The garment spotted by the flesh, Jude 23; unseemly words are called `filthiness, Eph. v. 4, and duties `dung.,

Obs. 6. From that superfluity of wickedness. That there is abundance of wickedness to be purged out of the heart of man. Such a fulness as runneth over, a deluge of sin: Gen. vi. 5, `All the imaginations of the

heart are evil, only evil, and that continually;, it runneth out into every thought, into every desire, into every purpose. As there is saltness in every drop of the sea, and bitterness in every branch of wormwood, so sin in everything that is framed within the soul. Whatever an unclean person touched, though it were holy flesh, it was unclean; so all our actions are poisoned with it. Dan. ix. 27, we read of `the overspreading of abominations;, and David saith, Ps. xiv., `They are all become vile, and gone out of the way;, all, and all over. In the understanding there are filthy thoughts and purposes; there sin beginneth: fish stink first at the head. In the will filthy motions; the affections mingle with filthy objects. The memory, that should be like the ark, the chest of the law, retaineth, like the grate of a sink, nothing but mud and filthiness. The conscience is defiled and stained with the impurities of our lives; the members are but instruments of filthiness. A rolling eye provoketh a wanton fancy, and stirreth up unclean glances: 2 Peter ii. 14, `Having eyes full of adultery;, in the original, moichali'dos, `full of the adulteress., The tongue bewrayeth the rottenness of the heart in filthy speaking. Oh! what cause we have to bless God that there is `a fountain opened for uncleanness, Zech. xiii. 1. Certainly conversion is not an easy work, there is such a mass of corruption to be laid aside.

Obs. 7. From that receive. Our duty in hearing the word is to receive it. See places in the exposition. In the word there is the hand of God's bounty, reaching out comfort and counsel to us; and there must be the hand of faith to receive it. In receiving there is an act of the understanding, in apprehending the truth and musing upon it. So Christ saith, Luke ix. 44, `Let these sayings sink down into your minds, Let them not float in the fancy, but enter upon the heart, as Solomon speaketh of wisdom's entering into the heart, Prov. ii. 10. And there

is an act of faith, the crediting and believing faculty is stirred up to entertain it. So the apostle saith, `mingled with faith in the hearing, Heb. iv. 2, that is, mingled with our heart, or closely applied to our hearts. And there is an act of the will and affections to embrace and lodge it in the soul, which is called somewhere `a receiving the truth in love, when we make room for it, that carnal affections and prejudices may not vomit and throw it up again. Christ complaineth somewhere that `his word had no place in them, ou cho'ran e'chei en umin, it cannot find any room, or be safely lodged in you; but, like a hot morsel or queasy bit, it was soon given up again.

Obs. 8. The word must be received with all meekness. Christ was anointed to preach glad tidings to the meek, Isa. lxi. 1. They have most right in the gospel. The main business will be to show what this meekness is. Consider its opposites. Since the fall graces are best known by their contraries. It excludeth three things:--(1.) A wrathful fierceness, by which men rise in a rage against the word. When they are admonished, they revile. Deep conviction provoketh many times fierce opposition: Jer. vi. 10, `The word of the Lord is to them a reproach., They think the minister raileth when he doth but discover their guilt to them. (2.) A proud stubbornness, when men are resolved to hold their own; and though the premises fall before the word, yet they maintain the conclusion: Jer. ii. 25, `Refrain thy foot from bareness, and thy throat from thirst;, that is, why will you trot to Egypt for help, you will get nothing but bareness and thirst; but they said, `Strangers have we loved, and them will we follow;, that is, Say what thou wilt, we will take our own way and course. So Jer. xliv. 16, 17, `We will not hearken to thee, but will certainly do whatsoever goeth out of our own mouth., Men scorn to strike sail before the truth, and though they cannot maintain an opposition, yet they will continue it. (3.) A

contentious wrangling, which is found in men of an unsober wit, that scorn to captivate the pride of reason, and therefore stick to every shift. The psalmist saith, Ps. xxv. 8, 9, `He will teach sinners the way. The meek he will guide in judgment; the meek he will teach his way., Of all sinners, God taketh the meek sinner for his scholar. There is difficulty enough in the scriptures to harden the obstinate. Camero [139] observeth that the scriptures are so penned that they that have a mind to know may know; and they that have a mind to wrangle may take occasion enough of offence, and justly perish by the rebellion of their own reason; for, saith he, God never meant to satisfy hominibus praefracti ingenii, men of a stubborn and perverse wit. And Tertullian [140] had observed the same long before him: that God had so disposed the scriptures, that they that will not be satisfied might be hardened. Certain we are that our Saviour Christ saith, Mark iv. 11, 12, that `these things are done in parables, that seeing they might not see, nor perceive and understand;, that is, for a just punishment of wilful blindness and hardness, that those that would not see might not see. So elsewhere our Lord saith, that `he that will do the will of God shall know what doctrine is of God, John vii. 17. When the heart is meekened to obey a truth, the mind is soon opened to conceive of it.

Secondly, My next work is to show what it includeth. (1.) Humility and brokenness of spirit. There must be insection before insition, meekness before ingrafting. Gospel revivings are for the contrite heart, Isa. lvii. 15. The broken heart is not only a tamed heart, but a tender heart, and then the least touch of the word is felt: `Those that tremble at my word, Isa. lxvi. 2. (2.) Teachableness and tractableness of spirit. There is an ingenuous as well as a culpable facility: `The wisdom that is from above is gentle, and easy to be entreated, James iii. 17. It is good to get a tractable frame. The servants of God come

with a mind to obey; they do but wait for the discovery of their duty: Acts x. 33, `We are all here present before God, to hear the things that are commanded thee of God., They came not with a mind to dispute, but practise. Oh! consider, perverse opposition will be your own ruin. It is said, Luke vii. 30, `They rejected the counsel of God, but it was `against themselves;, that is, to their own loss. So Acts xiii. 46, `Ye put it from you, and judge yourselves unworthy of eternal life., Disputing against the word, it is a judging yourselves; it is as if, in effect, you should say, I care not for God, nor all the tenders of grace and glory that he maketh to me.

Obs. 9. The word must not only be apprehended by us, but planted in us. It is God's promise: Jer. xxxi. 33, `I will put my laws in their hearts, and write them in their inward parts;, that is, he will enlighten our minds to the understanding of his will, and frame our hearts and affections to the obedience of it, so that we shall not only know duty, but have an inclination to it, which is the true ingrafting of the word. Then `the root of the matter is within us, Job xix. 28; that is, the comfort of God's promises rooted in the heart. So 1 John iii. 9, `His seed abideth in him;, that is, the seed of the word planted in the heart. Look to it, then, that the word be ingrafted in you, that it do not fall like seed on the stony ground, so as it cannot take root. You will know it thus:--(1.) If it be ingrafted, it will be lo'gos karpophorou'menos, `a fruitful word, Col. i. 6; it will spring up in your conversation; the `stalk of wickedness, Ezek. vii. 11, will not grow so much as the word. (2.) The graft draweth all the sap of the stock to itself. All your affections, purposes, cares, thoughts, will serve the word: Rom. vi. 17, eis hon paredothete tupon didaches. They were delivered over into the stamp and mould of the word that was delivered to them. All affections and motions of the spirit are cast

into the mould of religion.

Obs. 10. That the word in God's hand is an instrument to save our souls. It is sometimes called `the word of truth, at other times, `the word of life;, the one noteth the quality of it, the other the fruit of it. It is called `the power of God., Rom. i. 16, and `the arm of the Lord:, Isa. liii. 1, `Who hath believed our report? to whom is the arm of the Lord revealed?, By our report God's arm is conveyed into the soul. The use to which God hath deputed the word should beget a reverence to it. The gospel is a saving word; let us not despise the simplicity of it. Gospel truths should not be too plain for our mouths, or too stale for your ears. `I am not ashamed of the gospel, saith the apostle, `for it is the power of God to salvation.,

Obs. 11. That the main care of a Christian should be to save his soul. This is propounded as an argument why we should hear the word; it will save your souls. Usually our greatest care is to gratify the body. Solomon saith, `All a man's labour is for the mouth;, that is, to support the body in a decent state. Oh! but consider this is but the worser part; and who would trim the scabbard and let the sword rust? Man is in part an angel, and in part a beast. Why should we please the beast in us, rather than the angel? In short, your greatest fear should be for the soul, and your greatest care should be for the soul. Your greatest fear: Mat. x. 28, `Fear not them that can destroy the body, but fear him that can cast both body and soul into hell fire., There is a double argument. The body is but the worser part, and the body is alone; but on the other side, the soul is the more noble part, and the state of the body dependeth upon the well or ill being of the soul: he is `able to cast both soul and body, &c., and therefore it is the greatest imprudence in the world, out of a fear of the body, to betray the soul. So your greatest care, riches and splendour in the world,

these are the conveniences of the body, and what good will they do you, when you come to be laid in the cold silent grave? Mat. xvi. 26, `What profit hath a man, if he win the whole world, and lose his own soul?, It is but a sorry exchange that, to hazard the eternal welfare of the soul for a short fruition of the world. So Job xxvii. 8, `What is the hope of the hypocrite, though he hath gained, when God taketh his soul?, There is many a carnal man that pursueth the world with a fruitless and vain attempt; they `rise early, go to bed late, eat the bread of sorrows;, yet all will not do. But suppose they have gained and taken the prey in hunting, yet what will it profit him when body and soul must part, and though the body be decked, yet the soul must go into misery and darkness, without any furniture and provision for another life? what hope will his gain minister to him? Oh! that we were wise to consider these things, that we would make it our work to provide for the soul, to clothe the soul for another world, that we would wait upon God in the word, that our souls may be furnished with every spiritual and heavenly excellency, that we may not be `found naked, saith the apostle, 2 Cor. v. 3.

Obs. 12. That they that have received the word must receive it again: though it were ingrafted in them, yet receive it that it may save your souls. God hath deputed it to be a means not only of regeneration, but salvation; and therefore, till we come to heaven, we must use this help. They that live above ordinances, do not live at all, spiritually, graciously. Painted fire needeth no fuel. The word, though it be an immortal seed, yet needeth constant care and watering. But of this before.

Ver. 22. But be ye doers of the word, and not hearers only, deceiving your own selves.

This verse catcheth hold of the heel of the former. He had spoken of

the fruit of the word, the salvation of the soul; that it may be obtained, he showeth that we should not only hear, but practise.

But be ye doers of the word; that is, real observers. There is a sentence of Paul that, for sound, is like this, but is indeed quite to another sense: Rom. ii. 13, `For not the hearers of the law, but the doers, are just before God., Doer is there taken for one that satisfieth the law, and fulfilleth it in every tittle; for the apostle's drift is to prove that the Jews, notwithstanding their privilege of having the oracles of God committed to them, were never a whit the nearer justification before God. But here, by doers are implied those that receive the work of the word into their hearts, and express the effect of it in their lives. There are three things which make a man a poiete`s, a doer of the word--faith, love, and obedience.

And not hearers only.--Some neither hear nor do; others hear, but they rest in it. Therefore the apostle doth not dissuade from hearing; `Hear, saith he, but `not only.,

Deceiving, paralogizome'noi.--The word is a term of art: it implieth a sophistical argument or syllogism, which hath an appearance or probability of truth, but is false in matter or form; and is put by the apostle to imply those false discourses which are in the consciences of men. Paul useth the same word to imply that deceit which men impose upon others by colourable persuasions: Col. ii. 4, `Let no man paralogi'ze, deceive you with enticing words.,

Your own selves.--The argument receiveth force from these words. If a man would baffle other men, he would not put a paralogism upon himself, deceive himself in a matter of so great consequence. Or else it may be a monition; you deceive yourselves, but you cannot deceive God.

The notes are:--

Obs. l.^That hearing is good, but should not be rested in. The apostle

saith, `Be not hearers only., Many go from sermon to sermon, hear much, but do not digest it in their thoughts. The Jews were much in turning over the leaves of `the scriptures, but did not weigh the matter of them: therefore I suppose our Saviour reproveth them, John v.39, `You search the scriptures., That ereunate there seemeth to be indicative, rather than imperative, especially since it followeth, `for in them ye think to have eternal life., They thought it was enough to be busy in the letter of the scripture, and that bare reading would yield them eternal life: so do others rest in hearing. They that stay in the means are like a foolish workman, that contenteth himself with the having of tools. It is a sad description of some foolish women, 2 Tim. iii. 7, that they are `ever learning, and never coming to the knowledge of the truth., Much hearing will increase our judgment, if there be not a lively impression upon our hearts. The heart of man is so sottish, that they content themselves with the bare presence of the ordinances in their place; it is satisfaction enough that they `have a Levite to their priest, Judges xvii. 13. Others content themselves with their bare presence at the ordinances, though they do not feel the power of them.

Obs. 2. That the doers of the word are the best hearers. That is good when we hear things that are to be done, and do things that are to be heard. That knowledge is best which is most practical, and that hearing is best which endeth in practice. David saith, Ps. cxix. 105, `Thy word is a lantern to my feet, and a light to my steps., That is light indeed which directeth you in your paths and ways. Mat. vii. 24, `He that heareth my words, and doeth them, I will liken him to a wise builder., That is wisdom, to come to the word so as we may go away the better. Divers hearers propound other ends. Some come to the word that they may judge it; the pulpit, which is God's tribunal, is their bar; they come

hither to sit judges of men's gifts and parts: James iv. 11, `Thou art not a doer of the law, but a judge., Others come to hear pleasing things, to delight themselves in the elegancy of speech, rarity of conceits, what is finely couched and ordered, not what is proper to their case. This is not an act of religion so much as curiosity, for they come to a sermon with the same mind they would to a comedy or tragedy; the utmost that can be gained from them is commendation and praise: Ezek. xxxiii. 32, `Thou art to them as a lovely song, or one that hath a pleasant voice; but they hear thy words, and do them not:, they were taken with the tinkling and tunableness of the expressions, but did not regard the heavenly matter. So, that fond woman suddenly breaketh out into a commendation of our Lord, but, it seemeth, regarded the person more than the doctrine: Luke xi. 27, `Blessed is the womb that bare thee, and the paps that gave thee suck;, for which our Saviour correcteth her in the next verse, `Yea, rather blessed are they that hear the word of God, and keep it., You are mistaken; the end of preaching is not to exalt men, but God. You will say An excellent sermon! But what do you gain by it? The hearer's life is the preacher's best commendation, 2 Cor. iii. 1, 2. They that praise the man but do not practise the matter, are like those that taste wines that they may commend them, not buy them. Others come that they may better their parts, and increase their knowledge. Every one desireth to know more than another, to set up themselves; they do so much excel others as they excel them in knowledge: and therefore we are all for notions and head-light, little for that wisdom that `entereth upon the heart, Prov. ii. 10, and serveth to better the life; like children in the rickets, that have big heads but weak joints: this is the disease of this age. There is a great deal of curious knowledge, airy notions, but practical saving truths are antiquated and out of date. Seneca observed of the

philosophers, that when they grew more learned they were less moral.

[141] And generally we find now a great decay of zeal, with the growth of notion and knowledge, as if the waters of the sanctuary had put out the fire of the sanctuary, and men could not be at the same time learned and holy. Others hear that they may say they have heard; conscience would not be pacified without some worship: `They come as my people use to do, Ezek. xxxiii. 31; that is, according to the fashion of the age. Duties by many are used as a sleepy sop to allay the rage of conscience.

The true use of ordinances is to come that we may profit. Usually men speed according to their aim and expectation: `Desire the sincere milk of the word, that ye may grow thereby, 1 Peter ii. 2. So David professeth his aim, Ps. cxix. 11, `Thy word have I hid in my heart, that I might not sin against thee., The mind, like the ark, should be the chest of the law, that we may know what to do in every case, and that truths may be always present with us, as Christians find it a great advantage to have truths ready and present, to talk with them upon all occasions, Prov. vi. 21, 22. Oh! it is sweet when we and our reins can confer together, Ps. xvi. 7.

If you cannot find present profit in what you hear, consider how it may be useful for you to the future. Things I confess are not so acceptable when they do not reach the present case; but they have their season, and if come to you, you may bless God that ever you were acquainted with them: Isa. xlii. 23, `Who will hearken and hear for the time to come?, You may be under terrors, and under miseries, and then one of these truths will be exceeding refreshing; or you may be liable to such or such snares when you come to be engaged in the world, or versed in such employments, therefore treasure up every truth of God: provision argueth wisdom; it may concern you in time. Jer. x. 11, the prophet

teacheth them how they should defend their religion in Babylon; therefore that sentence is in Chaldee, that he might put words in their mouths, against they came to converse with the Chaldeans: `Thus shall ye say to them, The gods that made not the heavens and the earth, they shall perish from the earth., It is good to provide for Babylon whiles we are in Sion, and not to reject truths as not pertinent to our case, but to reserve them for future use and profit.

Obs. 3. From that paralogizome'noi Do not cheat yourselves with a fallacy or false argument. Observe, that self-deceit is founded in some false argumentation or reasoning. Conscience supplieth three offices--of a rule, a witness, and a judge; and so accordingly the act of conscience is threefold. There is sunte'resis, or a right apprehension of the principles of religion; so conscience is a rule: there is sunei'desis, a sense of our actions compared with the rule or known will of God, or a testimony concerning the proportion or disproportion that our actions bear with the word: then, lastly, there is kri'sis, or judgment, by which a man applieth to himself those rules of Christianity which concern his fact or state. All these acts of conscience may be reduced into a syllogism or argument. As for instance: he that is wholly carnal hath no interest in Christ; there is the first act, knowledge: but I am wholly carnal; there is the second act, conscience: therefore I have no interest in Christ; there is the third act, judgment. The first act of conscience maketh the proposition, the second the assumption, the third the conclusion. Now all self-deceit is in one of these; propositions. Sometimes conscience is out as a law in the very principles; sometimes as a witness in the assumption; some times as a judge it suspendeth and hideth the conclusion. Sometimes, I say, it faileth as a law, by making an erroneous principle to be the bottom of a strong hope; as here, the

principle is naught: `They that hear the word shall be saved., At other times it erreth in the application of the rule; as 1 John i. 6, `If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth;, so 1 John ii. 4. The principle was right, `They that have communion with God are happy;, but `We have communion with God, that was false, because they walked in darkness. So as a judge it doth not pass sentence, but out of self-love forbeareth to judge of the quality of the action or state, that the soul may not be affrightened with the danger of it. You see the deceit; how shall we help it? I answer severally to all these acts and parts of conscience:--

First, That you may build upon right principles:--(1.) It is good to `hide the word in our hearts, and to store the soul with sound knowledge, and that will always rise up against vain hopes; as he that would get weeds destroyed must plant the ground with contrary seeds. When there is much knowledge, your own reins will chasten you; and those sound principles will be talking to you, and speaking by way of check and denial to your sudden and rash presumptions: `Bind the law to thine heart, and when thou wakest it shall talk to thee, Prov. vi. 22. (2.) In the witnessing of conscience observe the reason of it, and let the principle be always in sight: do not credit a single testimony without a clear rule or positive ground. A corrupt conscience usually giveth in a bare report, because the grounds are so slender and insufficient that they come least in sight; for upon a trial conscience would be ashamed of them: as, for instance, this is the report of conscience, Sure I am in a good condition: now ask why? and the conscience will be ashamed of the paralogism in the text--I hear the word, make much of good ministers, &c. And yet this is the secret and inward thought of most men, upon which they build all their hopes; whereas true grounds are open and clear, and are urged together with

the report, and so beget a firm and steady confidence in the spirit; as 1 John ii. 3, `Hereby we are sure we know him, that is, enjoy him, have communion with him; for knowing there is knowing him by sense and experience. Now whence did this confidence arise? You shall see from an open and clear ground: We are sure (saith he) because `We keep his commandments, (3.) The grounds upon which conscience goeth should be full and positive. There are three sorts of marks laid down in scripture: some are only exclusive, others inclusive: and between these a middle sort of marks, which I may call positive. For exclusive marks, their intent is to deceive i false hope, or to shut out bold pretenders, by showing them how far they come short of an interest in Christ; and usually they are taken from a necessary common work, as hearing the word, praying in secret, attendance upon the ordinances; he that doth not these things is certainly none of God's: but in case he doth them, he cannot conclude his estate to be gracious. It is the paralogism mentioned in the text, to reason from negative marks and the common works of Christianity. It is true, all go not so far; therefore Athanasius wished utinam omnes essent liypocritae--would to God that all were hypocrites, and could undergo the trial of these exclusive marks. All are not diligent hearers; but, however, it is not safe to be hearers only. But, then, there are other marks which are inclusive, which are laid down to show the measures and degrees of grace, and are rather intended for comfort than conviction, which, if they are found in us, we are safe, and in the state of grace; but if not, we cannot conclude a nullity of grace. Thus faith is often described by such effects as are proper to the radiancy and eminent degree of it, and promises are made to such or such raised operations of other graces. The use of these notes is to comfort, or to convince of want of growth. But, again, there is a middle sort of marks between both these, which I

call positive; and they are such as are always and only found in a heart truly gracious, because they are such as necessarily infer the inhabitation of the Spirit, and are there where grace is at the lowest. Such the apostle calleth ta echomena tes soterias, Heb. vi. 9, `Things that accompany salvation, or which necessarily have salvation in them, the sure symptoms of a blessed estate. He had spoken before of a common work, enlightening, and slight tastes and feelings, ver. 4-6. But, saith he, `We are persuaded better things of you, and that you have those necessary evidences to which salvation is infallibly annexed. Now, these must be by great care collected out of the word, that we may be sure the foundation and principle is right.

Secondly, That conscience as a witness may not fail you, take these rules:--(1.) Note the natural and first report of it ere art hath passed upon it. Sudden and indeliberate checks at the word, or in prayer, being the immediate births of conscience, have the less of deceit in them. I have observed that the deceitfulness that is in a wicked man's heart is not so much in the testimony itself of his conscience, as in the many shifts and evasions he useth to avoid the sense of it. Every sinner's heart doth reproach and condemn him; but all their art is how to choke this testimony, or slight it. You know the apostle John referreth the whole decision of all doubts concerning our estate to conscience, 1 John iii. 20, 21. For certainly the first voice of conscience is genuine and unfeigned; for it being privy to all our actions, cannot but give a testimony concerning them; only we elude it. And therefore let wicked men pretend what peace they will, their consciences witness rightly to them; and were it not for those sleights by which they put it off, they might soon discern their estate. The apostle saith, they are `all their lifetime subject to bondage, Heb. ii. 15. They have a wound and torment within them, which is not always

felt, but soon awakened, if they were true to themselves. The artificial and second report of conscience is deceitful and partial, when it hath been flattered or choked with some carnal sophisms and principles. But the first and native report, which of a sudden pincheth like a stitch in the side, is true and faithful. (2.) Wait upon the word. One main use of it is to help conscience in witnessing, and to bring us and our hearts acquainted with one another: Heb. iv. 12, `The word is quick and powerful, a discerner of the thoughts and intents of the heart;, it revealeth all those plots and disguises by which we would hide our actions from our own privity and conscience. He saith there, it `divideth between soul and spirit., The soul cleaveth to sin, and the spirit, or mind, plotteth pretences to hide it; but the word discovereth all this self-deceiving sophistry. So 1 Cor. xiv. 25, `The secrets of his heart are made manifest:, that is, to himself, by the conviction of the word. (3.) Ascite conscience, and call it often into the presence of God: 1 Peter iii. 21, `The answer of a good conscience towards God., Will it witness thus to the all-seeing God? When Peter's sincerity was questioned he appeal eth to Christ's omnisciency: John xxi. 17, `Lord, thou knowest all things, and thou knowest that I love thee., Can you appeal to God's omnisciency, and assure your hearts before him? So 1 John iii. 20, `If our hearts condemn us, God is greater than conscience, and knoweth all things., God's omnisciency is there mentioned, because that is the solemn attribute to which conscience appealeth in all her verdicts, which are the more valid when they can be avowed before the God that knoweth all things.

Thirdly, That conscience may do its office as a judge, you must do this:--(1.) When conscience is silent, suspect it; it is naught; we are careless, and our heart is grown senseless and stupid with pleasures. A dead sea is worse than a raging sea. It is not a calm this, but a

death. A tender conscience is always witnessing; and therefore, when it never saith, What have I done? it is a sign it is seared. There is a continual parley between a godly man and his conscience; it is either suggesting a duty, or humbling for defects; it is their daily exercise to judge themselves. As God after every day's work reviewed it, and `saw that it was good, Gen. i, so they review each day, and judge of the actions of it. (2.) If conscience do not speak to you, you must speak to conscience. David biddeth insolent men, Ps. iv. 4, to `commune with their hearts, and be still., Take time to parley, and speak with yourselves. The prophet complaineth, Jer. viii. 6, `No man asketh himself, What have I done?, There should be a time to ask questions of our own souls. (3.) Upon every doubt bring things to some issue and certainty. Conscience will sometimes lisp out half a word. Draw it to a full conviction. Nothing maketh the work of grace so doubtful and litigious as this, that Christians content themselves with semi-persuasions, and do not get the case fully cleared one way or another. The Spirit delighteth in a full and plenary conviction: John xvi. 8, ele'nxei, `He shall convince the world of sin, of righteousness, and of judgment., Conviction is a term of art; it is done when things are laid down so clearly that we see it is impossible it should be otherwise. [142] Now this the Spirit doth, whether it be in a state of sin or righteousness. God saith he would deal with his people so roundly, `that they might remember, and not open their mouth any more for shame, Ezek. xvi. 63; that is, leave them so convinced, that they might not have a word to say but `Unclean! unclean!, It is good upon every doubt to follow it so close that it may be brought to a certain and determinate issue.

Obs. 4. That men are easily deceived into a good opinion of themselves by their bare hearing. We are apt to pitch upon the good that is in any

action, and not to consider the evil of it: I am a hearer of the word, and therefore I am in a good case. Christ's similitude implieth that men build upon their hearing, and make it the foundation of their hopes, Mat. vii. 24, to the end. Watch over this deceit; such a weighty structure should not be raised upon so sandy a foundation. (1.) Consider the danger of such a self-deceit: hearing without practice draweth the greater judgment upon you. Uriah carried letters to Joab, and he thought the contents were for his honour and preferment in the army, but it was but the message of his own destruction. We hear many sermons, and think to come and urge this to God; but out of those sermons will God condemn us. (2.) Consider how far hypocrites may go in this matter. They may sever themselves from following errors, and hear the word constantly: Luke vi. 47, `Whosoever cometh to me, &c. They may approve of the good way, and applaud it: `Blessed is the womb that bare thee, and the paps that gave thee suck, &c., Luke xi. 27, 28. They may hold out a great deal of glavering and false affection: Luke vi. 46, `Why call ye me Lord, Lord, and do not the things which I say?, They may be endowed with church gifts of prophecy and miracles, be able to talk and discourse savourily of the things of God, do much for the edification of others: `Many will say to me in that day, &c., Mat. vii. 22. They may have a vain persuasion of their faith and interest in Christ: they will say, `Lord, Lord, Mat. vii. 21. They may make some progress in obedience, abstain from grosser sins, and things publicly odious: `Herod did many things, Mark vi.; and Christ saith, `Every tree that bringeth not forth good fruit, &c., Mat. vii. 19. There must be some thing positive. There may be some external conformity; ay! but there is no effectual change made;, the tree is not good, Mat. vii. 18. Well, therefore, outward duties with partial reformation will not serve the turn. (3.) Consider the easiness of deceit: Jer. xvii. 9, `The

heart of man is deceitful above all things; who can find it out?, Who can trace and unravel the mystery of iniquity that is in the soul?

Since we lost our uprightness we have many inventions, Eccles. vii. 29, shifts and wiles whereby to avoid the stroke of conscience: they are called, Prov. xx. 27, `the depths of the belly., Look, as in the belly the inwards are folded, and rolled up within one another, so are there turnings and crafty devices in the heart of man.

Ver. 23, 24. For if any be a hearer of the word, and not a doer, he is like to a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

Here James amplifieth the former reason, which was taken from the vanity and unprofitableness of bare hearing, by a similitude taken from a man looking in a glass.

If any be a hearer of the word and not a doer; that is, contenteth himself with bare hearing, or bare knowing the word of God, and doth not come away with impulses of zeal, and resolutions of obedience.

Is like a man:--In the original it is andri`, a word proper to the masculine sex, and therefore some frame a criticism. The apostle doth not say, `like a woman , they are more diligent and curious. They view themselves again and again, that they may do away every spot and deformity. But this is more witty than solid. The apostle useth ane`r promiscuously for man and woman, as ver. 12, `Blessed is the man that endureth temptation, the man or woman: only the masculine sex is specified, as most worthy.

That beholdeth his natural face, to prosopon tes geneseos, `the face of his nativity.,--What is intended by that? Some say, the face as God made it at its birth, that he may behold God's work in it, and so take occasion to condemn painting, and the artificial cerusse and varnish of

the face; or his natural face, upon which men bestow least care. In painting, there is more exactness: or natural face, as importing a glance, as a man passeth by a glass, and seeth that he hath the face of a man, not exactly surveying the several lineaments. Others think the apostle hinteth the thing intended by the similitude--our natural and original deformity--represented in the words, and that he complicateth and foldeth up the thing signified with the expressions of the similitude; but that seemeth forced. I suppose, by `natural face, he meaneth his own face, the glass representing the very face which nature gave him.

He goeth his way, and straightway for getteth what manner of man he was.--He forgetteth the fashion of his countenance, the spots represented therein, and so fitly noteth those weak impressions which the discoveries of the word leave upon a careless soul, who, after his deformity is represented, is not affected with it so as to be brought to repentance.

The notes are these:--

Obs. 1. That the word of God is a glass. But what doth it show us? I answer--;(1.) God and Christ: 2 Cor. iii. 18, `We all with an open face behold as in a glass the glory of the Lord, and are changed into the same image from glory to glory., A glass implieth the clear est representation that we are capable of here upon earth. I confess a glass is sometimes put for a dark vision; as 1 Cor. xiii. 12, `Now we see but as in a glass, darkly; but then we shall see face to face., Then we shall see God himself: 1 John iii. 2, `We shall see God as he is., But here we have his image and reflection in the word: as sometimes the `heart of flesh, is put for an earthly mind, sometimes for a tender heart. In opposition to `a heart of stone, the `heart of flesh, is taken in a good sense; but, in opposition to pure and sublime

affections, in a bad sense. So, in opposition to the shadows of the law, seeing in a glass importeth a clear discerning; but in opposition to `face to face, but a low and weak conception of the essence of God. Oh! study the glory of God in the word. Though you cannot exhaust and draw out all the divine perfections in your thoughts, yet `your ear may receive a little thereof, Job iv. 11. When we want the sun, we do not despise a candle. (2.) The word is a glass to show us ourselves; it discovereth the hidden things `of the heart, all the deformities of the soul: Mark iv. 22, `There is nothing hidden that shall not be made manifest., The word discovereth all things. Our sins are the spots which the law discovereth; Christ's blood is the water to wash them off, and that is discovered in the gospel. [143] The law discovereth sins: Rom. vii. 9, `I was alive without the law, but when the commandment came, sin revived, and I died., We think ourselves well and in a good case, till the law falleth upon the spirit with full conviction, and then we see all the spots and freckles of our souls. The gospel discovereth how we may do away our sins, and deck and attire our souls with the righteousness of Jesus Christ.

Use. It ministereth a meditation to you. When you are at your glass, consider the word of God is a glass: I must look after the estate and complexion of my soul. Take but a part of the law and exercise yourself with it every day, and you will soon see the deformity of your own spirit: do not look in a flattering glass. We love a picture that is like us, rather than that which is flourished and varnished with more art.

Obs. 2. That the knowledge of formal professors is but slight and glancing: like a man beholding his face in a glass, or like the glaring of a sunbeam upon a wave, it rusheth into the thoughts, and it is gone. The beast under the law that did not chew the cud was unclean. There is

much in meditation and a constant light. Some men, if they should be considerate, would undo all their false hopes; therefore, usually, carnal men's thoughts are but slight and trivial; they know things, but are loath to let their thoughts pause upon them: Luke ii. 5 it is said, `Mary pondered all these sayings., A slippery, vain, inconsistent mind will be hardly held to truths. When we apprehend a thing, curiosity being satisfied, we begin to loathe it; and, therefore, it is an hard matter to agitate the thoughts again to that point to which they have once arrived; the first apprehension doth, as it were, deflower it.

Obs. 3. Vain men go from the ordinances just as they came to them: he beholdeth, and goeth away. Like the beasts in Noah's ark, they went in unclean, and came out unclean. So many come unhumbled and unmortified, and so they go away. Oh! let it never be said of you.

Obs. 4. Slight apprehensions make a very weak impression: things work when the thoughts are serious and ponderous: musing maketh the fire burn, Ps. xxxix. 3. When God's arrows stick fast, they make us roar to the purpose, Job vi. 4. And David, when he would express his deep affection, he saith, Ps. li. 3, `My sin is ever before me:, it would not out of his thoughts. Well, then, a weak impression is an argument of a slight apprehension: thoughts always follow affection. They that `heal their wounds slightly, Jer. vi. 14, show that they were never soundly touched and pricked at heart. Men thoroughly affected say--I shall remember such a sermon all my life time. David saith, Ps. cxix. 93, `I will never forget thy precepts; for by them thou hast quickened me., Others let good things slip, because they never felt the power of them.

Ver. 25. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

In this verse you have the third reason why they should hear the word so as to practise it. The first was, they would but deceive themselves, and go away with a vain mistake. The next, that bare hearing would be of little benefit; no more than for a man to glance his eye upon a glass, and to have a slight view of his countenance. And now, because due and right hearing will end in blessedness. This verse is full of matter. I shall drop it out as the order of the words yieldeth it.

But whoso looketh, ho de parakupsas: a metaphor taken from those that do not only glance upon a thing, but bend their body towards it, that they may pierce it with their eyes, and narrowly pry into it. The same word is used for the stooping down of the disciples to look into Christ's sepulchre, Luke xxiv. 12, and John xx. 4, 5, and that narrow search which the angels use to find out the mysteries of salvation: 1 Peter i. 12, `Which things the angels desire to look into;, where there is a plain allusion to the cherubim whose faces were bowed down towards the ark, as desirous to see the mysteries therein contained. The word implieth three things:--(1.) Deepness of meditation. He doth not glance upon, but `look into the perfect law of liberty., (2.) Diligence of inquiry; they do not content themselves with what is offered to their first thoughts, but accurately pry into the mind of God revealed in the word. (3.) Liveliness of impression: they do so look upon it as to find the virtue of it in their hearts: 2 Cor. iii. 18, `We, with open face beholding the glory of the Lord as in a glass, are changed into the same image from glory to glory., Such a gaze as bringeth the glory of the Lord into our hearts, as Moses, face shone by talking with God; and we, by conversing with the word, carry away the beauty and glory of it in our spirits.

Into the perfect law.--Some understand the moral law, in opposition to the ceremonial, as not being clear and full, and not able to justify,

though men rested in the observances of it; and not perfect, because not durable, and was not to remain for ever. Thus Heb. vii. 19, `The law made nothing perfect, but only the bringing in of a better hope., A man could not be sanctified, justified, saved, without Christ, by the dispensation of Moses. So Heb. ix. 9, `That service could not make the comer thereunto perfect, as appertaining to the conscience., The soul could find no ease and rest in it without looking to Christ. But though this sense be probable, yet I rather understand the whole doctrine and word of God, and chiefly the gospel. The will of God in scripture is called a law. So a godly man is said to `meditate on the law day and night, Ps. i.; and `thy law do I love, Ps. cxix., where by law is understood the whole word; and the gospel is called no'mos pi'steos, `the law of faith., Rom. iii. 27. Now this law is said to be perfect, because it is so formally in itself, and they that look into it will see that there needeth no other word to make the man of God perfect.

Of liberty.--It is so called, partly because of the clearness of revelation: it is the counsel of God to his friends; or, saith Piscator, because it spareth none, but dealeth with all freely, without respect of persons, though they be higher, richer, stronger than others; but rather because it calleth us into a state of freedom. See other reasons in the notes.

And continueth therein; that is, persevereth in the study of this holy doctrine, and remaineth in the knowledge, belief, and obedience of it.

He being not a forgetful hearer, akroates tes epilesmones, `a hearer of oblivion, a Hebraism; and he useth this term to answer the former similitude of a man's forgetting his natural face.

But a doer of the work; that is, laboureth to refer and bring all things to practice. He is said to be a doer that studieth to do, though his hand doth not reach to the perfectness of the work; that is,

mindful of the business cut out to him in the word.

He shall be blessed in his deed; that is, so behaving himself, or so doing; or, as some more generally, he shall be blessed in all his ways, whatsoever he doth shall be prosperous and happy. For they conceive it to be an allusion to the words of the 1st Psalm, ver. 3, `Whatsoever he shall do shall prosper: `for the psalmist speaketh there of doing the law, and meditating in the law, as James speaketh here of looking into the law of liberty, and walking in it. But here the Papists come upon us, and say--Lo! here is a clear place that we are blessed for our deeds. But I answer--It is good to mark the distinctness of scripture phrase: the apostle doth not say for, but in his deed. It is an argument or evidence of our blessedness, though not the ground of it; the way, though not the cause.

The points are these:--

Obs. 1. From that he looketh. That we should with all seriousness and earnestness apply ourselves to the knowledge of the gospel. There should be deep meditation and diligent inquiry. Your first duty, Christians, is to admit the word into your serious thoughts: Ps. i. 2, `He meditateth in the law day and night., We should always be chewing and sucking out the sweetness of this cud: Ps. xlv. 1, `My heart inditeth a good matter., The word in the original signifieth baketh or frieth; it is an allusion to the mincah, or meat-offering, that was baked and fried in a pan. Truths are concocted and ripened by meditation. And then there must be diligent inquiry, that we may not content ourselves with the surface of truth, but get into the bowels of it: 1 Peter i. 10, `Of which salvation the prophets have inquired diligently., Though they had a more immediate assistance of the Spirit, yet they would more accurately look into the depths and mysteries of the gospel, and consider their own prophecies: Prov. ii. 4, `Search for

wisdom as for hidden treasures., Jewels do not lie upon the surface; you must get into the caverns and dark receptacles of the earth for them. No more do truths lie in the surface or outside of an expression. The beauty and glory of the scriptures is within, and must be fetched out with much study and prayer. A glance cannot discover the worth of anything to us. He that doth but cast his eye upon a piece of embroidery, doth not discern the curiousness and the art of it. So to know Christ in the bulk doth not work half so kindly with us as when we search out the breadth, and the depth, and the length, the exact dimensions of his love to us.

Obs. 2. The gospel is a law. It is often invested with this title and appellation: Rom. viii. 2, `The law of the Spirit of the life of Jesus Christ hath made us free from the law of sin and death., The covenant of works is there called `the law of sin and death, because the use of it to man fallen is to convince of sin, and to oblige and bind over to death. But the gospel, or covenant of grace, is called the law of the Spirit of the life of Christ, because the intent of it is, by faith, to plant us into Christ, whose life we are enabled to live by the Spirit; and it is called `the law of this life, because everything that concurreth in the right constitution and making of a law is found in the gospel:--As (1.) Equity, without which a law is but tyranny. All the precepts of the gospel are just and equal, most proportionate to the dignity of man's nature: it is holy, good, and comfortable. (2.) There is promulgation, which is the life and form of the law, and without which it were but a private snare to catch men and entrap them. Now it is `proclaimed to the captives, Isa. lxi. 1; it must be `preached to every creature, Mark xvi. (3.) The author, without which it were sedition--God, who can prescribe to the creature. (4.) The end, public good, without which a law were tyrannous exaction; and the end

is the salvation of our souls. Well, then, look upon the gospel as a law and rule, according to which--;(1st.) Your lives must be conformed: `Peace on them that walk according to this rule, Gal. vi. 16; that is, the directions of the gospel. (2d.) All controversies and doctrines must be decided: `To the law and the testimony; if they speak not according to this rule, it is because there is no light in them, Isa. viii. 20. (3d.) Your estates must be judged: `God will judge the secrets of all men, according to my gospel., Rom. ii. 16. The whole word carrieth the face of a law, according to which you shall be judged; nay, the gospel itself is a law, partly as it is a rule, partly because of the commanding prevailing power it hath over the heart. So it is `the law of the Spirit of life;, so that they that are in Christ are not without a law, not a'nomoi, but e'nnomoi. So the apostle, 1 Cor. ix. 21, `I am not without the law, but under the law to Christ;, that is, under the rule and direction of the moral law, as adopted and taken in as a part of the gospel by Christ.

Obs. 3. The word of God is a perfect law. So it is in divers respects. (1.) Because it maketh perfect. The nearer we come to the word, the greater is the perfection and accomplishment of our spirits. The goodness and excellency of the creature lieth in the nearest conformity to God's will. (2.) It directeth us to the greatest perfection, to God blessed for ever, to the righteousness of Christ, to perfect communion with God in glory. (3.) It concerneth the whole man, and hath a force upon the conscience: men go no further than outward obedience; but `the law of the Lord is perfect, converting the soul, Ps. xix. 7. `It is not a lame, defective rule; besides outward observances, there is some what for the soul. (4.) It is a perfect law, because of the invariable tenor of it; it needeth not to be changed, but is always like itself: as we say, that is a perfect rule that needeth no amendment. (5.) It is pure,

and free from error. There are no laws of men but there are some blemish in them. Of old, wickedness was enacted by a law [144] --adultery: by a law of the Syrians, the virgins were to prostitute themselves before marriage. So in the laws of every country there are some marks of human error and frailty; but, Ps. cxix. 140, `Thy word is pure, therefore thy servant loveth it., (6.) Because it is a sufficient rule. Christ hath been `faithful in all his house, in all the appointments of it. Whatever is necessary for knowledge, for regulating of life and worship, for confirmation of true doctrines, for confutation of false, it is all in the word: 2 Tim. iii. 17, `That the man of God may be perfectly furnished unto every good work., Well, then--;(1.) Prize the word. We love what is perfect. (2.) Suffer nothing to be added to it: Deut. iv., `Ye shall not add to the word which I command you., So the whole Bible is concluded: Rev. xxii. 18, `If any one add to these things, God shall add to him the plagues that are written in this book., It will be a sad adding that incurreth these plagues. The plagues written in that book were those dreadful judgments that should be executed upon Antichrist and his adherents; they are most for adding, coining new doctrines of faith, piecing up the word with their own inventions. And, indeed, as they add, by obtruding upon the world the traditions and usages of men, so others add by imposing upon men's reverence their own inventions and imaginations. They cry up their fancies without the word, and private illuminations. God would not leave the world at so great an uncertainty. Others urge the commands of men. Certainly God never intended that the souls of his people should be left as a prey to the present power.

Obs. 4. That the gospel, or word of God, is a `law of liberty., As it is a perfect, so it is a free law. So it is in divers respects. (1.) Because it teacheth the way to true liberty, and freedom from sin,

wrath, death. Naturally we are under the law of sin and death, entangled with the yoke of our own corruptions, and bound over to eternal misery; but the gospel is a doctrine of liberty and deliverance: John viii. 36, `If the Son shall make you free, you shall be free indeed., There is no state so free as that which we enjoy by the gospel. (2.) The bond of obedience that is laid upon us is indeed and in truth a perfect freedom. For,--

1. The matter itself of our obedience is freedom.

2. We do it upon free principles.

3. We have the help of a free Spirit.

4. We do it in a state of freedom.

1. The matter is freedom. Duty is the greatest liberty, and sin the greatest bondage. You cannot have a worse restraint than to be left to `walk in the ways of your own hearts., The sinning angels are said to be `kept in chains of darkness, Jude 6. A wicked man is in bondage here and hereafter; now in snares, then in chains; here 1 taken captive by Satan at his will, and pleasure, 2 Tim. ii. 26, and hereafter bound up with Satan in chains of darkness. Sin itself is a bondage, and hell a prison, 1 Peter iii. 19. Were there nothing in sin but the present slavery, it is enough to dissuade us. Who would be a vassal to his own lusts? at the command of pride, and every unclean motion? But, alas! the present thraldom is nothing to what is future. The condition of a sinner for the present is servile, but hereafter woful and dreadful. Satan's work is drudgery, and his reward is death, How can we remain in such an estate with any pleasure? From the beginning to the end it is but a miserable servility. Why should we account Christ's service a burthen, when it is the most happy liberty and freedom? The world is all for `casting aside the cords, for breaking these bonds, Ps. ii. 3. Which would you have? the cords of duty or the chains of darkness? We

cannot endure the restraints of the word, or the severe, grave precepts of Christianity; we look upon them as an infringement of our carnal ease and liberty. Oh! consider these are not gyves, but ornaments: Ps. cxix. 45, `I shall walk at liberty, for I seek thy precepts;, beddachah, `at large., That is the only free life that is spent in loving, enjoying, and praising God. Oh! do not count it, then, to be the only free and pleasant life to know nothing, to care for nothing, in matters of religion. Who would dote upon his shackles, and think gyves a liberty? Peter ii. 19, `While they promise themselves liberty, they themselves are the servants of corruption; for of whom a man is overcome, of the same is he brought into bondage., The apostle alludeth to the law of nations, by which it is lawful to make slaves of those that are over come and taken in war. Now those that preach carnal doctrine, and tell men they may live as they list, they help on the victory of sin, and so bring men into a vassalage and servitude to their own lusts. So Rom. vi. 20, `When ye were servants of sin, ye were free from righteousness., You would expatiate, and run out at large, and you thought this was a freedom; but all the while you were servants, and servants to the basest master, your own sin. It was Ham's curse to be a servant of servants. It is a goodly preferment, is it not, to be Satan's vassal, lust's slave? I remember Austin saith of Home, that she was the great mistress of the world, and the drudge of sin. [145] And Chrysostom saith, that Joseph was the freeman, and his mistress was the servant, when she obeyed her lusts. [146]

2. We do it upon free principles. Whatever we do, we do it as `the Lord's freemen, 1 Cor. vii. 22, upon principles of love and thankfulness. God might rule us `with a rod of iron, but he urgeth the soul with `constraints of love., In one place, `I beseech you by the mercies of God, &c., Rom. xii. 1; in another, `Grace teacheth us, &c.,

Titus ii. 12. The motives of the gospel are mercy and grace; and the obedience of the gospel is an obedience performed out of gratitude or thankfulness.

3. We have the assistance of a free Spirit, that disentangleth our souls, and helpeth us in the work of obedience. David prayeth, `Uphold me by thy free Spirit, Ps. li. 12. A free Spirit, because he maketh us free, helpeth us to serve God willingly and freely. There is spirit and life in the commandment, somewhat besides a dead letter, and that maketh it a `perfect law of liberty., Of old, there was light in the commandment to guide their feet, but not fire to burn up their lusts; there was no help to fulfil it: the light was directive, but not persuasive.

4. We do it in a free state, in an estate of sonship, and well pleasing: Rom. viii. 15, `Ye have not received the spirit of bondage again unto fear; but a spirit of adoption, whereby we cry, Abba, Father., When a man is under a covenant of works, the testimony of his conscience is suitable to his estate; and therefore in his natural condition his spirit is servile, and all that he doth he doth as a servant: but when he is regenerated, and claimeth by another tenure, that of grace, the dispositions of his spirit are more filial and child-like; he acteth as a son, with an ingenuous liberty and confidence. Adam himself in innocency, because under a covenant of works, was but as an honourable servant: Gal. iv. 31 , `We are not children of the bond woman, but of the free., The new covenant giveth us another kind of estate and spirit. So Luke i. 74, `Being delivered out of the hands of our enemies, we serve him without fear;, that is, without such a scrupulous awe and bondage, as otherwise would remain upon the soul.

Use. Well, then, consider whether you be under a law of liberty, yea or

no. To this end--;(1.) Ask your souls, which is a bondage to you, sin or duty? When you do complain of the yoke, what is grievous to you, the commandment or the transgression? Do you `delight in the law of the Lord in the inward man?, Only corruption that hangeth on so fast is a sad burthen. The carnal heart hath a spite at the law, Rom. viii. 7, not its own lusts. (2.) When you do duty, what is the weight that poiseth your spirits to it? Your warrant is the command; but your poise and weight should be love. [147] (3.) What is your strength for duty--reason or the assistance of the free Spirit? He that cometh in his own name usually standeth upon his own bottom. When our dependence is on Christ, our tendency is to him. (4.) Would you have the work accepted for its own sake, or your persons accepted for Christ's sake? It is an ill sign when a man's thoughts run more upon the property and quality of the work than upon the propriety and interest of his person. In the law of liberty or covenant of grace, God's acceptance beginneth with the person; and though there be weak services, much deadness, coldness, dulness, yet it is accepted, because it is done in a free state. Works can never be so vile as our person was when we first found favour with God. If it be thus with you, you have cause to bless God for your freedom, to consider what you shall render again. Requite God you cannot till you pay back as much as he gave you. [148] He hath given his Son to free you, and you should give up yourselves.

Obs. 5. From that and abideth therein. This commendeth our knowledge of and affection to the word, to continue in it. Hypocrites have a taste; some men's hearts burn under the ordinances, but all is lost and drowned in the world again: John viii. 31, `If ye continue in the word, then are ye my disciples indeed., There may be good flashes for the present, but Christ saith, `If ye continue, if ye ripen them to good affections. So 2 John 9, `Whosoever transgresseth, and abideth not in

the doctrine of Christ, hath not God; but he that abideth in the doctrine of Christ, he hath both the Father and the Son., He that hath not God hath lost himself; and he that hath God hath all things: now so great a privilege is promised to perseverance. The corrupt angels lost their glory when they left their love to the truth. Their sin is thus expressed--they `abode not in the truth, John viii. 44. Now to this abiding in the word two things are opposite:--(1.) Apostasy, when we go off from our former profession and zeal for God; a sad case! 2 Peter ii. 21, `Better they had never known the holy commandment than to go back from the knowledge of it after it was once delivered to them., The less law the less transgression; apostates sin against more conviction: Ps. cxix. 118, `Thou hast trodden down them that err from thy statutes: God treadeth them under feet as unsavoury salt, [149] because they have lost their smartness and savour. (2.) There is eterodidaskali'a, other gospelling: Gal. i. 6, `Soon turned to another gospel., So 1 Tim. i. 3, `Charge them that they teach no other doctrine., Men would have something new and strange, which is usually the ground of heresy. So 1 Tim. vi. 3, `If any teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, he is proud, knowing nothing., This desire to differ, and hear another gospel, is very dangerous; new ways affected are the high way to an old error.

Well, then, if we must abide in the word, then--;(1.) Be sure to cherish good motions if they come upon your hearts: you are to abide therein: though the Spirit break in upon the soul of a sudden, let it not go so. Usually our religious pangs are but like a sudden flash of lightning into a dark place. (2.) Be careful to observe the first decays and languishments of your spirits, that you may `strengthen the things that are ready to die, Rev. iii. 2. If the candle of the Lord doth not shine as it was wont to do, complain of the first dimness and

decay.

Obs. 6. From that being not a forgetful hearer. That hearers must take heed that they do not forget the good things dispensed to them. Helps to memory are these:--(1.) Attention; men remember what they heed and regard: Prov. iv. 21, `Attend to my sayings; keep them in the midst of thine heart;, that is, in such a place where nothing can come to take them away. Where there is attention, there will be retention: the memory is the chest and ark of divine truths, and a man should see them carefully locked up: Isa. xlii. 23, `Who will hearken and hear for the time to come?, Hearkening noteth reverence and seriousness; as it is said, Isa. xxxii. 3, `The ears of them that hear shall hearken., Now reverence in the admission of the word helpeth us in the keeping of it: truths are lost by slight hearing. (2.) Affection, that is a great friend to memory; men remember what they care for: an old man will not forget where he laid his bag of gold: delight and love are always renewing and reviving the object upon our thoughts, Ps. cxix. David often asserteth his delight in the law, and therefore it was always in his thoughts: ver. 97, `Oh how love I thy law! it is my meditation all the day, (3.) Application and appropriation of truths; we will remember that which concerneth ourselves: in a public edict, a man will be sure to carry away that which is proper to his case and tenure: Job v. 27, `Hear this, and know it for thy good;, there he spake to me; this I must remember for ray comfort. So Prov. ix. 12, `Be wise for thyself;, this is for your souls, and concerneth you nearly. (4.) Meditation, and holy care to cover the word, that it be not snatched from us by vain thoughts; that the fowls of the air do not peck up the good seed, Mat. xiii. 4. You should often revolve and revive it upon the thoughts: as an apple, when it is tossed in the hand, leaveth the odour and smell of it behind when it is gone: Luke ii. 19, `Mary kept these sayings, and

pondered them in her heart;, she kept them, because she pondered them. (5.) Observation of the accomplishment of truths: you will remember things spoken long since, when you see them verified: John ii. 19, `Then they remembered that it was written, The zeal of thine house hath eaten me up., Such occasions observed will make old truths come to mind afresh. So ver. 22, `Then they remembered he had spoken `of destroying the temple in three days. So God saith, Hosea vii. 12, `I will chastise them, as their congregation hath heard., When the prophets are dead and gone, they may remember they were taught such things along time since. (6.) Practise what thou nearest: you will remember the good you get by it: `I will remember thy precepts, for by them thou hast quickened me, Ps. cxix. 93. Christians can discourse of the circumstances of that sermon by which they have received profit. (7.) Commit it to the Spirit's keeping and charge: John xiv. 26, The Comforter, anamne'sei shall bring things to your remembrance., Christ chargeth the Holy Ghost with his own sermons; the disciples, memories were too slippery: and truly this is the great advantage which they have that have interest in the promise of the Spirit, that truths are brought freshly to mind in the very season wherein they do concern them.

Obs. 7. From that he being not a forgetful hearer, but a doer. Sin cometh for want of remembering: forgetful hearers are negligent: Ps. ciii. 18, `Them that remember his commandments to do them., A godly man hath an affective memory; he remembereth to do. Wicked men are often expressed and set out by their bad memories; as Job viii. 13, `They forget God;, so Ps. cxix. 139, `Mine enemies have forgotten thy word;, that is, they do not practise it; yea, the sins of God's people are usually sins of forgetfulness and incogitancy; as Peter would never have been so bold and daring upon the danger, and done what he did, if he had remembered. The text saith, `When he remembered, he wept

bitterly, Luke xxii. 61. So when they fainted under affliction: Heb. xii. 5, `Ye have forgotten the consolation which speaketh to you as children., A bad memory is the cause of a great deal of mischief in the soul. So for distrust: Mark viii. 18, `Ye see and hear, but do not remember;, they did not actually consider the former experience of the loaves and fishes, and so distrusted. So for murmuring and impatience: David murmured till he `remembered the years of the right hand of the Most High, Ps. lxxvii. 10. We find that seasonable truths give a great deal of relief and ease to the mind in a temptation: Lam. iii. 21, `This I recall to mind, and therefore I have hope;, whereas others are troubled with every event of providence, because they do not remember the comforts the scripture hath provided in such a case. They that came to the sepulchre were troubled about the death and resurrection of Christ, because they had forgotten what he had spoken to them in Galilee, Luke xxiv. 6, 8. So when the Thessalonians were troubled at the growing of errors, and extremely shaken in their confidence, Paul saith, 2 Thes. ii. 5, `Remember ye not how I spake of those things?, It is very observable that in many places of scripture all duty is expressed by this word remember, as if it did necessarily imply suitable actions and affections; so Exod. xx. 8, `Remember the sabbath-day;, as if, then, they must needs sanctify it: so Eccles. xii. 1, `Remember thy Creator;, it is put for all that reverence, duty, and worship which we owe to God. In other places the link between memory and duty is plainly asserted: Num. xv. 40, `That ye may remember to do all my commandments:, a seasonable recalling of truths doth much. You see, out of all this, that we should not only get knowledge, but remembrance; that we should not only faithfully lay up truths, but seasonably lay them out; it is a great skill to do so, and we had need call in the help of the Spirit. There are some truths that are of a

general use and benefit; others that serve for some cases and seasons. In the general, hide the whole word in your heart, that ye may have a fresh truth to check sin in every temptation, Ps. cxix. 11. So lay up the mercies of God that you may be thankful; forget not all his benefits, Ps. ciii. 2; your sins, that you may be humble: Deut. ix. 7, `Remember and forget not how thou provokedst the Lord thy God in the wilderness;, so remarkable experiences, `the years of God's right hand, that you may be confident. Labour thus to get a present ready memory, that will urge truths in the season when they do concern us.

Obs. 8. From that but a doer of the work. The word layeth out work for us. It was not ordained only for speculation; it is a rule of duty to the creatures. There is the `work of faith, John vi. 29; the `labour of love, Heb. vi. 1; and `fruits worthy repentance, Mat. iii. 8. All this work is cut out to us in the gospel--faith, love, and new obedience. Do not content yourselves, then, with a module of truth. The apostle calleth it, Rom. ii. 20, mo'rphosin episte'mes, `a form of knowledge., With a winter sun, that shineth, but warmeth not, let not the tree of knowledge deprive you of the tree of life; work the works of God. Faith is your work, repentance is your business, and the life of love and praise your duty.

Obs. 9. From that shall be blessed in his deed. There is a blessedness annexed to the doing of the work of the word; [150] not for the work's sake, but out of the mercy of God. See then that you hear so that you come within the compass of the blessing; the blessing is usually pronounced at the time of your addresses to God in this worship. See that your own interest be clear, that when the minister, in God's name, saith, `Blessed is he that heareth the word and keepeth it, you may echo again to God, and bless him in your reins, for that he hath bowed your heart to the obedience of it.

Ver. 26. But if any man among you seemeth to be religious, and bridleth not his tongue, but deceiveth his own soul, this man's religion is vain.

The apostle having showed the blessedness of those which are doers of the word, lest any should seem to challenge a share in it to whom it doth not belong, he discovereth who are hearers only, and not doers of the word; men that do allow themselves in any known sin; and he instanceth in the evils of the tongue.

Quest. Before I open the words any further, I shall inquire why James doth pitch so much weight upon this one particular, it seeming so inconsiderable in itself, and it having so little respect to the context.

Ans. The reasons assigned in the answer will afford us so many notes.

Reas. 1. Because this is a chief part of our respect to our neighbour, and true love to God will be manifested by love to our neighbour. They do not usually detract from others whom God hath pardoned. He that saith, `Thou shalt love God, hath also said, `Thou shalt love thy neighbour;, though the object be diverse, yet the ground for obedience is the same; therefore the apostles usually bring this argument to unmask and discolour hypocritical persuasions; as 1 John ii. 9, `He that saith he is in the light, and hateth his brother, is in darkness even till now;, so 1 John iii. 17, 18, `If he shut up his bowels from his brother, how dwelleth the love of God in him?, How can it be imagined that those that are sensible of the love of God should be merciless towards others? So 1 John iv. 20, `He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?, The good and attractiveness that is in others is an object of the senses, and usually they make a strong impression. Well, then, do not flatter yourselves with duties of worship, in the neglect of duties of

commerce.

Reas. 2. Because of the natural proneness that is in us to offend with the tongue: censuring is a pleasing sin, extremely compliant with nature. How propense the nature of man is to it I shall show you in the third chapter. Speech is the discovery of reason; corruption soon runneth out that way. Well, then, watch over it; the more natural corruptions are, the more care should we use to suppress them: Ps. xxxix. 1, `I will take heed to my ways, that I offend not with my tongue., There needeth special caution for that; and as you should watch, so you should pray, and desire God to watch over your watching: Ps. cxli. 3, `Set a watch before my mouth, keep the door of my lips., The awe of God is a great restraint.

Reas. 3. Because it was the sin of that age, as appeareth by his frequent dissuasives. See ver. 19; so chap. iii. per totum; so chap. iv. ver. 11, &c. The note is--It is an ill sign to be carried away with the evil of the times. It is a description of wicked men, Eph. ii. 2, that they `walked according to the course of this world;, in the original, kat' aiona, according to the age, as the manner of the times went. So Rom. xii. 2: `Be not conformed to this world;, to aioni touto, `to this age;, the meaning is, do not get into the garb of the times. So 2 Chron. xvii. 4, `He walked after the trade of Israel., Many do so; they walk after the fashion and trade of the country and times wherein they live. Oh! consider, this is the sure note of a vain profession. Sins, when they grow common, become less odious; and therefore slight spirits commit them without remorse.

Reas. 4. Because it seemeth so small a sin, and having laid aside grosser sins, they did the more securely continue in the practice of it. They were not adulterers, drunkards; and therefore, flattering themselves with a show of holiness, they did the more freely censure

and detract from others. Note, indulgence in the least sin cannot stand with grace. Your `religion is vain, if you do not `refrain your tongue., They are miserably mistaken that hope to redeem their souls from the guilt of one sin by abstaining from the practice of another. Some are precise in small things, that they may be excused for nonobservance of `the weightier things of the law;, as the stomach, when it cannot digest solid food, naturally desireth to fill itself with water, or such light stuff as breedeth nought but wind. The Pharisees `tithed mint and cummin, &c. Others avoid grosser sins, and hope that it is an excuse for other corruptions that are not so odious. We all plead, `Is it not a little one, and my soul shall live?,

Reas. 5. Because this is usually the hypocrite's sin. Hypocrites, of all others, are least able to bridle their tongue; and they that seem to be religious, are most free in censuring; partly because, being acquainted with the guilt of their own spirits, they are most apt to suspect others. Nazianzen saith of his father, ou'te ti` ton poneron auto`s parade'che--he being of an innocent and candid soul, was less apt to think evil of others; and he giveth this reason, bradu` ga`r eis upo'noian kakou, to` pro`s kaki'an duski'neton--goodness is least suspicious, and plain hearts think all like themselves. Partly because they use to be much abroad that are so little at home. Censuring is a trick of the devil, to take off the care from their own hearts; and therefore, to excuse indignation against their own sins, their zeal is passionate in declaiming against the sins of others. Gracious hearts reflect most upon themselves; they do not seek what to reprove in others, but what to lament in themselves. Partly because they are not so meek and gentle as true Christians. When a man is sensible of his own failings, he is very tender in reflecting upon the weaknesses of others: Gal. vi. 1, `Ye which are spiritual, restore him with

meekness., They which are most spiritual are most tender to set a fallen Christian in joint again, katarti'zete. Partly because an hypocrite is a proud person: he would have every one to be his own foil, and therefore he blemisheth others. Diotrephes would be prating against John, because he `loved the preeminence, 3 John 9, 10. Partly because hypocrites are best at their tongue, and therefore cannot bridle it. When men make religion a talk, their way is to blemish others; it is a piece of their religion. The Lord give you to discern into your own souls, whether these dispositions be in you or no.

Reas. 6. Because there is such a quick intercourse between the tongue and the heart, that the tongue is the best discovery of it; and therefore, saith the apostle, is `their religion vain, if they `cannot bridle their tongues., Seneca said, that the speech is the express image of the heart; and a greater than he said, `Out of the abundance of the heart the mouth speaketh., The quality of many men's religion may be discerned by the intemperateness of their language; words are but the excrements and overflow of their wickedness. A man may soon discern of what religion they are, saith Pareus of the Jesuits, qui theologiam in caninam maledicentiam transferunt--that, like angry curs, cannot pass by one another without snarling.

These reasons being premised, the opening of the verse will be the more easy.

If any man seemeth to be religious.--To himself or others, by the practice of some few things by worship, and some duties of the first table.

And bridleth not his tongue; that is, doth not abstain from the evils of the tongue, such as railing, reviling, censuring, and detraction, which latter, I suppose, is chiefly intended.

But deceiveth his own soul.--It may be understood two ways:--(1.)

Though he detract from others, yet he hath too good an opinion of himself. Self-love is the ground of hypocrisy; they do not search themselves, suspect themselves. Judas said last, `Master, is it I?, They are too equal to themselves, though too severe to others. (2.) The other sense may be, he cometh at length to flatter himself, to deceive his own soul, as well as to seem to others.

This man's religion is vain; that is, either he maketh his graces and the good things that are in him to be vain and unprofitable, or rather, his religion is pretended to no purpose.

Obs. 1. Besides what I have observed already from hence, you may collect from that seemeth to be religious, there may be religion only in pretence and seeming. So 1 Cor. viii. 2, `If any man among you thinketh he knoweth anything;, that is, pleaseth, flattereth himself in the conceit of his knowledge. So Gal. vi. 3, `If any man think himself to be something, when he is nothing;, that proudly overweeneth his own worth. Well, then, rest not in a `form of godliness, 2 Tim. iii. 5, or in a `form of knowledge, Rom. ii. 20; in a naked speculation, or in a varnished profession. These things may carry a fair show and semblance in the world, but are of no account before God. Still put yourselves to this question, Am I yet beyond a hypocrite? Be what you would seem to be. [151]

Obs. 2. From that bridleth not his tongue. That it is a great part of religion to bridle the tongue. There are several evils that must be restrained--lying, swearing, cursing, railing, ribaldry. I shall speak of these five:--(1.) Lying. Beware of that, with all the kinds, equivocation and dissimulation. Truth is the ground of commerce. It is a sin destructive to the good of mankind. The devil, that is, the accuser, he is called the liar too. Oh! do not cry up a report of others, till you have sifted it. `Report, say they, and we will report

it, Jer. xx. 10; that is, bring us anything, and we will blaze it; and so a little water is evaporated into a great deal of steam and smoke. Crassa negligentia dolus est, say the civilians--if you do not try it, you are guilty. (2.) Cursing. There is corruption at the heart when the tongue is so blistered. It is observable that when God would have the curses pronounced upon Mount Ebal, he employed the servile tribes about it, only Reuben was amongst them, that prostituted his father's bed. There is seldom any blessing for them that use themselves to curses. (3.) Swearing. It is said the righteous `feareth an oath, Eccles. ix. 2. Not only those false-mouthed oaths, but minced oaths, and vain speeches, and peremptory asseverations in the slightest matters. Men that lavish away deep asseverations upon every trifle are, if the matter be anything more serious, put upon that which should be the last reserve, an oath. (4.) Bailing. I take it not only for the gross railing, but privy defamations and whisperings to the prejudice of others, meddling with other men's matters; as the apostles often speak against these, so commending with a but, as the scripture saith of Naaman, 2 Kings v. 1, `A great man, an honourable man, a mighty man, but he was a leper., They say he is thus and thus, but, &c.; and so wound while they pretend to kiss. They make their praise but a preface to their reproach, which is but as an archer that draweth back his hand, that the arrow may fly with the more force. It was a great praise that Jerome gave Asella, Habebat silentium loquens--she was silent when she spake; for she spake only of religious and necessary things, not meddling with others, persons or fame. (5.) Ribaldry. Filthy `rotten communication, Col. iii. 8; sa'pros lo'gos, `filthy speaking, Eph. v. 4. Many travel under the burthen of a profane jest. Oh! the filthy breath that cometh out of their mouths! All foolish jesting cometh under this head. Aristotle's virtue, eutrapeli'a, is a sin with Paul,

Eph. v. 4.

Obs. 3. From that but deceiveth himself. Hypocrites come at length to deceive themselves. A liar, by repeating his lies, beginneth to believe them. Natural conscience is pacified with a show. It is just with God to punish deceit with deceit. And as they cozen others, so they deceive their own souls; as the carver fell in love with an image of his own making, and thought it living. Hypocrisy endeth in hardness and gross blindness, and by custom men dote upon that which at first they knew was but paint and varnish; as if God would be as easily mocked and deceived as men.

Obs. 4. From that this man's religion is vain. Pretended religion will be fruitless: shows are nullities with God. Of all things, a man cannot endure that his serious actions shall be in vain and to no purpose; for there usually hope is more strong, and therefore the disappointment must needs be the more vexatious. This will be no small part of your torment in hell, to think that all your profession is come to this. I prophesied in Christ's name, in his name I wrought miracles. I conferred, repeated, closed with the better side, to my loss and disadvantage, and yet am I now in hell. Oh! how sad will such discourses be in the place of torment! Oh! consider, the greater rise your hope had, the more bruising and crushing will your fall be, as a stone that falleth from a high place is broken to powder.

Ver. 27.--Pure religion and undefiled before God and the Father, is this, to visit the fatherless and the widows in their affliction, and to keep himself unspotted from the world.

Here the apostle cometh to the positive part of the trial. As he must not do hurt, lest his religion prove vain; so he must do good, that it may be found pure and undefiled.

From the context observe:--

Obs. Negatives in religion are not enough: he must refrain his tongue, and he must visit the fatherless. Our duty should carry proportion with the divine grace to us. God's mercies are not only privative but positive; he doth not only bring us out of hell, but put us under an assurance of glory. It was Absalom's misery to be only acquitted from the punishment, but not to see the king's face. God's grace is more entirely dispensed; we are taken out of a state of wrath into a state of love. God's terms to Abraham were, to be `a shield and an exceeding great reward;, to be a protector, and a saviour; and to all the faithful, `a sun and a shield, Ps. lxxxiv. 11. A shield against danger, and a sun, the cause of all vegetation, life, and blessing. Now we should imitate our heavenly Father; we should not rest in a bare removal of evil, but be careful of that which is good: there should be not only an abstinence from grosser sins, but a care to maintain communion with God. The descriptions of the word are negative and positive: `Walketh not in the counsel of the ungodly, but walketh in the ways of the Lord, Ps. i. 1, 2; so Rom. viii. 1, `Walk not after the flesh, but after the spirit., Some are not drunkards, not outwardly vicious; but are they godly? Is there any savour and power of religion? Are there any motions and feelings of the spiritual life within their souls? God, that hateth sin, delighteth in grace; to be less evil, at the best, will but procure you a cooler hell. It is vulgarly observed, that the Pharisee's religion ran upon nots, Luke xviii. 11. It is not enough to live civilly and do no man wrong; there must be grace, and the exercise of grace. I observe, that sins trouble the conscience more than want of grace, partly because conscience doth not use to smite for spiritual defects, and partly because sins work an actual distemper and disturbance to reason. Oh! but consider; he that wanteth good works is as much hated of God as the outwardly vicious; and the barren tree is

cut down as well as the poisonous tree--if it bear no fruit as well as if it bear ill fruit. It is not enough for a servant that he doth his master no hurt; he must do his master's work: in the Gospel, he had not misspent his talent, but hid it in a napkin.

But I come to the words. In the verse he presseth them to works of charity, and an holy conversation, that so they might both show themselves to be truly religious, and that their profession was that pure and immaculate faith which Christian religion propoundeth.

Pure religion, and undefiled.--He doth not set down what is the whole nature of religion, but only some particular testimonies of it.

Religion also requireth faith and worship, but the truth of these is evidenced by charity and an holy life; and, therefore, the anti-scripturists of our days grossly pervert this place, and the scope of the apostle, when they would make all religion to consist in these outward acts; for the apostle is dealing with hypocrites, who pretended faith and worship, neglecting charity.

Before God and the Father is this; that is, before God, who is the Father of Christ, and us in him. The like phrase is used in many other places: 2 Cor. i. 3, `Blessed be the God and Father of our Lord Jesus Christ;, so Eph. i. 3; so Eph. v. 20, `To the God, and the Father, in the name of our Lord Jesus Christ:, and he saith, `Before God, that is, in his eye, and his esteem. Hypocrites may deceive men, for they see only what is without; but God the Father judgeth rightly. And also this is mentioned to imply the sincerity of such Christian offices; they should be done as in the presence of God.

To visit.--Under this word by a synecdoche are comprehended all duties of love. To visit, is to comfort them in their misery, to relieve them in their necessities; and under this one kind of charity are comprehended all duties to our neighbour.

The fatherless and the widows.--These are specified, but others are not excluded: there are other objects of charity, as the poor, the sick, the captive, the stranger, which are also spoken of in scriptures. But the fatherless and widows do most usually want relief, and are most liable to neglect and oppression. They are often mentioned elsewhere in scripture; as Isa. i. 17, `Judge the fatherless, plead for the widow;, so Ps. cxlvi. 9; so Prov. xv. 25, and xxiii. 10.

In their affliction; that is, in their straits, and when most op pressed; and this is added lest men should think their duty performed by visiting those amongst the fatherless and widows that are rich and wealthy.

And to keep himself unspotted.--This is coupled with the former duty, to show the inseparable connection that should be between charity and holiness, and to show that that religion is false which doth not teach holiness as well as charity: as Papists sever them, and cry up charity as a merit to expiate the defect of holiness.

From the world.--The world, when it is taken in an ill sense, is sometimes put for the men of the world, and sometimes for the lusts of the world: 1 John ii. 15, `Whatever is in the world is either the lusts of the eyes, the lusts of the flesh, or the pride of life., Now, to `keep ourselves unspotted from the world, is to keep ourselves from the taint and infection of an evil example, and the prevalency and sovereignty of worldly lusts.

Out of this verse observe:--

Obs. 1. That it is the glory of religion when it is pure: Ps. xix., `The commandment of the Lord is pure;, no doctrine so holy in itself, and maketh such provision for good life. False religions are descried by their impurity. God suffereth false worshippers to fall into obscenities, that they may draw a just scorn upon themselves, Rom. i.

Popery is no friend to good life: pardons set at sale make way for looseness. The true Christian religion is called `a holy faith, Jude 20. No faith goeth so high for rewards, nor is so holy for precepts. Well, then, an impure life will not suit with a holy faith. Precious liquor must be kept in a clean vessel, and `the mystery of the faith, held `in a pure conscience, 1 Tim. iii. 9. We never suit with our religion more than when the way is undefiled and the heart pure: `Blessed are the undefiled in the way, Ps. cxix. 1; and again, `Blessed are the pure in heart, Mat. v. 8.

Obs. 2. That a pure religion should be kept undefiled. A holy life and a bounteous heart are ornaments to the gospel. Religion is not adorned with ceremonies, but purity and charity. The apostle speaketh of making the doctrine of God our Saviour comely, Titus ii. 10. It is with us either to credit or to stain our religion: `Wisdom is, or should be, `justified of her children, Mat. xi. 19. By the innocency of their lives they bring a glory to their way. So also a bountiful man is an honour to his profession, whereas a covetous man sullieth it; as the apostle saith, Rom. v. 7, `For a righteous man would one scarcely die, but for a good man would one even dare to die., A man of a severe innocency is hated rather than loved, but a good or bountiful man gaineth upon the hearts of others; they would even die for him.

Obs. 3. A great fruit and token of piety is provision for the afflicted. In the 25th of Matthew you see acts of charity fill up the bill. Works of mercy do well become them that do expect or have received mercy from God; this is to be like God, and we should never come to him, or go away from him, but with somewhat of his image in our hearts: dissimilitude and disproportion is the ground of dislike. Now one of the chief glories in the Godhead is the unweariedness of his love and bounty: he visits the fatherless and the widows; so should we:

the spirit of our religion is forgiving; and therefore the cruel hard heart is made by Paul a kind of `denying the faith, 1 Tim. v. 8.

Obs. 4. Charity singleth out the objects that are most miserable. The apostle saith, `the widows and fatherless, and that `in their afflictions., That is true bounty when we give to those that are not able to make requital: Luke xiv. 12-14, `When thou makest a dinner or supper, call not thy brethren, or friends, or rich neighbours, &c. We cannot do the least duty for God but we have some self aims. We make our giving many times to be a kind of selling, and mind our advantage in our charity. Oh! consider, our sweetest influences should fall on the lower grounds: to visit the rich widows is but courtesy; to visit the poor, and that in their affliction, that is charity.

Obs. 5. This charity to the poor must be performed as worship, out of respect to God. The apostle saith to visit the fatherless is threskei'a, worship. A Christian hath a holy art of turning duties of the second table into duties of the first; and in respect to man, they worship God. So Heb. xiii, 16, `To do good, and to communicate, forget not; for with such sacrifice God is well pleased., To do good is a duty of the second table; and sacrifice, while it was a part of God's worship, a duty of the first. Well, then, alms should be sacrifice; not a sin-offering, but a thank-offering to God. This is the difference between a Christian and others, he can make commerce worship. In common business he acteth upon reasons and principles of religion, and whatever he doth to man, he doth it for God's sake, out of love to God, fear of God. The world is led by interest, and they by conscience. The men of the world are tied one to another, like Samson's foxes by their tails, by their mutual intertwisted interests; but they, in all their relations, do what they do as in and to the Lord, Eph. v. 22; so Eph. vi. 1; so ver. 7, et alibi. Well, then, we must be tender of the end

and reason of our actions in civil respects: alms is worship and sacrifice, and therefore not to be offered to the idol of our own credit and esteem, or to be done out of private ends, but in obedience to God, and for his glory.

Obs. 6. From that before God. True religion and profession is rather for God's eye than man's. It aimeth at the approbation of God, not ostentation before men. David saith, Ps. xviii. 23, `I have been upright before thee, and kept myself from my iniquity., That is a fruit of true uprightness, to draw all our actions into the presence of God, and to do what we do before him. So Ps. xvi. 8, `I have set the Lord always before me., In every action he was thinking of the eye of God; will this be an action for God's notice and approbation? So Ps. cxix. 168, `I have kept thy testimonies; for all my ways are before thee., He maketh that to be the reason of the integrity of his obedience, `My ways are before thee;, under the observance and inspection of God. Hypocrites cannot endure such thoughts. The prodigal was for a far country, away from his father; and it is said, Job xiii. 16, `A hypocrite will not come before him;, that is, be under God's eye and sight.

Obs. 7. From that before God and the Father. We serve God most comfortably when we consider him as a Father in Christ. Lord, Lord, is not half so sweet as Our Father. Duty in the covenant of grace is far more comfortable, not only as we have more help, but because it is done in a sweeter relation. We are not servants, but have received the adoption of sons. Get an interest in God, that his work may be sweet to you. Mercies yield the more sweetness when they come not only from a Creator, but a Father; and duties are done with the more confidence when we can come into the presence of God, not as servants, but sons. A servant may use greater industry and pains than a son, and yet please

less.

Obs. 8. The relieving of the afflicted and the unspotted life must go together. As the apostle coupleth them, so doth Christ: Mat. v. 7, 8, `Blessed are the merciful, for they shall obtain mercy;, and then presently, `Blessed are the pure in heart, for they shall see God., A man that is charitable and not pure, is better to others than to himself. Goodness and righteousness are often coupled in the Old Testament: Micah vi. 8; so Dan. iv. 27. It is strange that men should so grossly separate what God hath joined. There are some that are `pure in their own eyes, but content themselves with a cheap and barren profession. Others are vicious and loose, and they are all for acts of charity and mercy; and so covetousness lurketh under the veil of profession on the one side, and on the other men hope to recompense God for the excesses of an ill life by a liberal profusion, as if the emptying of the purse were a way to ease the conscience. Well, then, let the hand be open and the heart pure. You must `visit the fatherless and the widow, and `keep yourselves unspotted from the world.,

Obs. 9. The world is a dirty, defiling thing. A man can hardly walk here but he shall defile his garments. (1.) The very things of the world leave a taint upon our spirits. By worldly objects we soon grow worldly. It is hard to touch pitch and not to be defiled. We see in other things that our minds receive a tincture from those objects with which we usually converse. Christ prayeth, John xvii. 15, `I pray not that thou shouldst take them out of the world, but keep them from the evil of the world., Christ knew what a temptation it is to live here in the midst of honours, and pleasures, and profits. It was a happy thing that Paul could say, Gal. vi. 14, `I am crucified to the world, and the world is crucified to me., The world hated him, and he did not care for the world. The world is crucified to many, but they are not crucified

to it; they follow after a flying shadow. (2.) The lusts of the world, they stain the glory and deface the excellency of your natures: `Corruption is in the world through lust, 2 Peter i. 4. Your affections were made for higher purposes than to be melted out in lusts. To love the pleasures of the world, it is as if you should defile your bed with a blackamoor, and be so sick of lust as to hug nastiness. and embrace the dung, Lam. iv. 5. (3.) The men of the world are sooty, dirty creatures. We cannot converse with them but they leave their filthiness upon us. The apostle saith, 2 Tim. ii. 21, `If a man purge himself from these, he shall be a vessel of honour, sanctified and meet for the master's use., From these, that is, from the leprosy of evil examples, for the apostle speaketh of those vessels of dishonour that are in the great house of God, the world, which a man cannot touch without defilement. A man cannot hold any communion with them, but he shall be the worse for them. `These are spots in your love-feasts, Jude 12; they defile the company.

Well, then--;(1.) Let us more and more grow weary of the world. A man that would always live here is like a scullion that loveth to lie among the pots. In those blessed mansions that are above, `there shall in no wise enter anything that defileth, neither whatsoever worketh abomination, Rev. xxi. 27. There we shall have pure company, and be out of the reach and danger of temptations. There are no devils in heaven; they were cast out long since, 2 Peter ii. 6, and you are to fill up their vacant rooms and places. The devil, when he was not fit for heaven, he was cast into the world, a fit place for misery, sin, and torment; and now this is the devil's walk. He compasseth the earth to and fro. Who would be in love with a place of bondage? with Satan's diocese? that odd, dirty corner of the universe, where a man can hardly move back or forth, but he shall be defiled? (2.) While we live here,

let us keep ourselves as unspotted as we can. In a place of snares, we should walk with the more care: Rev. iii. 4, `There are a few names that have not defiled their garments; they shall walk with me in white., There are some, though few, that escape the taint of the world. You are kept by the power of God; yet, in some sense, you must keep yourselves: you are to `watch, and keep your garments, Rev. xvi. 15. You are to act faith upon the victory of Christ, by which `he hath overcome the world, 1 John v, 4. You are to commend yourselves to God in prayer, that he may keep and `present you faultless before the presence of his glory, Jude 24. You are to discourse upon the promises, and to work them into your hearts by spiritual reasoning, that you may `escape the corruption that is in the world through lust, 2 Peter i. 4, and 2 Cor. vii. 1. You are to avoid communion with the lepers of the world: we should learn a holy pride, [152] and scorn such company. A man that keepeth ill company is like him that walketh in the sun, tanned insensibly. All these things you must do. It is a folly to think that because the power is from God, therefore the care should not be in ourselves.

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[24] Eusebius Epiphanius, Gregory Nissen, and others.

[25] Chrysostom in Heb. xi.

[26] See Tertul. in Apol. cap. 39, Justin Mart. in fine Apol. 2, and Clement. Alexand. lib. v. Stromat.

[27] Theoph. in loc.

[28] `Temno'menon tha'llei kai` to sidero anta'goni'zetai,--Naz. in. Orat.

[29] `Exquisitior quaeque crudelitas vestra illecebra est; magis sectae, plures efficimur, quoties metimur a vobis,--&c. Tertul. in Apol.

[30] `Ligabantur, includebantur, caedebantur, torquebantur, urebantur, laniabautur, trucidabantur et tamen multiplicabantur.,--Aug. lib. xxii. de Civit. Dei, c. 6.

[31] Philip, the Landgrave of Hesse, being asked how he could endure his long and tedious imprisonment, `Professus est se divinas martyrum consolationes sensisse.,--Manlius.

[32] `Magis damnati quam absoluti gaudemus.,--Tertul. in Apol.

[33] Theod. lib. iv. Haeret. Fabul.

[34] `Eum nulla adversitas dejicit, quem nulla prosperitas corrumpit.,--Greg. Mor.

[35] `Ignis non est diversus et diversa agit; paleam in cineres vertit; auro sordes tollit.,--Aug. in Ps. xxxi.

[36] `Senecae praedivitis hortos.,--Juvenal.

[37] `Probatio innocentiae nostrae est iniquitas vestra.,--Tertul. in Apol.

[38] Justin Mart, in Apol. 2, circa finem.

[39] See Hist. of the Council of Trent, p. 418, 2d edit.

[40] `Ferendo discimus perferre; solidissima pars est corporis, quam frequens usus agitavit.,--Seneca.

[41] Aug. in lib. de Corrept. et Grat. c. 3.

[42] `Gubernatoris artem tranquillum mare et obsequens ventus non ostendit; adversi aliquid incurrat oportet, quod animum probet.,--Sen. ad Marc. c. 5.

[43] `Non incepisse sed perfecisse virtutis est.,--Aug. ad Frat. in Eremo. Ser. 8.

[44] `Turpe est cedere oneri, et luctari cum officio quod semel recepisti; non est vir fortis et strenuus qui laborem fugit, nec crescit illi animus ipsa rerum difficultate.,--Seneca.

[45] Baronius ad annum Christi, 357.

[46] Non dubitantis est, sed supponentis.

[47] `Haec beneficii inter duos lex est, alter oblivisci debet dati statim, alter accepti nunquam.,--Sen. de Beneficiis.

[48] `Sapiens ad omnem incursum munitus et intentus, non si paupertas, non si ignominia, non si dolor impetum faciant, pedem referet; iuterritus et contra illa ibit et inter illa.,--Seneca.

[49] Clem. Alex. lib. vii. Strom.

[50] Greg. Naz. Orat. 40, de Baptismo, circa med.

[51] Empori'an mallon e' cha'rin poiousin.,--Isocrates.

[52] `Non est sportula quae negotiatur.,--Martial.

[53] Timeo Danaos, et dona ferentes.

[54] Grotius in Annot. in Mat. xviii. 19.

[55] `Sancti ad salutem per omnia exaudiuntur, sed non ad voluntatem, ad voluntatem etiam Daemones exauditi sunt, et ad porcos quos petiverant ire missi sunt.,--Aug. in Epist. Johan. tract. 6. So also (Serm. 53, de Verbis Domini), `Quid prosit medicus novit, non aegrotus.,

[56] `Turbo quidam animos nostros rotat, et involvit fugientes petentesque eadem, et nunc in sublime allevatos, nunc in infima allisos rapit.,--Seneca de Vita Beata.

[57] `Non posse praetenditur, non velle in causa est.,--Seneca.

[58] `To` sta'dion Perikles eit' e'dramen, eit8' eka'theto,
Oudeis oiden o'los; daimo'nios bradu'tes.,--Graec. Epigram.

[59] `Gaudium de veritate omnes volunt, multos expertus sum qui velint fallere, qui autem falli neminem.,--Aug. lib. x. Confes. cap. 13.

[60] `Mirum novumque dictu quod patri exhibeatur petitio et filius exaudiat, cum exauditio ad eum pertineat cui est porrecta petitio.,--Simon de Cassia, lib. xiii. cap. 2.

[61] `Professus est se habere duas animas in eodem corpore, unam Deo

dicatam, alteram unicuique illam vellet.,--Callenucius lib. v. Hist. Neap.

[62] The Arians, so called from Eusebius, the Arian Bishop of Nicomedia, who recanted and fell again to his heresy.--Socrat. Scholast. lib. i. cap. 25.

[63] `'Me'sos ap' amphoteron kakos pa'schei,--Nazar. Orat. 13.

[64] `Bonus animus nunquam erranti obsequium accommodat.,--Ambros.

[65] Sen. lib. de Tranquill.

[66] `Fides quae creditur, et fides qua creditur.,

[67] `Proai'resis ouk e'stin aduna'ton.,--Arist. Ethic.

[68] Tertul. in Apol. cap. 39.

[69] See Spanhemius in his Dubia Evangelica, part iii. dub. 77, largely discussing this matter.

[70] Qu. `leaves,?--ED.

[71] Tho. Lyra.

[72] `Agatho`n o'nta diaphero'ntos kai` plou'sion einai diaphero'ntos adu'naton.,--Plato.

[73] `Non possunt in coelum aspicere, quoniam mens eorum in humum prona, terraeque defixa est; virtutis autem via non capit magna onera portantes.,--Lactant. lib. sept.

[74] `Servatur pauper Lazarus, sed in sinu Abrahami divitis.,--August. in Ps. li.

[75] `Dantur bonis ne putentur mala, malis ne putentur bona.,--August.

[76] `Pluit Gehennam e coelo.,--Salvian de Provid.

[77] `Beatus vir, non mollis vel effoeminatus, sed vir, dictus a virtute animi, virore fidei, vigore spei.,--Aquinas in locum.

[78] Ferus in Mat. in cap. 16. v. 27.

[79] `Tetra'gonos ane`r.--Arist.,

[80] Sal. de Gub. Dei, lib. i.

[81] `Deus nihil coronat nisi dona sua.,--Aug., lib. v. horn. 14.

[82] `Miserum te judico quod nunquam fuisti miser; transistis sine adversario vitam; nemo sciet quid potueris; ne tu quidem ipse; opus est ad notitiam sui experimento, quae quisque posset nisi tentando non didicit.,--Sen. lib. de Provid., cap. 4.

[83] `Drimu`s o chei'mon, alla` gluku`s o para'deisos; algeine` e` me'nis, edeia e apo'lausis. mikro`n anamei'nomen kai` o ko'lpos emas tha'lpsei tou patria'rchou, &c.--Basil ad 40 Martyr.

[84] `Pericula non respicit martyr, coronas respicit.,--Basil, ubi supra.

[85] `Promittendo se debitorem fecit.,--Aug.

[86] `Ado'kimos ane`r apei'rastos para` to theo.,--Clem. Rom. lib. ii. Const., cap. 8.

[87] Euseb. Eccles. Hist., lib. ii. cap. 7.

[88] `Tou`s phoneis tes metanoi'as.,--Epiphan.

[89] So see Jerom. lib. iii. contra Jovin. et Aug. de Fide et Operibus, cap. 25.

[90] `Diabolus tentat; Deus probat.,--Tertul. de Orat.

[91] `Homo Deum non nisi ex sensu suo metitur, nec de auctoritate ejus cogitat, quin eam circumcidat, nec de libertate quin ei fibulam impositam velit; Pelagiani omnes nascimur, immo cum supercilio pharisaico. Hic character vix delebilis est: Homo sibi obnoxium Deum existimat, non se Deo, &c.--Spanhem. de Gratia Universali, in Praef. ad Lect.

[92] Plutarch.

[93] Arist. Ethic., lib. vii. cap. 6.

[94] Plut. de Sera Num. Vindict.

[95] `Diaboli decipientis calliditas, et hominis consentientis voluntas.,--Aug. de Peccat. Orig. lib. ii. cap. 37.

[96] Arist. Eth., lib. vii. cap vi.

[97] M. T. Cicero in Orat. pro Rege Deiot.

[98] `Homicidii festinatio est prohibere nasci; etiam conceptum utero dum adhuc sanguis in hominem delibatur dissolvere non licet, nec refert natura natam quis eripiat animam an nascentem disturbet.,--Tertul. in Apol.

[99] Qu. `Not equal,?--ED.

[100] Qu. `Will not be,?--ED.

[101] David a Mauden in Prefat. Comment, in Decalog.

[102] Tacit. Anual., lib. xv.; Sueton. in Nero, cap. 16.

[103] See Usser de Britann. Eccl. Primordiis, p. 221.

[104] Camero de Eccles.

[105] `Prorsus in Montani partes transivit.,--Pamel. in Vita Tertul.

[106] Aug. lib. iv. contra Jul.

[107] Nazianz. in his Christius Patiens.

[108] Tertul. in lib. de Orat. Dom.

[109] August. de Civit. Dei, lib. xix. cap. 1.

[110] `Democritus excaecavit seipsum quod mulieres sine concupiscentiâ aspicere non posset, et doleret si non esset potitus: at Christianus salvis oculis foeminam videt; animo adversus libidinem caecus est.,--Tertul. in Apol., cap. 46.

[111] `Nesciunt suis parcere qtii nihil simm norunt.,--Ambros.

[112] From Stancaras, a professor at Königsberg, and afterwards in Poland, where he died in 1574.--ED.

[113] Socrates Scholast., lib. ii., Eccles. Hist., cap. 8.

[114] Aei gera'sko polla` didasko'menos.--Solon.

[115] `Plus est in auribus quam in oculis situm, quoniam doctrina et sapientia percipi auribus solia potest, oculis soils non potest.,--Lactantius.

[116] Stapyld. in Prompt. Moral, in Dom. 3, Advent.

[117] Hortatur Magnesianos: `Me` kataphphonein tes eliki'as tou episko'pou, ou proi` te`n phainome'nen aphorontas neo'teta alla` proi` te`n en Theo phro'nesin.,--Ignat. Epist. ad Maqnes sub initio Epist.

[118] Tertul. in lib. de Prescript, adversus Haeret.

[119] `Hapantes e'smen eis to` nouthetein so'phoi, o'tan d' autoi` poiomen moroi` ou gigno'skomen.,--Menander.

[120] Tacitus.

[121] `Maximum remedium iraedilatio est, ut primus ejus fervor relanguescat, et caligo quae premit mentem aut resiliat aut minus densa sit; graves habet impetus primo.,--Senec. de Ira, lib. ii. cap. 28, and lib. iii. cap. 12.

[122] Ruff., lib. ii. Hist., cap. 18; Theod., lib. v. Hist., cap. 26.

[123] Beza in Vitâ Calvini, p. 109.

[124] `Erat vero ille sicut benevolentiâ praecipuus: ita irâ fervidus.,--Aug. Confess., lib. ix. cap. 9.

[125] `Oxu'cholos quidam et adversus notos et familiares facile irritabilis, sed qui etiam irani deponeret, atque ultro culpam et errorem agnosceret.,--Icon. Carrier. Praef. Operibus.

[126] Qu. `is not,?--ED.

[127] `Affectavit quandoque diabolus veritatem defendendo concutere.,--Tert.

[128] `Caedissem te nisi iratus essem.,--Plato.

[129] `Propa'theiai, non pa'the.--Hieron. Epist. ad Demet.

[130] `Infirmitates, non iniquitates.,--Ambros.

[131] Praei'a me`n psu'che ta`s kath' eautou diabola`s upophe'ron, &c.,--Basil ad Fratres in Eremo.

[132] `Orgiloi`, pikroi`, cha'lepoi.,--Arist. Ethic., lib. iv. cap. 18.

[133] `Puthagorikoi` ge'nei mede`n prose'kontes, alla` koinou lo'gou

mete'chontes, ei'pote proachtheien eis loidori'an up' orges, pri`n to`n elion dunai ta`s dexia`s emba'llontes alle'lois kai` aspasa'menoi dielu'onto.,--Plutarch.

[134] `Qui exemplo peccat bis peccat.,

[135] `Qui referre injuriam nititur, eum ipsum a quo laesus est gestit imitari; et qui malum imitatur bonus esse nullo pacto potest.,--Lactant. de Vero Cultu, lib. 6. cap. 10.

[136] Plutarch, in Vita Lycurgi.

[137] `Iter ad pietatem est intra pietatem.,

[138] Arist. Rhet. in Pass. od.

[139] Camer, lib. de notis verbi Dei.

[140] `Non periclitor dicere ipsas scripturas ita dispositas esse, ut materiam subministrarent haereticis.,--Tertul.

[141] `Boni esse desierunt simul ac docti evaserint.,--Seneca.

[142] `To` me` du'naton a'llos e'chein, all' o?ntos os emeis le'gomen, &c.--Arist. Org.

[143] `Maculae sunt peccata quae ostendit lex; aqua est sanguis Christi quem ostendit evangelium.,

[144] Osorius de Glor., lib. i.

[145] `Domitrix gentium, et captiva vitiorum.,--Aug. de Civit. Dei.

[146] Chrysos. Hom. 19, in priorem Ep. ad Corinth.

[147] `Amor meus est pondus meum, eo feror quocunque feror.,--Aug.

[148] `Deo redempti sumus, Deum debemus.,--Salvian.

[149] `Sic Ecebolius de ipso; Pate'sate me` to` a'las to` anai'stheton.,--Socrat. Ecd. Hist. lib. iii. cap. 2.

[150] Qu. `Lord,?--ED.

[151] `Quod videri vis, illud esse debes.,

[152] `Discamus sanctam superbiam, et sciamus nos esse illis meliores.,--Hieron.

Chapter 2

CHAPTER II: VER. 1. My brethren, have not the faith of our Lord Jesus Christ, the

VER. 1. My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons.

This chapter containeth two special admonitions, which were very needful as the state of things then were. The first is against `respect of persons, because of outward advantages, especially in church matters. The other is against a vain opinion and ostentation of faith, where there was no presence or testimony of works to commend it. He dealeth in the former admonition from the 1st verse to the 14th. And in the latter from thence to the end of the chapter.

In this 1st verse he propoundeth the matter to them which he would have them to avoid, `respect of persons `because of some outward excellency, which hath no kind of affinity or pertinency at all to religion. The sense will be most clear by a particular explication of the words.

My brethren.--An usual compilation throughout the epistle. Some think he chiefly intendeth in this expression the presbyters and deacons, who had a great hand (say they) in giving every one their convenient places. But I know no reason why we should so restrain it, it being applied in all the other passages of the epistle to the whole body of those to whom he wrote; and here, where he dissuadeth them from respect of persons, it seemeth to have a special respect, as noting the equal interest of all Christians in the same Father.

Have not the faith.--Faith is not taken strictly, but more generally for the profession of Christian religion, or the manifestations of the grace of Christ in the souls of his people. The meaning is, have not grace, have not religion, &c.

Of our Lord Jesus Christ.--He doth not mean the personal faith of Christ, or, as some accommodate the expression, faith wrought by Christ. This manner of speech doth not note the author so much as the object. Faith of Christ, in the intent of the scripture, is faith in Christ; as Gal. ii. 20, `I live by the faith of the Son of God;, so Eph. iii. 12, `We have confidence, and access, by the faith of him;, so Phil. iii. 9, `The righteousness which is through the faith of Christ;, and so elsewhere. Now Christ is here called our Lord, because it is the proper term for him as mediator and head of the Church, and by virtue of our common and equal interest in him: the head is dishonoured in the disrespect of the members.

The Lord of glory.--Some read, `The faith of the glory of Christ with respect of persons;, that is, do not measure the glorious faith by these outward and secular advantages, or `the faith of our glorious Lord Jesus Christ;, for we supply the word Lord, which is but once in the original, partly because he is called so in other places: 1 Cor. ii. 8, `They would not have crucified the Lord of glory;, partly because it is fitly repeated out of the context; partly because in this place it hath the force of an argument. Christianity being a relation to the Lord of glory, putteth honour enough upon men, though other wise poor and despicable; and if men did believe Christ were glorious, they would not so easily despise those in whom there is the least of Christ.

With respect of persons, en prosopolempsiais.--Respect of persons is had when, in the same cause, we give more or less to any one than is meet, because of something in his person which hath no relation to that cause. The word properly signifieth accepting of one's face or outside, and so noteth a respect to others out of a consideration of some external glory that we find in them. The phrase, when it is used in the Old Testament, is rendered by the Septuagint by thauma'zein to`

pro'sopon, [153] wondering at a man's face, as being overcome and dazzled at the beauty of it; which probably gave occasion to that expression of St Jude, ver. 16, thauma'zontes pro'sopa, which we render, `having men's persons in admiration because of advantage., But, before we go on, we must rightly pitch and state the offence from which our apostle dissuadeth, for otherwise absurdities will follow. Civility and humanity calleth for outward respect and reverence to them that excel in the world. To rise up to a rich man is not simply evil. If all difference of persons, and respect to them, were sinful, there would be no place for government and mastership. Therefore I shall inquire:--

I. What respect of persons is sinful.

II. The particular abuse which the apostle taxeth and noteth in this expression.

First, What respect of persons is sinful? There is a holy and warrantable respect of persons either by God or men:--(1.) By God; he is said to `accept the faces, of his people, Gen. xix. 21--;naschati panecha, so it is in the Hebrew; and so elsewhere God is often said to respect their persons; their persons first, and then their services.

(2.) By men, when we prefer others out of a due cause, their age, calling, gifts, graces: yea, it is lawful to put a respect upon them be cause of that outward glory and excellency wherewith God hath furnished them. There is a respect proper and due to their persons, though not so much for their own sakes as for the bounty of God to them; as they that bowed before the ass that carried about the rites of Isis, non tibi, sed religioni, did obeisance to the religion, not the beast.

But then there is a vicious respect of persons, when the judgment is blinded by some external glory and appearance, so that we cannot discern truth or right, and a cause is over-balanced by such foreign circumstances as have no affinity with it. Thus it is said, Lev. xix.

15, `Thou shalt not respect the person of the poor, nor honour the mighty; but in righteousness shalt thou judge thy neighbour., Neither swayed with foolish pity, on the one hand, nor with respect to might, power, friendship, greatness, on the other; as usually those are the two prejudices against the execution of justice: either carnal pity saith, He is a poor man, or else carnal fear saith, He is a great man; and so the outward accidents of life are rather valued than the merits of the cause. So Deut. i. 17, `Thou shalt not respect persons in judgment, but hear the small as well as great.,

Secondly, What is this particular offence which the apostle calleth the `having the faith of Christ in respect of persons, which was the sin of those times? I answer--;(1.) In the general, their having too great a care of these differences and outward regards in their church administrations, both in their worship, and courts, and censures, as we shall show in the next verse. In the things of God all are equal; rich and poor stand upon the same level and terms of advantage. Our salvation is called `a common salvation, Jude 3; and the faith of all, for the essence and object of it, `a like precious faith, 2 Peter i. 1. But now their respects were only carried out to those that lived in some splendour in the world, with a manifest and sensible contempt of their poor brethren, as if they were unworthy their company and converse; as appeareth not only by the present context, but by chap, i. 8, 9, where he comforteth the poor despised brethren, showing that grace was their preferment; and 1 Cor. x. 1, from ver. 19 onward, `Every one took his own supper;, ver. 22, but `despised the church of God;, that is, excluded the poor, who were the church as well as they. So that mark, there was not only a difference made between the poor and the rich, but great reverence showed to the one, with a proud contempt of the other. (2.) More particularly--;(1st.) They over-esteemed the

rich, doing all the grace and reverence they could devise in the congregation and courts of judicature; yea, they went so far as to esteem the wicked rich above the godly poor, honouring and observing those that were apt to hale them to the judgment-seats. (2d.) They debased the poor, not considering them according to their eminency in grace and high station in Christianity; passing by the appearance of God in them, without any mark or notice; yea, they offered injury and contumely to them, because of their outward abasure and despicableness, out of a proud insolence, scarce behaving themselves towards them as men, much less as Christians.

The notes are these:--

Obs. 1. That respect of persons in religious matters is a sin. We maybe many ways guilty of it:--(1.) By making external things, not religion, the ground of our respect and affection. The apostle saith, 2 Cor. v. 16, `Henceforth know we no man after the flesh; yea, though we have known Christ after the flesh, yet henceforth know we him no more., Knowing after the flesh is to love and esteem any one out of secular and outward advantages. Paul, when a Pharisee, looked for a Messiah coming in outward pomp and glory; but being converted, he had laid aside those fleshly thoughts and apprehensions. It is true what Solomon saith, `Wisdom with an inheritance is good., When grace and outward excellency meet together, it maketh the person more lovely; but the ground and rise of our affection should be grace. Love to the brethren is an evidence, but we should be careful of the reason of that love, that we love them qua brethren, because of that of God which we see in them. That saying of Tertullian is usual, We must not judge of faith by persons, but of persons by faith. [154] (2.) When we do not carry out the measure and proportion of affection according to the measures and proportions of grace, and pitch our respects there where we find the

ground of love most eminent. David's delights were `to the saints, and the excellent of the earth, Ps. xvi. 3; that is, to those which were most eminent among them. Some prefer a cold, neutral profession before real grace, will not own mean Christians by any familiarity and converse, though the power and brightness of God's image shine forth most clearly in them. The apostle saith, 1 Cor. xii. 23, `We bestow most honour on the uncomely parts., Those who have least of worldly pomp and grace, if they excel in Christ, should have most of Christian respect and honour. (3.) When we can easily make greatness a cover for baseness, and excuse sin by honour, whereas that is the aggravation; the advantage of greatness maketh sin the more eminent and notable. It is good to note with what freedom the scriptures speak of wicked persons in the highest honour: Dan. iv. 17, he giveth kingdoms `to the basest of men;, the world cannot think as basely of the children of God, but the word speaketh as basely of them. The Turkish empire, as great as it is, saith Luther, it is but a morsel, which the master of the house throweth to dogs. [155] David maketh it a description of a godly man, Ps. xv. 4, `In whose eyes a vile person is contemned, but he honoureth them that fear the Lord;, let him be what he will be, if he be a wicked person, he is to them a vile person. How low was that evil king in the eyes of the holy prophet! 2 Kings iii. 14, `Were it not that I regarded the presence of Jehoshaphat, the King of Judah, I would not look towards thee, nor see thee, (4.) When we yield religious respects, give testimonies to men for advantage, and, under pretence of religion, servilely addict ourselves to men for base ends; this Jude noteth in that expression, Jude 16, `Having men's persons in admiration because of advantage., The apostle speaketh of some heretics that were otherwise proud, but yet for advantage fawning and servile, as usually none so base-spirited as the proud are, when it may make for their

worldly profit. [156] It was observed of our late bishops, by one of their own party, [157] that (though they were otherwise of a proud, insulting spirit) they were willing to take Ham's curse upon them, that they might domineer in the tents of Shem; to be servi servorum, slaves to great men-servants, that they might bear rule over the tribe of Levi. But to return; this is a clear respect of persons, when men keep at a distance, and are proud to the poor servants of God, but can crouch, and comply, and do anything for profit and advantage. It was a brave resolution that of Elihu, Job xxxii. 21, `I cannot accept any man's person; I know not to give flattering titles, (5.) When church administrations are not carried on with an indifferent and even hand to rich and poor, either by way of exhortation or censure. By way of exhortation: Christ died for both, and we must have a care of both, Exod. xxx. 15; the poor and the rich were to give the same atonement for their souls; their souls were as precious to Christ as those that glitter most in outward pomp. The apostle saith, `We are debtors both to the bond and free., Rom. i. 14. Christ saith to Peter, `Feed my lambs, as well as `Feed my sheep, John xxi. So for censure: Micaiah feared not Ahab, nor John Baptist Herod and the Pharisees. It was an excellent commendation that which they gave to Christ, Mark xii. 14, `Thou carest for no man, and regardest the person of no man, but teachest the way of God in truth., Ah! we should learn of our Lord and Master. We are never true ministers of Jesus Christ till we deal alike with persons that are alike in themselves. (6.) When we contemn the truths of God be cause of the persons that bring them to us. Usually we regard the man rather than the matter, and not the golden treasure so much as the earthen vessel; [158] it was the prejudice cast upon Christ, `Is not this the carpenter's son?, We look upon the cup rather than the liquor, and consider not what, but who bringeth it. Matheo

Langi, [159] Archbishop of Saltzburg, told every one that the reformation of the mass was needful, the liberty of meats convenient, and to be disburdened of so many commands of men just; but that a poor monk (meaning Luther) should reform all was not to be endured. So in Christ's time the question was common, `Do any of the rulers believe in him?, Thus you see we are apt to despise excellent things, because of the despicableness of the instrument: `The poor man delivered the city, (saith Solomon) `but he was forgotten, Eccles. ix. 15, 16. The same words have a different acceptation, because of the different esteem and value of the persons engaged in them. Erasmus observed, that what was accounted orthodox in the fathers, was condemned as heretical in Luther. [160] Thus you see how many ways in religious matters we may be guilty of respect of persons.

Use. Oh! consider these things. It is a heinous evil, and a natural evil. We are marvellous apt to think that there is no eminency but what consisteth in outward greatness. This is to disvalue the members of Christ; yea, to disvalue Christ himself: `He that despiseth the poor, though they be but the common poor, `reproacheth their maker, Prov. xvii. 5. But to despise poor Christians that are again renewed to the image of God, that is higher; and it is highest of all when a Christian doth despise Christians; as it is far worse for a scholar to disvalue scholarship, or a soldier his profession, than for other men. It is nothing so bad in worldly men, that are acquainted with no higher glory. Oh! consider what a dishonour it is to Christ for you to prefer mammon before him, as if wealth could put a greater value upon a person than grace.

Obs. 2. That Jesus Christ is a glorious Lord, not only in regard of his own person, which is `the brightness of his Father's glory, Heb. i. 3, or in regard of his present exaltation, whereby he hath `a name above

all names, Phil: ii. 9. Not only as he enjoyeth it in himself, but as he dispenseth it to others. He will give you as much glory as your hearts can wish for. He putteth an honour upon you for the present. You may be sure you shall not be disgraced by him, either in your hope; it is such as `shall not make you ashamed., Rom. v. 5: false worshippers may be ashamed, as Baal's were, of their trust in their god, 1 Kings xviii; or of your enjoyments: you are ( made comely in his comeliness, Ezek. xvi. 14; and the church is called `the fairest among women, Cant. v. 9; or of your service: your work is an ornament to you. God himself is `glorious in holiness, Exod. xv. 11. But for the future you will always find him a Lord of glory; sometimes in this world, after you have been a long time beclouded under disgrace, reproach, and suffering. When hair is shaven, it cometh the thicker, and with a new increase; so, when the razor of censure hath made your heads bare, and brought on the baldness of reproach, be not discouraged: God hath a time to `bring forth your righteousness as the noon-day, Ps. xxxvii. 6, by an apparent conviction to dazzle and discourage your adversaries. The world was well changed when Constantine kissed the hollow of Paphnutius, eye, that was erewhile put out for Christ. Scorn is but a little cloud that is soon blown over. But if Christ do not cause your enemies to bow to you, yet he will give you honour among his people; for he hath promised to honour those that honour him, 1 Sam. ii. 30; and he is able to do it, for the hearts of all men are in his hands, and he can dispose of their respects at pleasure. That sentence of Solomon intimateth that God is resolved upon it, `A man shall be commended according to his wisdom, Prov. xii. 8. But, however, suppose all this were not, in the next world you shall be sure to find Christ a Lord of glory, when he cometh to put the same glory upon the saints which the Father hath put upon himself, John xvii. 22, 24. `In that

day, as the apostle saith, `he will be glorified in his saints, and admired in all them that believe, 2 Thes. i. 10. It is a notable expression; not only admired in himself, but in his saints; as if he accounted the social glory which resulteth to his person from the glory of his children a greater honour to him than his own personal glory. Well, then, look to your thoughts of Christ. How do you consider him? as a Lord of glory? The apostle saith, `To them that believe, Christ is precious, 1 Peter ii. 7, in the original, time`, an honour. They account no honour like the honour of having relation to Christ. You will know this disposition by two notes:--(1.) All other excellencies will be as nothing. Birth, `an Hebrew of the Hebrews;, dignity, `a Pharisee;, moral accomplishments, `touching the law, blameless;, beauty and esteem in the world, `if any man might have confidence in the flesh, I much more;, yet `I count all things but dung and loss, for the excellency of the knowledge of Christ, Phil. iii. 8. (2.) All other abasures will be nothing: pa'peinos, the `brother of base degree, may count his baseness for Christ a preferment; let him `rejoice in that he is exalted, James i. 9. So of Moses it is said, he `esteemed the reproaches of Christ better treasures than the riches of Egypt, Heb. xi. 26. Mark, he did not only endure the reproaches of Christ, but counted them treasures, to be reckoned among his honours and things of value. So Thuanus reporteth of Ludovicus Marsacus, a knight of France, when he was led, with other martyrs that were bound with cords, to execution, and he for his dignity was not bound, he cried, `Give me my chains too; let me be a knight of the same order, [161] Certainly it is an honour to be vile for God, 2 Sam. vi. 22. To a gracious spirit, nothing is base but sin and tergiversation; disgrace itself is honourable, when it is endured for the Lord of glory.

Obs. 3. Those that count Christ glorious will account Christianity and

faith glorious. The apostle maketh it an argument here, `The faith of our Lord Jesus Christ, the Lord of glory., He that prizeth the person of Christ prizeth all his relatives. As among men, when we love a man, we love his picture, and whatsoever hath relation to him. Grace is but a ray, a derived excellency from Christ. A Christian is much known by his esteem. What, then, do you account most excellent in yourselves or others? (1.) In yourselves. What is your greatest honour and treasure? What would you desire for yourselves or others? What would you part with first? Theodosius valued his Christianity above his empire. Luther said, he had rather be Christianus rusticus than ethnicus Alexander--a Christian clown than a Pagan emperor. (2.) In others. Who are most precious with you? those in whom you see most of the image of Christ? We use to honour the servants of glorious kings: Prov. xii. 26, `The righteous is more excellent than his neighbour., Who is the best neighbour to you? those that fear God? and do you like them best, when their conferences are most religious? You shall see this indefinite proverb is restrained by another, Prov. xix. 1, where Solomon intimateth that the righteous poor man is better than his rich neighbour. There, indeed, is the trial. Communion with holy and gracious spirits is far better than the countenance and respects of a great man to you. Oh! do not despise those jewels of Christ that lie in the dirt and dunghill. David could see silver wings in those doves that had lain among the pots.

Ver. 2-4. For if there come into your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; and you have respect to him that weareth the gay clothing, and say to him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit under my footstool; are ye not then partial in yourselves, and become judges of evil thoughts?

I have put all these verses together, because they make but one entire sentence. The apostle proveth how guilty they were of this evil from whence he dissuadeth them, by a usual practice of theirs in their ecclesiastical conventions.

If there come into your assembly.--The word in the original is, eis sunagogen, `into your synagogue, by which some understand their Christian assembly for worship: but that is not so probable, because the Christian assembly is nowhere, that I can remember, expressed by sunagoge, synagogue, but by ekklesi'a, church; and in the church-meeting there may be, without sin, several seats and places appointed for men of several ranks and dignities in the world; and it is a mistake to apply the censure of the apostle to such a practice. Others apply it to any common convention and meeting for the deciding of controversies, establishing of public order, and disposing of the offices of the church; and by synagogue they understand the court where they judged all causes belonging to themselves. [162] Austin seemeth to incline to this sense for one part of it, namely, for a meeting to dispose of all offices that belonged to the church, which were not to be intrusted to men according to their outward quality, but inward accomplishments; [163] there being the same abuse in fashion in the primitive times which, to our grief, hath been found among us, that men were chosen and called to office out of a respect to their worldly lustre rather than their spiritual endowments, and the gold ring was preferred before the rich faith, a practice wholly inconsonant with Christian religion and with the dispensation of those times; God himself having immediately called fishermen, and persons otherwise despicable, certainly of little note and remark in the world, to the highest offices and employments in the church. If we take the words in this restrained sense, for a court or meeting to dispose of

ecclesiastical offices and functions, the context may be accommodated with a very proper sense, for, according to their offices, so had they places in all church-meetings; and therefore the apostle Paul useth that phrase, `He that occupieth the room of the unlearned, 1 Cor. xiv. 16; or, as it is in the original, to'pon idio'tou, the place of the private person. The elders they sat by themselves, [164] then others that were more learned, then the ignorants; the church herein following the custom of the synagogue, which (as the author of the Comment upon the Epistles, that goeth under the name of Ambrose, observeth) was wont to place the elders in chairs, the next in rank on benches, the novices at their feet on mats; [165] and thence came the phrase of `sitting at the feet, of any one for a disciple, as it is said Paul was `brought up at the feet of Gamaliel., And for the women, Grotius telleth us, that the first place was given to the widows of one man, then to the virgins, then to the matrons. [166] Now, because they assigned these places preposterously, out of a regard of wealth rather than grace, and said to the rich, `Sit thou here, kalos, honourably, and to the poor, however qualified, `Stand thou there, or sit at my feet, the place of learners and idiots, the apostle doth with such severity tax the abuse, to wit, their carnal partiality in distributing the honours of the church. Thus you see the context will go on smoothly. But I must not limit the text to this one use of the court or synagogue; and therefore, if we take in the other uses of deciding all causes and differences between the members of the Church, &c., every passage in the context will have its full light and explication; for the apostle speaketh of judging, and of such respect of persons as is condemned by the law, ver. 9, which is an accepting of persons in judgment, Lev. xix. 5. And therefore I understand this synagogue of an assembly met to do justice. In which thought I am confirmed by the judgment and reasons

of a late learned writer, [167] who proveth that it was the fashion of the Jews to keep court in their synagogues; and therefore do we so often read those phrases. Mat. x. 17, `They shall scourge you in their synagogues;, Acts xxii. 19, `Beaten in every synagogue;, Acts xxvi. 11, `I punished them in every synagogue, because, as he saith, where sentence was given, there justice was executed; and it is probable that, being converted to Christianity, they still held the same course. And it is very notable, which he quoteth out of Maimonides, Sanhedrim, cap. 21, `That it is expressly provided by the Jews, constitutions, that when a poor man and a rich plead together, the rich shall not be bidden to sit down, and the poor stand, or sit in a worse place, but both sit, or both stand:, which is a circumstance that hath a clear respect to the phrases used by the apostle here; and the rather to be noted, because our apostle writeth to `the twelve tribes, Hebrews by nation, with whom these customs were familiar and of known use. So that out of all we may collect that the synagogue here spoken of is not the church assembly, but the ecclesiastical court or convention for the decision of strifes, wherein they were not to favour the cause of the rich against the poor; which is an explication that cleareth the whole context, and preventeth the inconveniences of the received exposition, which so far pleadeth the cause of the poor as to deny civility and due respect to the rich and honourable in Christian assemblies.

A man with a gold ring, chrusodaktulios, `a gold-fingered man, that is the force of the original word. The gold ring was a badge of honour and nobility; therefore Judah had his signet, Gen. xxxviii. 18-25; and Pharaoh, as a token that Joseph was promoted to honour, `took off his ring from his hand and put it upon Joseph's, and arrayed him in vestures of fine linen, Gen. xlii. So Ahasuerus dealt with Mordecai, Esther viii. 8.

In goodly apparel.--This also was a note of dignity: Gen. xxvii. 15, `Rebecca took the goodly garment of her son Esau;, by which some understand [168] the gorgeous priestly ornaments which be longed to him as having the birthright. So when the prodigal returned, the father, to do him honour, calleth for the best robe and a ring; some marks and ornaments of honour which were put on upon solemn days. But the luxury of after-times made the use more common. It is said of the rich man in the Gospel, Luke xvi. 19, that he was `clothed in purple and fine linen, and fared deliciously every day.,

A poor man in vile raiment.--In the original, estheti rhupara, `filthy, sordid raiment;, it is the same word which the Septuagint use in Zech. iii. 3, 4, where mention is made of the high priest's `filthy garments, which was a figure of the calamitous state of the church; where the Septuagint have ima'tia rhupara'.

And you have respect to him that weareth the gay clothing.--Epiblepein; is to gaze and observe with some admiration and special reverence.

Sit thou here in a good place, kalos, `in an honourable or worthy place;, and so it noteth, either the rash disposal of the honours of the church into their hands, or the favouring of them in their cause, as before.

Stand thou there, or sit under my footstool.--Expressions of contempt and disrespect. Standing or sitting at the feet was the posture of the younger disciples. Sometimes standing is put for those that stood upon their defence; as Ps. cxxx. 3, `If thou shouldst mark what is done, who can stand?, that is, in curia, in court, as those that make a bold defence. So Eph. vi. 13, `Take the armour of God, that you may be able to withstand in the evil day, and when you have done all, to stand;, that is, before God's tribunal: it is an allusion to the posture of men in courts. This different respect of poor and rich bringeth to my mind

a passage of Bernard, who, when he chanced to espy a poor man meanly apparelled, he would say to himself, Truly, Bernard, this man with more patience beareth his cross than thou: but if he saw a rich man delicately clothed, then he would say, It may be that this man, under his delicate clothing, hath a better soul than thou hast under thy religious habit. An excellent charity, and a far better practice than theirs in the text, who said to him in the goodly raiment, `sit, to the poor, `stand., To the rich they assigned `a good place, but to the poor the room `under the footstool.,

Are ye not partial in yourselves?--This clause is severally rendered, because of the different significations of the word diakrithete. Some turn it without an interrogation, thus, `Ye were not judged in yourselves, but, &c.; as if the sense were--Though they were not judged themselves, yet they judged others by these inevident signs. But it is better with an interrogation; and yet then there are different readings. Some thus, `Are ye not condemned in yourselves?, that is, do not your own consciences fall upon you? Certainly the apostle applieth the fact to their consciences by this vehement and rousing question; but I think diakrithete must not be here rendered condemned. Others thus, `Have ye not doubted or questioned the matter in yourselves?, for that is another sense of the word in the text. But here it seemeth most harsh and incongruous. Another sense of the word is, to make a difference; so it is often taken: diakrino'menoi, `making a difference, Jude 22; oude`n diekri'ne, `He put no difference, Acts xv. 9; and so it may be fitly rendered here, `Have ye not made a difference?, that is, an unjust difference, out of carnal affection, rather than any true judgment. And therefore, for more perspicuity, we explain, rather than interpret, when we render, Are ye not partial? It is an appeal to their consciences in making such a difference: Are ye not counterpoised with

perverse respects? Many times we may know the quality of an action by the verdict of conscience. Is not this partiality? Doth not conscience tell you it is making a difference which God never made? Sins directly disproportionate to our profession are against conscience, and in such practices the heart is divided. There are some disallowing thoughts which men strive to smother.

And become judges of evil thoughts.--From the running of the words in our translation, I should have guessed the sense to be this, That by these outward appearances of meanness and greatness in the world, they judged of men's hearts; which is here expressed by what is most transient and inward in the heart, the thoughts. But this kritai dialogismon poneron, is to be taken in quite another sense. [169] The meaning is, you altogether judge perversely, according to the rule of your own corrupt thoughts and intentions. Their esteem and their ends were not right, but perverted by carnal affections. They esteemed outward pomp above spiritual graces, which was contrary to reason and religion; and they proposed to themselves other ends than men should do in acts of choice and judicature. They had men's persons in admiration, because of advantage; and did not weigh so much the merits of the cause, as the condition of the persons contending.

From these verses, besides the things touched in the explication, you may observe:--

Obs. 1. That men are marvellous apt to honour worldly greatness. To a carnal eye nothing else is glorious. A corrupt judgment tainteth the practice. A child of God may be guilty of much worldliness, but he hath not a worldly judgment. David's heart went astray; but his judgment being right, that brought him about again, Ps. lxxiii.: compare the whole psalm with the last verse, `It is good for me to draw nigh to God., Moses, uprightness and love to the people of God was from his

esteem: Heb. xi. 26, `Esteeming the reproach of Christ, &c. When men have a right esteem, that will make them prize religion, though shrouded under poor sorry weeds; but when their judgments and conceits are prepossessed and occupied with carnal principles, nothing seemeth lovely but greatness, and exalted wickedness hath more of their respect than oppressed grace. But you will say--May we not show honour and respect to men great in the world if they are wicked?

I answer--There is a respect due to the rich, though wicked; but if it be accompanied with a contempt of the mean servants of God, it is such a partiality as doth not become grace. More particularly, that you may not mistake in your respects to wicked men, take a direction or two:--(1.) Great men in the world must have respect due to their places, but the godly must have your converse and familiarity: `My delight is in the excellent of the earth, Ps. xvi. 3. A Christian can not delight in the converse of a wicked man so as he can in the children of God; besides that the object in the eye of grace hath more loveliness, there is the advantage of sweet counsels and spiritual communion: `Comforted by the mutual faith of you and me., Rom. i. 12. (2.) You must be sure not to be ashamed of the meanest Christians, to vouchsafe all due respects to them. Onesimus was a mean servant, yet, when converted, Paul counted him `above a servant, as a brother, Philem. 16. So the messengers of the churches are called `the glory of Christ, 2 Cor. viii. 23, such as Christ will boast of. Christ is ashamed of none but those that are ashamed of him: it is glory enough in the eye of Christ and grace that they are holy. (3.) You must own them for brethren in their greatest abasures and afflictions, as Moses did the people of God, Heb. xi. 25. (4.) Be sure to drive on no self-design in your respects; be not swayed by a corrupt aim at advantage: this will make us take Egyptians for Israelites, and

perversely carry out our esteem. It chiefly concerneth ministers to mind this, that they may not gild a potsherd, and comply with wicked men for their own gain and advantage: it is a description of false teachers, 2 Peter ii. 3, `Through covetousness they shall, with feigned words, make merchandise of you: `they apply themselves to those among whom they may drive on the trade best; not to the saints, but to the rich, and soothe up them; where there is most gain, not where most grace: Hosea vii. 3, `They made the rulers glad with their lies.,

Obs. 2. From that are ye not partial? He urgeth them with a question. To bring us to a sense of things, it is good to put questions to our consciences, because then we do directly return upon our own souls. Soliloquies and discourses with yourselves are of excellent advantage: Ps. iv. 4, `Commune with your own hearts, and be still., It is a hard matter to bring a man and himself together, to get him to speak a word to himself. There are many that live in the world for a long time--some forty or fifty years--and all this while they cannot be brought to converse with their own hearts. This questioning of conscience will be of use to you in humiliation, faith, and obedience. (1.) In your humbling work. There are several questions proper to that business, as in the examination of your estate, when you bring your ways and the commandment together, which is the first rise of humiliation: you will find the soul most awakened by asking of questions. Oh!, what have I done?, Jer. viii. 6. Do I walk according to the tenor of this holy law? Can I say, `My heart is clean?, Prov. xx. 9. Then there is a second question: When guilt is found out concerning the rigour of the law, and the sureness of wrath, every violation is death: will God be partial for thy sake?, His jealousy shall smoke against that man that saith, I shall have peace, though I walk in the way of mine own heart, Deut. xxix. 19. Then there are other questions about the dreadfulness of

wrath: Ezek. xxii. 14, `Can my heart endure, and my hands be made strong, in the days that God shall deal with me?, Shall I be able to bear up under torments without measure and without end? Can I dwell with those devouring burnings? Then there is a fourth question, after a way of escape: `What shall I do to inherit eternal life?, Acts xvi. 30; or, as it is in the prophet, `Wherewith shall I come before God?, Micah vi. 8. With what recompense shall I appease his angry justice? Thus you see the whole business of humiliation is carried on in these interrogative forms. (2.) For the work of faith, these questions are serviceable, partly to quicken the soul to the consideration of the offer of God; as when the apostle had disputed of free justification, he enforceth all by a question, `What shall we then say to these things?, Rom. viii. 31. Soul, what canst thou object and urge against so rich mercies? Paul, all the while before, had been but drawing the bow,^ now he letteth fly the arrow. `What shall we say?, Partly because it maketh us more sensible of the danger of not believing: Heb. ii. 3, `How shall we escape if we neglect so great salvation?, If I neglect God's second offer, what will become of me? Thus it is an help to the work of faith. (3.) In the work of obedience these questions are serviceable; as when a temptation is like to carry it in the soul, it is good to come in with a smart question: Gen. xxxix. 9, `How can I do this wickedness, and sin against God?, So if the heart drive on heavily in duties of worship, `Offer it now to the governor; would he accept it at my hands?, Mal. i. 8. Would I do thus to an earthly prince in an earthly matter? Thus you see questions are of singular use in every part of the holy life. Be more frequent in them; and in every matter take occasion to discourse with your own souls.

Obs. 3. From that judges of evil thoughts. Evils begin first in the thoughts: Mat. xv. 19, `Out of the heart proceed evil thoughts;, that

is in the front of that black roll. Affections pervert the thoughts, and thoughts stain the judgment. Therefore, when God would express the wickedness of the old world, he saith, `The imagination of their thoughts were evil, Gen. vi. 5. The reason of atheism is blasphemy in the thoughts: Ps. x. 4, `All their thoughts are that there is no God., The reason of worldliness is some wretched thought that is hidden in the bosom: Ps. xlix. 11, `Their inward thought is that their houses shall continue for ever., You see, then, there is reason why you should go to God to cleanse your spirits from evil thoughts, why you should be humbled under them, why you should watch against them: Isa. lv. 7, `Let the wicked man forsake his way, and the unrighteous man his thoughts, and return unto the Lord., Mark, not only his way, but his thoughts. Trace every corrupt desire, every inordinate practice, till you come up to some inward and hidden thought. There are implicit thoughts, and thoughts explicit: explicit are those that are impressed upon the conscience, and are more sensible; implicit are those which the scripture calleth `hidden thoughts, and the `sayings of the heart., Though the desires, purposes, actions, are according to them, yet we do not so sensibly discern them; for they are so odious, that they come least in sight. Many such there are; as this was the hidden thought implied in the text, that wealth is to be preferred before grace; and that made them judge so perversely. It is good therefore to wait upon the word, which `discovereth the thoughts and intents of the heart, Heb. iv. 12, that upon every experience you may refer things to their proper head and cause: sure there hath been a vile thought in me, that there is no God; that the world is for ever; that riches are better than grace; that the pleasures of sin are better than the hopes of life, &c. It is good to interpret every action, and to observe the language that is couched in it; your lives do but speak out these

thoughts.

Obs. 4. That this is an evil thought, that men are to be valued by their outward excellency. It is against the dispensation of God, who putteth the greatest glory upon those that are of least account and esteem in the world. It is against the nature of grace, whose glory is not sensible, obvious to the senses, but inward and hidden:^ Ps. xlv. 13, `The king's daughter is all glorious within., A Christian's inside is best; all the world's glory is in show, fancy, and appearance: Agrippa and Bernice `came with great pomp, Acts xxv. 23, meta` polles phantasi'as, with much show and fancy. Painted things have a greater show with them than real. Nazianzen saith, the world is Helena without, and Hecuba within: there is nothing answerable to the appearance; but now grace is under a veil, `it doth not appear what we shall be, 1 John iii. 2. Thus Cant. i. 6, the church is said to be `black, but comely;, full of spiritual beauty, though outwardly wretched, and deformed with afflictions; which is there expressed by two similitudes, like `the tents of Kedar, and the curtains of Solomon., The tents of Kedar: the Arabians lived in tents, which were but homely and slender in comparison of city buildings, obscure huts, sullied and blacked with the weather, but rich within, and full of costly utensils; therefore we hear of `the glory of Kedar, Isa. xxi. 16. And Solomon's curtains may possibly signify the same thing. Josephus saith, Solomon had Babylonian curtains, of a baser stuff and work, to hide the curious imagery that was carved on the marble walls. The greatest glory is within the veil: `The hidden man of the heart, is an ornament `of great price, 1 Peter iii. 4. And as it is against the nature of grace, so it is against all right reason: we do not use to judge so in other cases: we do not prize a horse for the gaudry of his saddle and trappings, but for his strength and swiftness. That painter was laughed at who, because he

could not draw Helena fair, drew her rich. We do not therefore judge it a good sword because it hath a golden belt. Well, then, if it be against providence, and grace, and reason, go by a wiser rule in valuing things and persons than outward excellency: do not think that faith best which the ruler professeth, John vii. 48, nor those persons best that glitter most with worldly lustre. Christ cometh often in a disguise to us, as well as the Jews--to us in his poor members.

Ver. 5. Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he ha*h promised to them that love him?

In this verse the apostle urgeth another argument against respect of persons: you will despise those whom God, out of his wise ordination, hath called to the greatest honour. He instanceth in a threefold dignity which the Lord putteth upon the godly poor: they are elected of God, rich in faith, and heirs of the kingdom.

Hearken, my beloved brethren.--He exciteth their attention, and still giveth them the loving compellation which he had formerly used. In all grave and weighty matters, it is usual in the scripture to preface and premise some craving of attention: `He that hath an ear to hear let him hear, Mat. xiii. 9; so James in the council of Jerusalem: Acts xv. 13, `Men and brethren, hearken unto me., Here the apostle useth this preface, partly to stir them up to consider the dispensation proper to that age. So 1 Cor. i. 26, `Behold your calling, brethren, not many wise, not many mighty, &c.; that is, seriously consider the matter of God's calling in these times. Partly because he is about to urge a warm argument against the perverseness of their respects, and when the matter concerneth our case, it calleth for our best attention.

Hath not God chosen? that is, by the special designment of grace he hath singled out the poor to be heirs of life. You will find it so

always, for the most part, but in those times especially. Partly to confute the pride of great persons, as if God should respect them for their outward dignity. The first choice that God made in the world was of poor men; and therefore do we so often read that the poor received the gospel; not only the poor in spirit, but the poor in purse. God chose fishermen to preach the gospel, and poor persons to receive it: few were won that were of any rank and quality in the world; and partly that we might not think that wonderful increase and spreading of the gospel to come to pass by the advantage of human power, fleshly aids and props, but by the virtue of divine grace.

The poor of the world; that is, in regard of outward enjoyments: 1 Tim. vi. 17, there he speaketh of `the rich of this world., There is another world that hath its riches, but they that have estate there are usually poor and despicable. The saints are described to be those that have not their hopes in this world, 1 Cor. xv. 19, or poor in this world; that is, in the opinion of the present world they are vile and abject.

Rich in faith.--So they may be said to be two ways: Either in regard of high measures and raised degrees of faith; as Abraham was said to be `strong in faith., Rom. iv. 20, or that woman, Mat. xv. 28, `O woman! great is thy faith., So when the apostle presseth them to a spiritual abundance in gifts and graces, he saith, Col. iii. 16, `Let the word of God dwell in you, plousi'os, richly., Or rich, in opposition to worldly poverty, as noting the recompense that is made up to them for their outward poverty in their hopes and privileges. And mark, God is said to `choose rich in faith;, that is, `to be rich in faith., It is such am expression as is used Rom. viii. 29, `He hath chosen us like his Son;, that is, `to be like his Son;, which is plainly averred by the apostle, Eph. i. 4, `He hath chosen us in him that we might be holy:, not because we are good, but that we might be good. This place cannot be

urged for the foresight of faith; for as he chose us rich in faith, so he chose us heirs of glory: and therefore it doth not note the reason of God's choice, but the end; not that they were so, but that they might be so.

Heirs of the kingdom.--Glory is often set out by a kingdom, and the faithful as princes under years.

Which he hath promised.--Promises of this nature are everywhere: Prov. viii. 17, `I love them that love me;, so Exod. xx. 6, `Showing mercy to thousands of them that love me.,

To them that love him.--Why this grace is specified, see the reasons alleged in the explication and notes of the 12th verse of the first chapter. Only observe the order used by the apostle; first he placeth election, then faith, then love.

The notes are these:--

Obs. 1. That oftentimes God chooseth the poor of this world. The lion and the eagle are passed by, and the lamb and the dove chosen for sacrifice. The gospel, that was `hidden from the wise and prudent, was revealed to babes, Mat. xi. 25. This God doth, partly to show the glory of his power in preserving them, and truth amongst them, [170] that were not upheld by worldly props. The church is called `the congregation of the poor, Ps. lxxiv. 19; a miserable sort of men, that were destitute of all worldly advantages. Usually he showeth his power by using weak means. Moses, hand was made leprous before it wrought miracles, Exod. iv. Jericho was blown down with rams, horns, and Goliah slain with a sling and a stone. Partly because God would show the riches of his goodness in choosing the poor. All must now be ascribed to mercy. At the first God chose the worst and the poorest, which was an argument that he was not moved with outward respects; the most sinful and the most obscure, [171] `that all flesh might glory in the

Lord, 1 Cor. i. 28. A thief was made the delight of paradise, and Lazarus taken into Abraham's bosom. Those that had not the least pretence of glorying in themselves are invited to grace. Partly because God would discover his wisdom by making up their outward defects by this inward glory. Levi, that had no portion among his brethren, had the Lord for his portion. God is wanting to no creature; the rich have somewhat, and the poor have `the favour of his people, Ps. cvi. 4, special mercies. The buyers, and sellers, and money-changers were whipped out of the temple; the rich have least interest there. Partly that the members might be conformed to the head, the saints to Christ, in meanness and suffering: Zech. ix. 9, `Thy king cometh unto thee poor., Partly because poverty is a means to keep them upright; riches are a great snare. The moon is never eclipsed but when it is at the full. Certainly God's people are then in most danger. They say the sun never moveth slower than when it is highest in the zodiac. Usually men are never more flat in duty and dead in service than when mounted high in worldly advantages. A pirate never setteth upon an empty vessel: the devil is most busy in the fulness of our sufficiency. Those that were taken up with the pleasantness of the country, and saw it fit for sheep, would not go into Canaan. The disciples pleaded, `Lord, we have left all things, and followed thee;, as if the keeping of an estate, and the keeping of Christ were hardly compatible. Well, then--(1.) You that are poor, bless God; it is all from mercy that God should look upon you. It is a comfort in your meanness; rejected by the world, chosen by God. He that is happy in his own conscience cannot be miserable by the judgment of others: Isa. lvi. 3, 4, `Let not the eunuch say, I am a dry tree; for I will give him an everlasting name., Be not discouraged, though outwardly mean. The poor man is known to God by name: Luke xvi., he hath a proper name, Lazarus; whereas the rich

man is called by an appellative name. Among men it is^ otherwise. Divitum nomina sciuntur, pauperum nesciuntur, saith Cajetan. However we forget the poor, we will be sure to remember the rich man's name and title. (2.) You that are rich, consider this is not the favour of God's people; be not contented with common bounty. You may have an estate, and others may have higher privileges. As Luther, [172] profess that you will not be contented so; you will not be quiet till you have the tokens of his special mercy.

Obs. 2. There are poor in this world, and poor in the world to come. Dives, that fared deliciously every day, and was clothed in fine linen, yet wanted a drop to cool his tongue. Desideravit guttam, saith Austin, qui non dedit micam; he wanted a drop, that would not give a crumb: Isa. lxv. 13, 14, `Behold my servants shall eat, but ye shall be hungry; behold my servants shall drink, but ye shall be thirsty: they shall rejoice, but ye shall be ashamed., Ye are left to your choice, to be rich in this world, but poor in the world to come; though here you swim and wallow in a sea of pleasures, yet there you may want a drop to cool your tongue.

Obs. 3. The poor of this world may be spiritually rich. The apostle's riddle is made good, 2 Cor. vi. 10, `As having nothing, yet possessing all things;, nothing in the world, and all in faith.

Obs. 4. Faith maketh us truly rich; it is the open hand of the soul, to receive all the bounteous supplies of God. If we be empty and poor, it is not because God's hand is straitened, but ours is not opened. A man may be poor notwithstanding the abundance of wealth: it putteth a difference between you and others for a while, but in the grave `the poor and the rich meet together, Job iii. 19; that is, are all in the same estate without difference. In the charnel-house all skulls are in the same case, not to be distinguished by the ornaments or abasures of

temporal life. It is grace alone that will make you to excel for ever. Nay, riches cannot make you always to differ in this world: `They take to themselves wings, and fly away, Prov. xxiii. 5. Well, then, you that are poor, do not envy others, plenty; you that are rich, do not please yourselves in these enjoyments. Istae divitiae nec verae sunt, nec vestrae--they are neither true riches, neither can you always call them your own.

Obs. 5. The Lord loveth only the godly poor. There are a wicked poor whose hearts are ignorantly stubborn, whose lives are viciously profane. Christ saith, `Blessed are the poor, for yours is the kingdom of God, Luke vi. 20. In the evangelist Matthew it is explained, 1 Blessed are the poor in spirit, Mat. v. 3. David saith, `The abjects gathered themselves against me, Ps. xxxv. 15. Many times men of that quality are malignant opposites to the children and cause of God, saucy dust, that will be flying in the faces of God's people; and their rage is the more fierce because there is nothing of knowledge, politic restraints, and civil or ingenuous education, to break the force of it.

Obs. 6. All God's people are heirs; they are heirs, they are but heirs. They are heirs; that cometh to them by virtue of their sonship: Rom. viii. 17, `If children, then heirs, heirs of God, and joint-heirs with Christ, Jesus Christ was the natural son and the natural heir; and we, being adopted sons, are adopted heirs. He is called, Heb. i. 2, `the heir of all things;, and he hath invested us with his own privileges. Do but consider what an heir a child of God is, one that is received into the same privileges with Christ; and therefore the apostle saith, he is a `joint-heir., In a spiritual manner, and as we are capable, we shall possess the same glory that Christ doth. Again, they are heirs whose right is indefeasible. Men may appoint heirs, and alter their purpose, especially concerning adopted heirs; but God never changeth.

In assurance of it we have earnest, 2 Cor. i. 22, and we have first-fruits, Rom. viii. 23. We have earnest to show how sure, we have first-fruits to show how good, our inheritance is; a taste how good, and a pledge how sure. Well, then, you that have tasted of the grapes of Eshcol, have had any sense of your adoption, you may be confident God will never alter his purposes of love. Again, they are heirs that not only look to inherit the goods of their heavenly Father, but his person. God doth not only make over heaven to you, but himself: `I will be your God;, quantus quantus est, God is yours. So Ps. xvi. 5, `The Lord is the portion of mine inheritance., Again, they are heirs that possess by [173] their father's lifetime. Men give their estates to us when they can possess them no longer. But this is our happiness, that God and we possess it together; and therefore it is said, `glorified with him., Again, they are heirs to an estate that will not be diminished by the multitude of co-heirs. Many a fair stream is drawn dry by being dispersed into several channels; but here, the more the greater the privilege. What a happiness is it to enjoy God among all the saints! They `shall sit down with Abraham, and Isaac, and Jacob., We may jointly inherit without envy. The company is a part of the blessing: it is one of the apostle's motives, `Ye are come to an innumerable company of saints and angels, Heb. xii. 22, 23. It was a foolish question, that, `Who shall be greatest in the kingdom of heaven?, Mat. xviii.; for when God is all in all, he will fill up every vessel. Such a question suiteth with our present state; but in glory, as there is no sin to provoke such curiosity, so there is no want to occasion it. They are but heirs: alas! now they groan and wait for the adoption, Rom. viii. 23, that is, for the full enjoyment of the privileges of it. So 1 John iii. 2, `We are the sons of God, but it doth not appear what we shall be;, we have a right, but not full

possession. Hope cannot conceive what the estate will be when it cometh in hand. There is much goodness laid out, but more laid up, Ps. xxxi. 19. It is observable that all Christian privileges are spoken of in scripture as if they did not receive their accomplishment till the day of judgment. I have spoken already of adoption, that the saints wait for it. For justification, then, we shall know the comfort of it; when Christ, in his solemn and most imperial day, in the midst of the triumph of his justice, shall remember only the services, and pass by the sins, of the faithful. Then shall we know the meaning of that promise, `I am he that forgiveth your iniquities, and will remember your sins no more., Our comfort now is mixed, and we are often harassed with doubts and fears; but when our pardon is solemnly proclaimed before all the world, then shall we indeed know what it is to be absolved. Therefore the scripture speaketh as if an act for our justification were only passed then: Acts iii. 19, `Repent, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord., And possibly that may be the reason of that expression that intimateth forgiveness of sins in the world to come: Mat. xii. 32, `It shall never be forgiven, in this world, or in the world to come;, i.e., an act of pardon can neither now be really passed, or then solemnly declared. So for redemption: we shall not understand that privilege till we are redeemed from death and the grave, and have a full and final deliverance from all evils; therefore we are said to `wait for the redemption of our bodies., Rom. viii. 23, and `lift up your heads, for your redemption draweth nigh, Luke xxi. 28. And that possibly may be the reason why the apostle, when he numbereth up the fruits of our union with Christ, he putteth redemption last, 1 Cor. i. 30. Here we have righteousness, wisdom, grace, but in the world to come we have redemption; therefore, the day of the Lord is

called `the day of redemption, Eph. iv. 30. So also for union with Christ; it is begun here, but so often interrupted, that it is rather an absence than a union: 2 Cor. v. 6, `Whiles we are at home in the body, we are absent from the Lord., The apostle speaketh so, because we do not so freely enjoy the comforts of his presence. So Phil. i. 23, `I desire to be dissolved, and to be with Christ;, a Christian is with Christ here, but rather without him. Then shall we know what it is to be with him, when we shall in body and soul be translated into heaven, and be always in his eye and presence. So for sanctification: there is so much of the old nature remaining, that there is scarce anything of the new; and therefore the day of judgment is called palingenesi'a, the regeneration, Mat. xix. 28; that is, the time when all things are made new, when we come to be settled in our everlasting state; and that may be the occasion of the apostle's expression, 1 Thes. iii. 13, `Sanctified at Christ's coming., Thus you see, in all points of Christian privilege, we are, though heirs, yet but heirs. Well, then, you that `have the first-fruits of the Spirit, come and rejoice in your hopes: `Behold what manner of love the Father hath showed you!, 1 John iii. 1. We were strangers, yet we are made sons--nay, heirs; we were of low degree--it may be poor, beggarly in the world--yet have we this exousi'an, this dignity put upon us, to be chosen to the fairest kingdom that ever was and will be, John i. 12. We were enemies, rebellious as well as despicable, yet still heirs: from `children of wrath, made `heirs of glory., God needed not such an adoption; he had a Son who is called his delight and rejoicing before all worlds, Prov. viii. 31, and yet he would make thee, that wast a stranger to his family, a rebel to his crown, so base in the world, a joint-heir with his only Son. Oh! what love and thankfulness should this beget in us! Every person of the Godhead showeth his love to us; the Father he

adopteth us: `Behold what manner of love the Father, &c.; the Son for a while resigneth and layeth aside his honour--nay, dieth, to purchase our right, Gal. iv. 6; and `the Spirit witnesseth that we are the sons of God., Rom. viii. 15. Oh! adore the love of the Trinity with high and raised thoughts. Consider what a comfort here is against all the discouragements and abasures that we meet with in the world; princes in disguise are often slighted, and the heirs of heaven are made the world's reproach. But why should you be dejected? 2 Sam. xiii. 4, `Why art thou so lean from day to day? art not thou the king's son?, Are not you heirs of the kingdom of glory? And, by the way, here is some advice to the world: Do not contemn the meanest that are godly--they are heirs; every one worshippeth the rising sun, and observeth the heir. Oh! make you friends of them, they will stead you another day: Luke xvi. 9, `Make you friends of the mammon of unrighteousness, that, when ye fail, they may receive you into everlasting habitations;, that is, with that wealth, which is usually abused to sin, make you friends of the poor godly saints; they with Christ shall judge the world, 1 Cor. vi. 2. Make them friends, that they may give their suffrage to you, and receive you into heavenly joys. A main thing that Christ taketh notice of at the day of judgment, is this: `Thus have ye done to one of my naked brethren, Mat. xxv. 40.

Obs. 7. That the faithful are heirs to a kingdom. Heaven and glory is often set out to us under that notion. You have places every where. Kingdoms are for kings; and every saint is a spiritual king: Rev. i. 6, `He hath made us kings and priests unto God his Father., Suitable to which expression it is said, 1 Peter ii. 9, that we are `a royal priesthood., These two dignities are joined together, because heretofore their kings were priests; and the heads of the families were the priests of it. Cohen signifieth both a prince of Midian and a

priest of Midian. But to return. They are kings because of that spiritual power they have over themselves, sin, Satan, and the world; and be cause they are kings, therefore their glory must be a kingdom. Again, Christ is a king, and therefore they are kings, and his kingdom is their kingdom. Being united to Christ, they are possessed of his royalty. Again, there is a very great resemblance between the glory we expect and a kingdom: Luke xii. 32, `Fear not, little flock; it is your Father's pleasure to give you a kingdom., It is called a kingdom in regard of its splendour, festivity, and glory. That is the highest excellency and note of a difference amongst men. And also in regard of attendants; angels are `ministering spirits, Heb. i. 14. They are so already; but there they are as porters standing at the twelve gates of our city, Rev. xxi. 12. Nay, Christ himself will gird himself, and serve those whom he findeth watching at his second coming, Luke xii. 37. And it is a kingdom in regard of power and dominion. `All things are theirs, 1 Cor. iii. 21, 22. They `shall judge the world, 1 Cor. vi. 2, 3; yea, the evil angels. And also in regard of abundance of content and satisfaction. There is `fulness of pleasures for evermore, Ps. xvi. 11. All these things concur to make it a kingdom. It is a state of the highest honour and glory, great pleasure and contentment, noble attendants, vast dominion. To all these you may add the great liberty and freedom which we shall enjoy from sins and troubles. We shall be above the control of Satan, and the opposition of a vile heart. Oh! then, we that expect these things, `what manner of persons ought we to be?, The apostle hath an exhortation suitable to this purpose: 1 Thes. ii. 11, 12, `Walk worthy of God, that hath called you to his kingdom., Live as kings for the present, commanding your spirits, judging your souls, above ordinary pursuits--it is not for eagles to catch flies; above ordinary crosses--cogita te Caesarem esse. Remember thou shalt

one day be a king with God in glory. Enter upon thy kingdom by degrees: `The kingdom of God is joy and peace in the Holy Ghost., Rom. xiv. 17. But now for others, who as yet remain, at the best, but in an uncertain estate, it is a motive to press them to do what they can to interest themselves in these hopes: Mat. xi. 12, `The kingdom of heaven suffereth violence., It is a kingdom, and therefore men are so violent for it. Oh! consider, it is for a crown, and that will encourage you to all earnestness of pursuit. A lazy wish, a drowsy prayer, is not enough.

Obs. 8. That heaven is a kingdom engaged by promise. It is not only good, to tempt your desires, but sure, to support your hopes. Look upon it not only as a kingdom, but as a promised kingdom, and judge him faithful that hath promised. None can comfort themselves in these hopes but they that have interest in the promise. They can plead with God for their own souls--We have thy word; there is a `promise wherein thou hast caused us to hope, Ps. cxix. 49. Heaven is not only prepared, but promised. You may not only have loose hopes, but a steadfast confidence.

Obs. 9. That the promise of the kingdom is made to those that love God. Love is the effect of faith, and the ground of all duty, and so the best discovery of a spiritual estate. They do not believe that do not love; and they cannot obey that do not love. Look, then, to this grace. Do you love God? When promises have the condition specified in them, we cannot take comfort in the promise till we are sure of the condition. As Christ asked Simon Peter, `Lovest thou me?, so commune with your own souls, Dost thou love God? Nay, urge the soul with it again, Dost thou indeed love God? The effects and products of love are many. Those which love God, love that which is of God. As (1.) His glory. Their great desire and delight is to honour him, that they may be any way

serviceable to the glory of God. The sin mentioned, 2 Tim. iii. 2, `Lovers of themselves, is the opposite frame to this. When all that men do is with a self-respect, they have little love to God. (2.) His commandments. I observed before, that usually men love sin and hate the commandment. They are vexed with those holy laws that thwart their corrupt desires. Natural conscience impresseth a sense of duty, and vile affection worketh a dislike of it. But now, 1 John v. 3, `This is the love of God, that his commandments are not grievous., Duty is their delight, and ordinances their solace: Ps. xxvi. 8, `How have I loved the habitation of thine house, and the place where thine honour dwelleth!, They will desire to be often in the company of God, to be there where they may meet with him. (3.) His friends. They love Christians as Christians, though otherwise never so mean. Love of the brethren is made an evidence of great importance, 1 John iii. 14. By these discoveries may you judge yourselves.

Ver. 6. But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment-seats?

Here the apostle endeavoureth to work them to a sense of their own miscarriage. For, having proved respect of persons a sin, he falleth. directly upon their consciences; and you have been guilty of it, you have despised the poor. And then, to show that their practice was not only vain and evil, but mad and senseless, he urgeth a new argument: `Do not rich men oppress you?, He doth, in effect, ask them, whether they would show so much honour to their executioners and oppressors? But you will say, Doth not the apostle herein stir them up to revenge? and are we not `to love our enemies, and to do good to them that hate us,? I answer--(1.) It is one thing to love enemies, another to esteem them out of some perverse respect; and there is a difference between fawning and offices of humanity and civility. (2.) Some have deserved

so ill of the church, that they cannot challenge the least civil respect from the people of God: 3 John 10, `Bid him not God speed., So 2 Kings iii. 14, `Were it not for Jehoshaphat, the king of Judah, I would not look towards thee, nor see thee, (3.) The apostle doth not speak to the persons, but to the case. Will you honour wealth, which is the visible cause of all mischief? You see that men of that rank and order are usually persecutors and blasphemers. He speaketh of rich men in general, not such as used to frequent the church and synagogue; for otherwise you mistake the apostle's argument if you think the words directed to the persons rather than the order. His argument runneth thus: Will you prefer men for wealth in the church, when you see that none are so mischievous, and such public enemies to the church, as those that are wealthy? To prove that wealth is no sufficient ground of Christian respect, he urgeth the usual abuse of it.

But ye have despised the poor.--He showeth how contrary their practice was to God's dispensation: God hath put honour upon them, but ye dishonour them, as the original word signifieth. The prophet expresseth such a like sin thus: Amos v. 11, `Ye have trodden the poor under foot.,

Do not rich men.--Either he meaneth rich Pagans and Jews that had not embraced Christianity, persecutions usually arising from men of that sort and order, as the scribes, pharisees, and high priests: `The chief men of the city were stirred up against Paul and Barnabas, Acts xiii. 50; or else pseudo-Christians, who, being great and powerful, oppressed their brethren, and used all manner of violence towards them. Or, rather, in general, any sort of rich men.

Oppress you.--The word is katadunasteuousi, abuse their power against you, or usurp a power over you which was never given them. In which sense Solomon saith, Prov. xxii. 7, `The rich ruleth over the poor, and

the borrower is servant to the lender, Ruleth, that is, arrogateth a power, though not invested with the honour of magistracy.

And draw you before the judgment-seats?--If it be understood of the unconverted Jews, the meaning is, they helped forward the persecution, and implieth the same with that, Mat. x. 17, `They shall deliver you up to councils., Or, if of rich men in the general, to which I rather incline, it noteth the violent practices which they used to the poor, dragging them, as they used to do with their debtors: `He plucked him by the throat, Mat. xviii. 28. And the prophet Isaiah expresseth the same cruelty by `smiting with the fist of wickedness, Isa. lviii. 4. A great liberty the creditor had over the debtor among the Jews, and that our apostle intimateth in the word helkousi, `they draw you;, and when he addeth `before judgment-seats, he aggravateth this wickedness that was now grown customary among them; which was not only violent usage of the poor, but oppressing them under a form of law: either wearing them out by vexatious suits, or defrauding them presently of their right, through the favour which they obtained by their power and greatness, a practice common among all nations, but especially among the Jews, and therefore is it everywhere noted in the scriptures. See Ps. x. 9, 10.

The notes are these:--

Obs. 1. From that despised the poor. That known and apparent guilt must be roundly charged. Nathan said to David, 2 Sam. xii. 7, `Thou art the man., When the practice is notorious, a faint accusation doth no good. The prophet striketh David on the breast; this is thy sin. When a city is on fire, will a man come coldly and say, Yonder is a great fire, I pray God it doth no harm? No; he will cry, Fire, fire; you are undone if you do not quench it. So when the practice is open and clearly sinful, it is not good to come with a contemplative lecture and lame homily, but to fall to the case directly. Ye have despised the poor.

Sirs, this is your sin, and if you do not reform it, this will be you ruin. It is good to be a little warm when the sin is common and the danger imminent.

Obs. 2. From that but you. He opposeth their practice to God's dispensation; that despising the poor is a sin, not only against the word and written will of God, but his mind and intent in his works and dispensations. It is a kind of gigantomachy, a resisting of God. (1.) It is against the mind of God in their creation: Prov. xxii. 2, `The rich and the poor meet together, the Lord is the maker of them both;, that is, they meet in this, that they have but one maker. There is another meeting, Job iii. 15; they meet in the grave, they meet in their death, and in their maker. Now God never made a creature for contempt. These considerations should restrain it. They were made as we were, and they die as we do. The poor man is called our `own flesh, Isa. lviii. 7; Adam's child, as we are. (2.) It is against God's providence,--his common providence, who hath constituted this order in the world: Prov. xvii. 5, `Whoso reproacheth the poor despiseth his maker;, that is, contemneth the wise dispensation of God, who would have the world to consist of hills and valleys, and the poor intermingled with the rich; therefore Christ saith, Mat. xxvi. 11, The poor you have always present with you., It is one of the settled constitutions and laws of providence, and it is necessary for the uses and services of the world; this preserveth order. There are many offices and functions which human societies cannot want, and therefore some men's spirits are fitted for handicrafts, and hard manual labours, to which men of a higher spirit and delicate breeding will not condescend. (3.) It is also against God's special providence, by which many times the greatest gifts are bestowed upon them that are poor and despicable in the world; their wit being sharpened by necessity, they

may have the clearer use of reason. Naaman's servant saw more than his master, 2 Kings v. 13; and Solomon telleth of `a poor man that delivered the city,, Eccles. ix. 15. Nay, God many times putteth that singular honour of being heirs of salvation upon them. The poor are rich in faith in the context; and then injury must needs redound to him, for they are his friends and children; and friends have all things common, both courtesies and injuries.

Obs. 3. Rich men are usually persecutors or oppressors. Their wickedness hath the advantage of an occasion. And usually when a disposition and an occasion meet together, then sin is drawn forth and discovered. Many have will, but have no power. The world would be a common stage to act all manner of villanies upon, were it not for such restraints of providence. Therefore Solomon maketh an oppressing poor men to be a kind of wonder and prodigy. Besides, riches exalt the mind, and efferate it. They have had little experience of misery, and so have little pity. God's motives to Israel were these: Do good to strangers, for thou wert a stranger; and do good to the poor, for thy father was a poor Syrian. Such reasonings are frequent in scripture. But now, when men live altogether at ease, their hearts are not meekened with a sense of the accidents and inconveniences of the common life. And therefore, having power in their hands, they use it, as beasts do their strength, in acts of violence. The prophet often complaineth, Amos vi., of `the excellency of Jacob, and `the oppression that was in her palaces., Again, wealth often endeth in pride, and pride breaketh all common and moral restraints; and so men make their will a law, and think as if the rest of the world were made to serve their pleasures. And besides, the world filleth their hearts with a ravenous desire to have more of the world, how unjustly soever it be purchased and gotten. You see the reason why they are oppressors and they are persecutors, because

commonly the meanest are most forward in religion. The spirit of the world and the spirit of Christ are at enmity. The gospel putteth men upon the same level, which persons elevated and exalted cannot endure. Besides, they are afraid that the things of Christ will bring some disturbance to their worldly concernments and possessions. The Jewish rulers were afraid of division among the people, and the coming in of the Romans. The Gadarenes were afraid of their hogs. Many such reasons might be given. Well, then, rich men should be more careful to avoid the sins that seem to cleave to their rank and order. It is very hard, but `with God all things are possible., Wealth is called `the mammon of unrighteousness, Luke xvi. 9. because it is usually the instrument and incentive of it. That of Jerome is harsh, but too often true--Omnis dives aut iniquus est, aut iniqui haeres--that every rich man is either an oppressor himself, or the heir of one. Certainly it is but almost impossible to be rich and righteous. There are many evils incident to your state. Moral evils, such as heathens discerned, as pride: `Charge them that they be not high-minded, 1 Tim. vi. 17. Boasting, with some contempt of others: Jer. ix. 23, `Let not the rich man glory in his riches;, so injustice: Prov. xxii. 7, `The rich ruleth over the poor;, that is, by force and violence: the word may be read, `domineereth., Then luxury and profuseness. Men abuse the fatness of their portion, and lay it out upon their lusts. Dives `fared deliciously every day., But there are also spiritual evils, which are worse, because they lie more closely and undiscerned. These are--(1.) Forgetting of God, when he hath remembered them most. Men that live at ease have little or no sense of duty. Agur prayeth, `Give me not riches, lest I be full, and deny thee, Prov. xxx. 9. And (2.) creature-confidence. Hence those frequent cautions: 1 Tim. vi. 17, `Trust not in uncertain riches;, and Ps. lxii. 10, `If riches increase, set not your hearts upon them.,

Usually the creatures rival God; and when we enjoy them in abundance, it is hard to keep off the heart from trust in them. (3.) Worldliness. We are tainted by the objects with which we usually converse; and the more men have, the more sparing for God's uses and their own. Solomon speaketh of `riches kept by the owners to their hurt, Eccles. v. 13. And there is an expression in the book of Job, chap. xx. 22, `In the fulness of his sufficiency, he shall be in straits., There is no greater argument of God's curse than to have an estate and not to enjoy it. So (4.) security: Luke xii. 19, `Soul, take thine ease, thou hast goods laid up for many years., These are evils that cleave to wealth, like rust to money. I have but named them, because I would not digress into illustrations.

Ver. 7. Do not they blaspheme that worthy name by which ye are called? He proceedeth in reckoning up the abuses of riches. Who are the enemies of God and of religion, the scorners of the worthy name of Christians, but the rich?

Do not they blaspheme.--Some interpret it of the carnal rich men that professed religion, as if, by the scandal of their practices, they had brought an odium and ill report upon Christianity itself. So that `they blaspheme, in their sense, is, `they cause to blaspheme., They think it is an Hebraism, kal for hiphil. The whole stream of interpreters run this way. They urge for it those parallel places: Rom. ii. 24, `Through you is the name of God blasphemed among the Gentiles;, and 2 Peter ii. 2, by them is `the way of truth evil spoken of;, that is, by their means. And that in the 1st epistle to Timothy, chap. vi. 1, Let servants be obedient, `that the name of God and his doctrine be not blasphemed;, and Titus ii. 5, The wives should be discreet and chaste, `that the word of God be not blasphemed., Certainly religion is never more dishonoured than by the lives of carnal professors. But this is

the great mistake of this context, to apply what is here spoken to rich Christians. The apostle only giveth an observation of the manners of the rich men of that age; they were usually such as were bitter enemies to Christianity; and thereupon inferreth that wealth was not a valuable consideration in the church to prefer men to places of rule and honour, or to further their cause whenever it came into debate.

That worthy name, kalon, `honourable;, as before, ver. 3.--kalos, `in a good place, is, in the original, honourably.

By which ye are called.--In the original, to epiklethen eph' humas, `which is called upon you;, and some interpret that thus, `which you call upon., It is made a description of Christians: 1 Cor. i. 2, `All that call upon the name of Christ;, and 2 Tim. ii. 18, `Let him that nameth the name of Christ., Or else thus: Which is called upon over you; that is, in baptism, Mat. xxviii. 19, and Acts ii. 38. Or rather, as we translate, `by which ye are called;, for that is the proper import of that phrase, `called upon you., It is applied to wives, that are called after the name of the husband: Isa. iv. 1, `Let thy name be called upon us;, or to children, as Gen. xlviii. 16, `Let my name be called on them, and the name of my fathers, &c.; and so it implieth the name of Christ, which is put upon his people, who sustain these relations to him of spouse and children.

The notes are these:-

Obs. 1. That wicked rich men, above all others, are most prone to blasphemy. They `set their hearts as the heart of God, Ezek. xxviii. 5, 6. Riches beget pride, and pride endeth in atheism. Besides, they, enjoying a most liberal use of the creature, are apt to talk unseemly. When their hearts are warmed and inflamed with wine and mirth, they cannot contain, but must needs disgorge their malice upon the ways and servants of Christ. The merry and full-fed Babylonians must have a

Hebrew song, Ps. cxxxvii. And it is no feast with many unless John the Baptist's head be brought in a charger. Religion, or religious persons, must be served in to feed their mirth and sportiveness.

Obs. 2. They that love Christ will hate blasphemers. When he would work them into a disesteem of these ungodly wretches, he saith, `Do they not blaspheme that worthy name?, Moses burned with a holy zeal when he heard that one had blasphemed God, Lev. xxiv. 13, 14. And David saith, Ps. cxxxix. 20-22, `They speak against thee wickedly; thine enemies take thy name in vain. Do not I hate them that hate thee? I hate them with a perfect hatred: I count them mine enemies, Love is tender of the least wrong done to the thing beloved. More especially will it sparkle and burn with a fiery zeal when such high contempt is cast upon it as blasphemy putteth upon Christ. Those Gallios of our time, that can so tamely, and without any indignation, hear the worthy name of Christ profaned with execrable blasphemies, show how little love they have to him. David counted them his enemies that spoke wickedly against his God; but such are their darlings.

Obs. 3. That Christ's name is a worthy name. Christianity will never be a disgrace to you; you may be a disgrace to Christianity. `I am not ashamed, saith the apostle Paul, `of the gospel of Christ., Rom. i. 16. Many are ashamed to own their profession in carnal company, as if there could be any disgrace in being Christ's servant. Oh! it is an honour to you. And as Christianity is an honour to you, so should you be an honour to it, that you may not stain a worthy name: `Adorn the gospel, Titus ii. 10. The herd of wicked men they are ignota capita, persons unknown and unobserved; they may sin, and sin again, yet the world taketh no notice of it. But how doth it furnish the triumphs of the uncircumcised to see men of a worthy name overtaken in an offence? The Hams of the world will laugh to see a Noah drunk. Spots and stains in

white are soon discerned.

Obs. 4. The people of Christ are named and called after Christ's name; Christians, from Christ. The apostle saith, Eph. iii. 15, `From him the whole family, both in heaven and earth, is named., The name was first given them at Antioch, Acts xi. 26. They were called `disciples, before, but, to distinguish themselves from false brethren, they named themselves `Christians., They were called `Nazarites, and `Galileans, by their enemies; and about this time there was a sect of that name, half Jews and half Christians. Now the very name presseth us to care and holiness. Remember what Christ did: you are called after his name: 2 Tim. ii. 19, `Let every one that nameth the name of Christ depart from iniquity: pas o onoma'zon, he that counteth it his honour to use the name of Christ in invocation. Alexander the Great said to one of his captains, that was also called Alexander, Recordare nominis Alexandri--see you do nothing unworthy the name of Alexander. So, see you do nothing unworthy the name of Christ. And, as another said, speaking of something unbeseeming, I could do it, if I were not Themistocles; so, I could do it, if I were not a Christian. Or, as Nehemiah, `Should such a man as I flee?, Shall I, that am named by the name of Christ, do this? Again, this name is an argument which you may use to God in prayer for grace and mercy; his name is upon you, that endeareth you to his bowels. God's promises are made to such, `If the people that are called by my name, &c., 2 Chron. vii. 14. And so there is a notable promise, Deut. xxviii. 10, `And all the people of the earth shall see that thou art called by the name of God, and they shall be afraid of thee., So you shall see the church pleading this, Jer. xiv. 9, `Yet thou, O Lord, art in the midst of us, and we are called by thy name; leave us not., So may you go to God: Lord, it is thus with us, but `we are called by thy name.,

Ver. 8. If ye fulfil the royal law, according to the scriptures, Thou shall love thy neighbour as thyself, ye do well.

Now he comes to discover the ground upon which they did thus preposterously dispense their respects. It was not charity, as they did pretend, but having men's persons in admiration, because of advantage. For this verse is a prolepsis, or a prevention of an excuse foreseen, which might be framed thus: That they were not to be blamed for being too humble, and giving respect there, where it was least due; and that they did it out of relation to the common good, and a necessary observance of those ranks and degrees which God hath constituted among men. The apostle supposeth this objection, and answereth it partly by concession: if you do it in obedience to the second table (the tenor of which the apostle expresseth by that general rule `Thou shalt love thy neighbour as thyself,), then, such respect, rightly regulated, and `according to the scriptures, is but a duty; partly by way of conviction: your inordinate respect of the rich, with contempt of the poor, is such a flattery and partiality which the law doth openly condemn. The poor, and those whom we may help and relieve, being in the law, or scripture-notion, as much, yea, rather more, the neighbour than the rich.

If ye fulfil, teleite.--If ye do squarely and roundly come up to the obedience of the law, that part of it which is the rule of outward respects. The word properly signifies, `if ye perfectly accomplish., Sincerity is a kind of perfection. The Papists, among other places, bring this for one to show that a just man may fulfil the law of God. In this place it only implies a sincere respect to the whole duty of the law.

The royal law.--So he calleth it, either because God is the King of kings, and Jesus Christ the King of saints, Rev. xv. 3; and so the law,

either in God's hands or Christ's hands, is a royal law, the least deflection from which is rebellion. You would not easily break kings, laws. God's laws are royal laws because of the dignity of the author of them. The Syriac interpreter favoureth this sense, for he translateth it `the law of God;, or they may be called so from their own worth: that which is excellent, we call it royal; or else because of its great power upon the conscience. Men's laws are but properly ministerial and explicatory; God's is royal and absolute. Or `the royal law, to show the plainness and perspicuity of it, like `a royal way;, or, as we express it, `the king's highway., So it is said, Num. xxi. 22, `We will only go by the king's way., Suitable to which expression, `the royal law `may imply the highway and road of duty. Or, lastly, a royal law, to note the ingenuity of its precepts. The command of God, that is to guide you in dispensing your respects, doth not oblige you to this servility; the duty of it is more royal and ingenuous.

According to the scriptures; that is, as the tenor of it is often set down in the word. The form here specified is often repeated, Lev. xix. 18. The Septuagint, in the translation of that place, have the same words with our apostle. It is often repeated by our Lord, see Mat. xxii. 39; and often by the apostles, see Rom. xiii. 9; Gal. v. 14. The full import of this rule we shall anon open.

Ye do well.--The same form is used, Phil. iv. 14, and implieth that then they were not blameworthy, and might justly be absolved and acquitted from the guilt charged in the context. And by the way we may hence gather, that the apostle doth not simply forbid a respect to the rich, but a respect sordid and invested with the circumstances of the context.

Out of this verse observe:--

Obs. 1. That the vilest wickedness will have a fair covert and

pretence. Sin loves to walk under a disguise; the native face of it is ugly and odious. Therefore Satan in policy, and our hearts deceived by ignorance and self-love, seek to mask and hide it, that we may spare ourselves, which should press us to the greater heed. Never seek a cover of duty for a vile practice, and to excuse checks of conscience by some pretence from the law. It is Satan's cunning some times to dress up sins in the form and appearance of duty, and at other times to represent duty in the garb of sin: as Christ's healing on the Sabbath day. Be the more suspicious, especially in a matter wherein your private advantage is concerned, lest base compliance be reputed a necessary submission, and unjust gain be counted godliness. Examine the nature of the practice by the rule, Is the royal law appliable to such servility? And examine your own hearts. Is my aim right as well as my action? It is not enough to do what the law requires, but it must be done in that manner which the law requireth. Matter of duty may be turned into sin, where the respect and aim is carnal.

Obs. 2. That coming to the law is the best way to discover self-deceits. If it be according to the law (saith the apostle), it is well. Paul died by the coming of the commandment, Rom. vii. 9; that is, in conviction upon his heart; saw himself in a dead and lost estate. So Rom. iii. 20, `By the law is the knowledge of sin;, and therefore we should often talk with the commandment, consult with it in all practices.

Obs. 3. That the Lord's law is a royal law. (1.) It hath a kingly author. The solemn motive to obedience is, `I am the Lord., Marcion blasphemed in saying the law came from an evil God. Many now speak so contemptuously of it as if they had a Marcionite's spirit. The same Lord Jesus that gave the gospel gave also the law. Therefore it is so often said, Acts vii., that the law was `given by an angel;, that is,

the angel of the covenant. So Heb. xii. 25 to end; the apostle proves that it was the voice of the Lord Jesus that shook Mount Sinai. It is a known rule in divinity that the Father never appeared in any shape, and therefore that all those apparitions in the Old Testament were of the second person. (2.) It requires noble work, fit for kings; service most proportioned to the dignity of a man's spirit. Service is an honour, and duty a privilege: Hosea viii. 12, `The great things, (it is in the vulgar honorabilia legis, the honourable things) `of my law., It is said of Israel that no nation was so high in honour above all nations, because they had God's statutes, which was `their wisdom, Deut. vii. The brightest part of God's glory is his holiness; and therefore it is said, `Glorious in holiness;, and it is our dignity to be holy. That must needs be a royal law that maketh all those kings that fulfil it. (3.) There is royal wages; no less than all of you to be made kings and princes unto God: `Enter into the kingdom prepared for you;, and, `henceforth is laid up for me a crown, 2 Tim. iv. 8. This is the entertainment that ye shall have from God hereafter, to be all crowned kings and princes. Oh! then, give the law this honour in your thoughts. Naturally men adore strictness. How great is the excellency of God's statutes! Check yourselves, that you can no more come under the power of them. In the ways of sin you have a bad master, worse work, and the worst wages. There is a bad master: `His lusts will ye do, John viii. 44; they are Satan's lusts, he is the author of them. There is bad work; sin is the greatest bondage and thraldom, 2 Peter ii. 18, the heart naturally riseth against it. Then there is bad wages: Rom. vi., `The wages of sin is death., Well, then, press these disproportions, and say, `What evil have I found in God?, Jer. ii. 5. Hath God or sin been a land of darkness to me? I have served him these eighty years (said Polycarp), kai` othk edi'kese me`, and he never did me harm.

Reason with yourselves: Will you sin against a royal Lord, such royal work, such a royal reward?

Obs. 4. That the rule that God hath left us is laid down in the scriptures; there is the signification of his will, and from thence must it be sought: they are `able to make the man of God perfect.,

Obs. 5. The scriptures require we should love our neighbour as ourselves. Paul saith, Gal. v. 14, `All the law is fulfilled in one word: love thy neighbour as thyself., All the law, that is, all that part of the law which concerns our duty towards others; or all the law, by worshipping God, in discharging our duty towards man, and so turning both tables into one. And Christ saith, Mat. vii. 12, `This is the law, and the prophets,--that is, the sum of the whole word, and that standard of equity which is erected therein--that `whatsoever ye would that men should do to you, do ye even so to them:, for which saying Severus reverenced Christ and Christianity. But must a man \love his neighbour with the same proportion of care and respect that he doth himself? The special love of a man to his wife is expressed by this, Eph. v. 28, `So ought men to love their wives as their own bodies;, and the Hebrew expression is the same in all other places: `Let him love his neighbour as his own body., And must he now love every one with those singular respects and proportions of affection that he beareth to himself and his wife?

I answer--The strictness of the precept should not amaze us. Christ raiseth it one peg higher: John xiii. 34, `I have given you a commandment, that as I have loved you, so ye should love one another., There is another manner of pattern: Christ's love was intense, and the measure of it beyond the conceit of our thoughts: Yet as I love, so must ye love one another.

But for the opening of this matter, I shall first show you, Who is your

neighbour; secondly. What kind of love is required to him.

First, Who is your neighbour?--a question necessary to be propounded. It was propounded to Christ himself: Luke x. 29, `Who is my neighbour?, The solution may be gathered out of Christ's answer. First, In the general, every man to whom I may be helpful; and the term neighbour is used because our charity is most exercised and drawn out to those that are near us, the objects that are about us. But it must not be confined there: for Christ proves that a stranger may be a neighbour, Luke x. 36. All people that have the face of a man are called `our flesh, Isa. lviii. 7, and `one blood, Acts xvii. 26--`one blood, cousins at a remoter distance. Any man is a neighbour in regard of the nearness of our first original, and as he is capable of the same glory and blessedness which we expect; and so a stranger, an enemy, may be a neighbour by the gospel rules, and an object of such love as we bear unto ourselves, we being bound to desire his good, by virtue of his manhood, as we would our own. Secondly, There are more especial neighbours, who dwell about us, and are more frequent with us, whose necessities must provoke us to more acts and expressions of love; and as they are more or less near unto us, so are we to proportion our love to them: those that dwell with us before strangers. Thus the Hebrews preferred the men of their own nation before the Grecians `in the daily ministration, Acts vi. And then our kindred, and those of our family, before a common neighbour; as the apostle saith, 1 Tim. v. 8, `If any man provideth not for his own, he hath denied the faith, and is worse than an infidel., He speaks upon the case of showing pity at home. And then our children are in the next rank before them; and the wife of the bosom before them all: and accordingly must all acts of bounty and provision be dispensed. Thirdly, There are spiritual neighbours, and they are those who are begotten by the same Spirit to the same hopes,

who are to have a special preferment in our affection; I mean, in that kind of affection which is proper to Christianity: and for all outward acts of bounty and love, they are to have the pre-eminence, our children and families only excepted, which, by the law of nature, in this case are to be looked upon as a part of ourselves: Gal. vi. 10, `As we have opportunity, let us do good to all men; especially to the house hold of faith., In short, in the love of bounty, the poor and necessitous man is the special neighbour; in the love of delight, the godly man is to have the preferment: `My delights are to the excellent of the earth, Ps. xvi. 2. Which also is Bernard's determination, Meliori major affectus, indigentiori major effectus, tribuendus est--the best must have most of our affection, the poorest most of our bounty: Luke xiv. 12-14, `When thou makest a feast, call not thy rich neighbours, &c. He doth not condemn honest courtesies, but reproveth the Pharisees, error, who thought by these things to satisfy the commandment; just as these did here in the text, who would seem to make that an act of charity which was but an act of covetousness, and called that love which was base servility and compliance: and we still see that many esteem that Christian communion which is indeed but a carnal visit, and pretend courtesy to excuse charity.

Secondly, What kind of love is required in this expression, we are to love them as ourselves? I answer--The expression showeth the manner of our love, not the measure of it; a parity and likeness for kind, not for proportion. It cannot be understood in the same degree, partly because in some cases a man is bound to love his neighbour more than himself; as 1 John iii. 16, `We ought to lay down our lives for the brethren, my single life to save^the whole community. And so we ought to help on one another's spiritual good with the loss of our temporal: we may expose ourselves to uncertain danger to hinder another's certain

danger. The apostle Paul, in a glorious excess of charity, could prefer the common good of the salvation of all the Jews before the particular salvation of his own soul: Rom. ix. 3, `I could wish that myself were accursed from Christ, for my brethren and kinsmen according to the flesh;, and Moses, for the general safety of Israel, could wish himself to be `blotted out of God's book, Exod. xxxii. Cases may happen wherein a public good may be more considerable, and better in itself, than my particular happiness; and then in self-denial I am bound to love others better than myself. And partly because, on the other hand, in ordinary cases it is impossible I should be as strongly moved, or as industriously active, in another man's case as I would in my own; therefore, as I said, the rule intendeth the kind of affection, and the way of it; that is, with what mind and in what course I should pursue the good of others--with the same heart and in the same way I would mine own; and chiefly aimeth at the prevention of a double evil usual among men--self-love and injury: self-love, when men out of the privacy and narrowness of their spirits, only `mind their own things;, and injury, when men care not how they deal with others. First, It preventeth self-love by pressing us--(1.) To mind the good of others: 1 Cor. x. 24, `Let no man seek his own, but each man another's wealth, their comfort and contentment, by all offices of humanity suitable and convenient to their necessities; especially to promote their spiritual good, labouring to procure it, praying for them, though they be enemies, as David fasted for his enemies, Ps. xxxv. But alas! this love is quite decayed in these last ages of the world. ^They are mightily infamed in the scriptures for self-seeking, 2 Tim. iii. 2. One said, [174] The world was once destroyed, propter ardorem cupidinis, with water for the heat of lust; and it will be again destroyed, propter teporem charitatis, with fire for the coldness of love. These duties

are quite out of date and use. (2.) To mind their good really, as truly, though not as much. The apostle saith, `Let love be without dissimulation;, and St John speaketh often of `loving in truth., Though we are not every way as earnest, yet we must be as real in promoting their good as our own, without any self-end and reflections upon our own advantage and profit. Secondly, It preventeth injury, by directing us to deal with others as we would have them to deal with ourselves; wishing them no more hurt than we would wish our own souls: I mean, when we are in our right reason, and self-love is regular; hiding their defects and infirmities as you would your own; pardoning their offences as you desire God should do yours; and in all contracts and acts of converse putting your souls in their stead. Would I be thus dealt with? If I had my own choice, would not I be otherwise used? In all our commerce it is good to make frequent appeals to our consciences: Would I have this measure measured unto my own soul?

And thus I have opened the great rule of all commerce, `Love thy neighbour as thyself;, whose intent is, as I said, partly to prevent self-love, by showing we must do others good as well as ourselves; and partly to prevent injury, that we may do others no more evil than we do ourselves.

Ver. 9. But if ye have respect to persons, ye commit sin, and are convinced of the laic as transgressors.

Here is the second part of the apostle's answer. In the former part there was the concession, `Ye do well, if you give this respect in obedience to the law: but here is the correction; you give it contrary to the direction of the law, and so it is not a duty, but a sin.

But if ye have respect to persons; that is, if, in distributing the honours and censures of the church, you judge altogether according to men's outward quality and condition, as before was cleared--

Ye commit sin; that is, it is not a duty, as you pretend, but a sin; and, whatever you think, the law, which is the rule of Christ's process, will find you guilty.

And are convinced of the law.--This may be understood, either generally, that, whatever their pretences were, yet the law would find them out, and distinguish their unjust partiality from a necessary respect; or else, more especially, it may be understood of the law which they urged,; Love thy neighbour as thyself;, which required an equal respect to the neighbour, however distinguished, whether rich or poor; or else the apostle intendeth the law against respect of persons: Lev. xix. 15, `Thou shalt do no unrighteousness in judgment; thou shalt not respect the person of the poor, nor the person of the mighty; but in righteousness shalt thou judge thy neighbour., To which place I suppose the apostle alludeth, because it is so fair for his purpose, and because in that context the general of love to the neighbour is repeated, see ver. 18; and in that the Septuagint have the very same words which the apostle useth in ver. 8.

As transgressors.--Os, the word in the original for as, implieth reality, [175] not only similitude and likeness; that is, that you are indeed transgressors. I do the rather note it for the opening of a like expression in a matter important and weighty; it is in John i. 14, `We saw his glory, as the glory of the only-begotten Son of God;, that is, not like the glory of the Son of God, but that he was indeed so.

Little is to be observed out of this verse, because the matter of it is handled in the context. Only note:--

Obs. 1. That the word and rule discovereth wickedness when our blind consciences do not. Conscience hath but a weak light, and that light is partial: `Favour thyself, is the language of corrupt nature; and, therefore, that we may not be injurious to our own quiet, deluded

conscience is apt to mistake every pretence for duty, and the outward work of every duty for the power and life of it; therefore the apostle saith of the heathens, that had but a little light, that they only minded e'rgon no'mou, `the work of the law., Rom. ii. 14; that is, the external matter of the commandment. Nay, those that have more light are every way as unfaithful in the use of it. Paul rested contented with his pharisaism and outward righteousness, till, by a serious application of the rule, he found that to be a merit of death which he had formerly reckoned upon as a plea for life. That I suppose he intendeth when he sayeth, `I was alive without the law, but the commandment coming, I died., Rom. vii. 9. Well, then, we see we have need to attend upon the word, and consult with the law, not the crooked rule of our own consciences.

Obs. 2. It is but a crafty pretence when one part of the law is pleaded to excuse obedience to another; for when we pick and choose, we do not fulfil God's will, but our own. [176] These pretended submissive respect to the rich, as due by the law, but forgot those other precepts that established a duty to the poor. Conscience must be satisfied with something; therefore men usually please themselves in so much of obedience as is least contrary to their interests and inclinations, and have not an entire uniform respect to the whole law. It is as if a servant should think himself dutiful when he goeth to a feast or a fair when his master biddeth him; when, in the meantime, he declineth errands of less trouble, but of more service: whereas in such matters he doth not obey his master's will, but his own inclination. So in commands easy and compliant with our own humours and designs, we do not so much serve God as our own interests; and there is more of design than of duty and religion in such actions; and, therefore, they lose their reward with God. As to instance in a matter suitable to the

context, God hath required that persons should be hospitable and harborous. Now men of a social nature will soon hear in that ear, and think themselves liberal and bountiful because they spend much in festivity and entertainment, or in feasting with their rich neighbours; whereas little or nothing is done out of a well-tempered charity, and in refreshing the poor members of Christ. Now this is no more accepted of God than the offering of a dog's head in sacrifice; because all this is but a lust fed and served under a pretence of religion--joviality under the disguise of Christian charity and bounty; and, therefore the apostle maketh entertainments to he hut `sowing to the flesh, Gal. vi. 8; for I suppose the drift of that context is to distinguish between what is spent in charity and luxury: and in the process of the last day (described Mat. xxv.), Christ doth not ask what thou hast done to the rich, but to his poor members--to the hungry, the naked, &c. Well, then, beware of such a partial, disproportionate obedience. Hypocrites use to divide between the tables--between duty to God and duty to man; and in the respects due to man they are swayed more by their own humours and interests than the true motives of obedience; and, therefore, though they usually exceed in their duty and submission to the rich, yet they neglect if not contemn the poor, either in their suffrages and elections to ecclesiastical honours and offices, or in acts of judicature, or in duties of private charity, in visits and entertainments; which respect of persons our apostle justly disproveth, taxing it for a transgression, and not a duty.

Ver. 10. For whosoever shall keep the whole laiv, and yet offend in one point, is guilty of all.

The connection between this verse and the former is this: They had pleaded that their respect of the rich was but a necessary civility, and a duty of the law; or, at least, that it was but a small offence,

such as might be excused by their innocent intention, and obedience in other things, which was an opinion rife in those days; and that some [177] make to the occasion of this sentence, that the apostle might disprove that conceit which was then so common, that obedience in some things did make amends for their neglect and disobedience in other things. That the conceit was common appeareth by several passages of Christ and the apostles. Our Saviour chargeth it often upon the Pharisees. Ben Maimon, in his treatise of repentance, hath such a passage as this is: `Every one, saith he, `hath his merits and his sins., He whose merits are equal to [178] his sins, he is tzadoc, the righteous man; he whose sins are greater than his merits, he is rashang, the wicked man; but where the sins and the merits are equal, he is the middle man, partly happy, and partly miserable., This was the sum of the Jewish doctrine in the more corrupt times; and some think the apostle might meet with this error in this verse, by showing that the least breach rendered a man obnoxious to the danger of the violation of the whole law. Rather, I suppose, it lieth thus: They satisfied themselves with half duty, using over-much observance to the rich, and to the poor nothing at all. He had before said, ei no'mon teleite basi'likon, `If ye fulfil, or perfect, the royal law., Now, they minded that part of it that was advantageous to them; it was not full or perfect obedience to cut off so much of duty as was less profitable: therefore the law convinced them `as transgressors., The royal law saith, `Thou shalt love thy neighbour as thyself;, and man is not to make such exceptions as please him best, to defalcate and cut off such a considerable part of duty at his own pleasure. God saith, `thy neighbour;, and I must not say, `my rich neighbour only., There must be an even and adequate care to comply with the whole will of God, or else it is not obedience, but you are in the danger of

transgressors. This hint maketh much for the opening of the verse, a place in itself difficult. Augustine [179] consulted with Jerome about the sense of it in a long epistle; and, indeed, at the first view, the sentence seemeth harsh and rough. I shall first open the phrases, remove false inferences from it, and then establish the true notes and observations, that this scripture may have its due and proper force upon the conscience.

Whosoever shall keep the whole law.--He speaketh upon supposition. Suppose a man should be exact in all other points of the law, which yet is impossible, we may suppose things that never shall be. Or else he speaketh according to their pretences and presumptions. They supposed they were not to be taxed or convinced as transgressors in any other matter: grant it, saith the apostle; or else he speaketh of the whole of this commandment, `Thou shalt love thy neighbour, &c. Suppose your duty to rich men, and where it may make for your advantage, be whole and entire.

Yet if he offend in one point.--Willingly, constantly, and with allowance from conscience; with thought of merit and excuse, because of his obedience in other matters.

He is guilty of all.--Liable to the same punishment, standeth upon the same terms of hope and acceptance with God, as if he had done nothing. A man may violate totam legem though not totum legis; sin against the dignity and authority of the whole law, though he doth not actually break every part of it. Ay! but you will say, as the apostles, Mat. xix., `Who then can be saved?, Here is a terrible sentence that will much discourage God's little ones, who are conscious to themselves of their daily failings. I answer--That which the apostle aimeth at is the discovery of hypocrites, not the discouragement of saints. As Zuinglius, when he had flashed the thunder and lightning of God in the

face of sinners, he was wont to come in with this proviso, Bone Christiane, haec nihil ad te--poor Christian, this is not spoken to thee. So this is not spoken to discourage God's children, however it may be of use to them to make them more humble, cautious, and watchful, as lions will tremble when dogs are beaten. To clear the place, before I come to lay down the notes, I shall, according to promise, remove the false inferences. (1.) You cannot conclude hence that all sins are equal. They are all damning, not all alike damning. Some guilt may be more heinous, but all is deadly. And that is it which James asserteth: he saith, `he is guilty of all, but not equally guilty. The apostle would infer an equality of care and respect to the whole law, but not an equality of sin. All that can be collected is this, that one allowed, wilful, deliberate breach and violation forfeiteth our righteousness, and maketh us become obnoxious to the curse of the whole law, and the sinner shall no less die than if he had broken all by an actual transgression. So that, although all allowed sins deserve death, yet there is a difference still remaining in the several degrees of guilt and the curse. (2.) You cannot hence conclude that total rebellion is simply, and in itself, better than formal profession. Christ loved the man for the good things that were in him from his youth, and telleth him, `Thou art not far from the kingdom of God., We read of greater sins, and more intolerable judgment. Good moral heathens may have a cooler hell. (3.) You cannot apply it to them whose care of obedience is universal, though the success be not answerable: Ps. cxix. 6, `Then shall I not be ashamed when I have respect to all thy commandments;, not when I have observed, but when I have respect. Gracious hearts look to all, when they cannot accomplish all; and upon every known defect and failing they humble themselves, and seek mercy. It doth not exclude them, for then it would exclude all. But when men

allow and please themselves in a partial obedience, without fore-care, present-striving, and after-grief, they come under the terror of this sentence. God will dispense with none that can dispense with themselves in any known failing. (4.) You must not urge this sentence to the exclusion of the comforts of the gospel, and the hopes that we have by the grace of God in Christ: for this sentence in itself is legal, the very rigour of the law, and such sayings brook the exceptions of repentance and free grace: for the rigour of the law can only take place on those that are under the bond of it, and are not freed by Christ. That this is the voice of the law is plain, because it consenteth with that sum and tenor of it which is laid down Deut. xxvii. 26, `Cursed is every one that continueth not in all the words of this law to do them., If they failed but in a circumstance, in a ceremony, they were under the power of the curse. So the apostle urgeth it. Gal. iii. 10, `As many as are under the works of the law, are under the curse; for cursed is he that continueth not in all things to do them., Now Christ hath redeemed all those that have interest in him from this curse, by being (as the apostle saith there, ver. 13) `made a curse for us;, so that there is a remedy in Christ, of which we are possessed by faith and repentance. And let it not seem strange to any that I say the sentence is legal, for many of that nature are here and there intermixed and scattered throughout the gospel, because they are of excellent use and service for gospel ends and purposes: as to convince hypocrites, whose obedience is always partial; to drive men to the grace revealed in the gospel; and for the guidance and rule of Christians, that they may know the whole will of God. For though we are freed from the rigour of the law, yet we ought to look to the whole rule, and, as much as in us lieth, to strive, me` ptai'ein en eni`, not to offend in one point and tittle, not to rest in their imperfections,

but to strive against them. Christ hath again revived this strictness:
Mat. v. 19, `Whosoever shall break one of these commandments, and teach men to do so, shall be least in the kingdom of God;, that is, shall not be owned for a gospel minister. Christ is chary of his least saints and least commandments. Though there be a pardon, of course, for infirmities and failings, yet Christ hath not abated any thing of the strictness of the law. The Pharisees thought that some commandments were little and arbitrary; and therefore the lawyer came to Christ:
Mat. xxii. 36, `Master, which is the great commandment in the law?, It is true, some duties are more excellent; but the question was propounded according the mind of the Pharisees, who accounted outward devotionary acts most singular, and their own traditions weighty things; now he cometh to see if Christ liked the distribution. (5.) You must not urge this sentence to pervert the order of the commandments; as if a man, in committing theft, committed adultery; and in committing adultery, he committed murder. It is notable the apostle doth not say, `He transgresseth all, but `he is guilty of all., The precepts are not to be taken disjunctim, but conjunctim and completivè; not severally, but altogether, as they make one entire law and rule of righteousness, the contempt reflecting upon the whole law when it is wilfully violated in one part; as he that wrongeth one member, wrongeth the whole man or body of which it is a part. The text being vindicated, I shall sum up the whole verse into one observation, which is:--
Obs. That voluntary and allowed neglects of any part of the law make us guilty of the violation of the whole law. Many reasons might be urged to mollify the seeming asperity and rigour of the point; as partly because the contempt of the same authority is manifested in the breach of one as well as of all: all the commands are equal in regard of God; they are all ratified by the same authority, which man contemneth when

he maketh his own will the measure of obedience; and partly because the same curse is deserved, which, when neglects are voluntary, taketh place; partly because the law is but one copulation, like a chain which is dissolved by the loosening of one link; partly because all sin proceedeth from the same corruption: the least sin is contrary to love, as well as the least drop of water to fire; [180] partly because amongst men it is counted equal: one condition not observed forfeiteth the whole lease; and partly because one sincere duty hath much promised to it, and therefore one sin hath its proportionable guilt. True love is called a `fulfilling of the whole law., Rom. xiii. 8. And, in God's account, he that sincerely repenteth of one sin, repenteth of all. And so, on the contrary, one allowed sin is virtually a violation of the whole law; and, therefore, when some went to gather manna on the Sabbath day, God said, Exod. xvi. 28, `How long will ye refuse to keep my commandments and my laws?, implying that in the breach of that one they had broken all.

There are many uses of this note: because they are of profit and concernment to you, in the right application of this place, I shall give them you in their order.

1. It showeth how tender we should be of every command: wilful violation amounteth to a total neglect; therefore, as wisdom adviseth, Prov. vii. 2, `Keep my law as the apple of thine eye., The least dust offendeth the eye; and so the law is a tender thing, and soon wronged. Lest you forfeit all your righteousness at once, it is good to be careful.

2. That partial obedience is an argument of insincerity. When we neglect duties that either thwart carnal desires or prejudice carnal concernments, we do not please God, but ourselves. We are to walk `in all God's statutes, Luke i. 6. David fulfilled pa'nta ta` thele'mata,

`all the wills of God, Acts xiii. 22.

3. That it is a vain deceit to excuse defects of one duty by care of another. Sometimes men ante-date, sometimes they post-date, an indulgence. They ante-date it when they sin upon a presumption they shall make amends by repentance, or that their future good deeds shall be a sufficient expiation or satisfaction. They post-date it when, from duties already done, they take liberty or an occasion to sin the more freely: Ezek. xxxiii. 13, `If he trust to his righteousness, and commit iniquity, that is, if, upon that occasion of righteousness so done, called, or thought to be so in his apprehension, he shall adventure upon sin, the doom is, `he shall die the death., We see many men's hearts grow loose and vain after duties, and they are the more presumptuous and careless out of a vain conceit that supererogating in some things will excuse obedience in others.

4. That upon any particular failing we ought to renew our peace with God. I have done that now which will make me guilty of the whole law; therefore, soul, run to thy advocate: 1 John ii. 1, `If any man sin, we have an advocate with the Father, Jesus Christ the righteous., Oh! go to Christ that he may sue out your pardon; your hearts are not right with God if you do not use this course: after daily transgressions sue out a daily pardon. The children of God are like fountains; when mud is stirred up they do not leave till they can get themselves clear again. Particular sins must have particular applications of grace, for in themselves, in their own merit, they leave you under a curse. It is good to deprecate it, as David doth, Ps. vi. 1, `O Lord, rebuke me not in thine anger, &c.

5. That we must not only regard the work of duty, but all the circumstances of it; and so proportionably, not only the acts of sin, but the vicious motions and inclinations of it. One point is dangerous.

The Pharisees were for external duties, and the avoiding of gross sins, but securely allowed themselves in sins more hidden, which yet are of a dangerous consequence. Malice is murder; and thereupon John saith, 1 John iii. 15, `No murderer hath, eternal life., And lust is adultery, Mat. v. 28; a look, a glance, a thought, a desire, is in itself damnable, and brooketh only the exception of the divine grace.

6. That former profession will do no good in case there be a total revolt afterward. A little poison in a cup, and one leak in a ship, may ruin all. A man may ride right for a long time, but one turn in the end of the journey may bring him quite out of the way. Gideon had seventy sons, and but one bastard, and yet that bastard destroyed all the rest, Judges viii. It is said, Eccles. ix. 18, `One sinner destroyeth much good., Once a sinner, all is lost; the ancients expound it that way. So Ezek. xxxiii. 13, `All his righteousness shall be forgotten;, that is, all will be to no purpose. As the sins of one that repenteth are carried into a land of darkness, so are their duties who apostatise.

7. That the smallness of sin is a poor excuse; it is an aggravation rather than an excuse: it is the more sad, that we should stand with God for a trifle. Luke xvi. 21, he would not give a crumb, and this wonderfully displeased God; he did not receive a drop. God's judgments have been most remarkable when the occasion was least. Adam was cast out of paradise for an apple; so gathering of sticks on the Sabbath day, looking into the ark, &c. God's command bindeth in lesser things as well as greater; though the object be different, the command is still the same: `I tasted but a little honey (saith Jonathan), and I must die, 1 Sam. xiv. 43. It will be sad to you to go to hell for a small matter. One of the prophet's aggravations is, that they `sold the righteous for a pair of shoes, Amos ii. 6. Would you contest with God for a small thing and of little consequence? As it is imprudence, so it

is unkindness.

Ver. 11. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit adultery, yet if thou do not kill, thou art become a transgressor of the law.

Here is a proof of the intent of the former sentence, that we are not to look to the matter of the command, how it complieth with our desires and interests, but to the authority of the lawgiver. He giveth an instance in the sixth and seventh commandments. God, that hath said one, hath said both; they are precepts of the same law and law giver; and therefore, in the violation of one of these laws the authority of the law is violated.

He that said, Do not commit adultery; that is, that threatened adultery with death, Deut. xxii. 22, threatened also murder with death, Lev. xxiv. 17, and Deut. xix. 13; and the apostle useth that phrase `He that said, as alluding to the preface of the law: Exod. xx. 1, `God spake all these words, saying., He instanceth in such sins as are not only digested into the sum of the moral law, but are more directly against the light of nature, that so his argument might be the more strong and sensible; which is to be noted, lest we should think that only a uniformity of obedience is required to those precepts that forbid sins openly gross and heinous.

Out of these words observe:--

Obs. 1. That we must not so much dispute the matter of the command, as look to the will of the lawgiver. He proveth that the whole law had an equal obligation upon the conscience, because he that said the one said the other. God's will is motive enough to obedience, 1 Peter ii. 15; 1 Thes. iv. 3; v. 18. Every sin is an affront to God's sovereignty, as if his will were not reason enough; and to his wisdom, as if he did not know what were good for men; and to his justice, as if the ways of God

were unequal. When your hearts stick at any duty, shame yourselves with these considerations: It is a trial of sincerity; then duty is well done when it is done intuitu voluntatis, with a bare sight of God's will. And it is a motive to universal obedience; [181] this duty is required as well as other duties, and enjoined by the same will.

Obs. 2. Duties and sins are of several kinds, according to the several laws of God. Man hath several affections; every one must have a special law: he hath several essential parts; God giveth laws to both: he is disposed to several providences, which needeth a distinct rule; he is under several relations and obligations to God, which call for duties of a different nature and respect. Well, then, be not contented, with Herod, to `hear many things, gladly to practise somewhat. He that calleth you to pray calleth you to hear, to redeem time for meditation and other holy purposes. All commands are equally commanded, and must be equally observed. And be not secure, though you be not guilty of such sins as are reproved in others. Other diseases are mortal besides the plague: though you are not for the farm, you may be for the merchandise: though thou art not a thief or whore, yet thou mayest be covetous and worldly. There is, as Hippocrates said, di'ple mani'a, a double madness--a sober madness as well as a trying. [182] You may be dead in sins, though not dissolute; and though the life may be gravely ordered, yet the heart may be averse from God. The Pharisee could say, I am no adulterer, but he could not say, I am not proud, I am not self-confident.

Ver. 12. So speak ye, and so do, as they that shall be judged by the law of liberty.

Out of the whole discourse he inferreth a seasonable exhortation, that they would order their speeches and actions so as to endure the test and trial of the law, especially in the matter of impartial respects,

because commanded by an impartial law. The reason of it lieth thus: Those that would be judged by the law should not omit the least part of it. But you desire to be judged by the moral law, evangelised or made a `law of liberty;, in which term he hinteth the reinforcement of the duties of the law of Moses in the gospel, which doth as exactly require a care in our speeches and actions as the law; for though believers be freed from the terror of the law, yet not from the obedience of it; yea, if they continue in any known and allowed neglects, they lose their privilege, and are not judged by a law of liberty, but fall under the utmost rigour and severity of the sentence forementioned.

So speak ye, and so do.--He joineth the matter hinted in the close of the former chapter concerning speech, ver. 27, and the matter of the present chapter, concerning impartial respects, together; and saith, `so speak, as relating to those directions; `so do, as relating to the present case; and the rather, because not only actions but speeches fall under the judgment of God and the law.

As they that shall be judged.--Some read, `as those that will judge, as applying it to the direct context; and they make out the sense thus:--In the Old Testament, differences of persons were not so expressly forbidden; but now, as differences of nation, so of relation, are taken away by the law of liberty: bond and free are all one in Christ, Gal. iii. 28; and therefore you are to judge without any respect of persons. But this seemeth more argute than solid. It is better to keep our own reading, `as those that shall be judged;, that is, either in conscience here, or rather at the tribunal of God hereafter.

By the law of liberty.--The same expression is used in the 25th verse of the former chapter. But what is the force of it here? The lowest reason may be, because their observance of rich men was servile, and

the law commanded nobler and freer respects, more separate from base aims and self-advantage; or else in this expression the apostle may anticipate an objection which might be framed against the rigour of the former sentence; they might pretend they had an exemption by Christ. The apostle granteth there was a liberty, but not a license; for still there is a law, though to the elect a law of liberty; but, saith he, see that your interest be good. To wicked men it is still a bondage, and a hard yoke. Therefore, walk so that you may not be judged in a legal way, for then the least failing maketh you obnoxious to the curse; which rigour, if you would not undergo, see that you walk so that you may give evidence that you are come under the banner of love and the privileges of the gospel. And then, when you come to be judged, you will be judged upon gospel terms; other wise there is no liberty or freedom for any that allow themselves in the least breach or voluntary neglect, nothing to be expected but judgment without mercy.

From this verse I observe:--

Obs. 1. That the law in the hands of Christ is a law of liberty.

1. It is a `law:, 1 Cor. ix. 21, `I am not a'nomos, without the law, but e'nnomos, under the law to Christ., There is a yoke, though not an insupportable burden. Though there be not rigour, yet there is a rule still. It is directive: `He hath showed thee, man, what is good, Micah vi. 8. The acceptable will of God is discovered in the law of ten words, and the moral part of the scripture is but a commentary upon it. And it is also imperative. It is not arbitrary to us whether we will obey or no. Laws are obliging. The will of the creator being signified to us in the law, we are under the commanding power of it. Things moral and just are perpetually obliging: Rom. vii. 12, `The law is holy, and the commandment holy, just, and good., It is holy, it discovereth true strictness. It is just or suitable to those common notices of right and

equity which are impressed upon the creature; and it is good, that is, profitable, useful for man. All which things infer a perpetual obligation; and if the law were not obliging, there could be no sin; for where there is no obligation, there is no transgression: 1 John iii. 4, `Whosoever committeth sin, transgresseth the law; for sin is the transgression of the law., Now natural conscience would soon be offended at that doctrine that should make murder, incest, or adultery no sins; and therefore it is but the vain conceit of profane men in these times to think that the gospel freeth us from the obligation of the law because it freeth us from the curse of it, for then all duty would be will-worship, and sin but a fond conceit.

2. It is a `law of liberty;, for there is a great deal of freedom purchased by Christ.

[1.] We are freed from the law, as a covenant of works. We are not absolutely bound to such rigour and exactness as that required. Life and glory is not offered upon such strict terms. We ought to aim at exactness of obedience, but not to despair if we can not reach it. We are so far to eye perfect obedience, as if it were still the matter of our justification, as to be humbled for defects. A gracious heart cannot offend a good God without grief. Sin is still damning in its own nature, still a violation of a righteous law, still an affront to God. Nay, there are new arguments of humiliation, as sinning against God's love and kindness, the forfeiting of our actual fruition of the comforts of the covenant, though not our right in it, &c. And as to be humbled for our defects, so to be as earnest in our endeavours. You have more reason to be strict, because you have more help. Lex jubet, gratia juvat--we have more advantages, and therefore we should have more care of duty: Phil. iii. 11, `I press on, that if it be possible I may attain the resurrection from the dead;, that is, the holiness of

that state. A Christian's actions are much below his aims. They have no grace that can be content with a little grace. So that you see we ought to look to the law's utmost, though we be not judged by the law's rigour. Failings not allowed are pardoned, and weaknesses passed by; the obedience required of us being not that of servants, but children: Mal. iii. 17, `I will spare them, as a man spareth his only son.,

[2.] We are freed from the curse and condemnation. The law may condemn the actions, it cannot condemn the person. It judgeth actions according to their quality, but it hath no power over the person. So we are said to be `dead to the law, Gal. ii. 19, and the law to us, Gal. iv. 6, and therefore the apostle saith, oude`n kata'krima, `There is not one condemnation to them that are in Christ., Rom. viii. 1. The curse may be proposed to a believer, but it cannot take hold of a believer. Not only colts, but horses already broken, need a bridle.

[3.] We are freed from the curse and irritation of the law: Rom. vii., `Sin took occasion from the commandment., Carnal hearts grow worse for a restraint, as waters swell and rage when the course is stopped. The very prohibition is an occasional provocation; but to a gracious heart it is motive enough to a duty, because God willeth it.

[4.] We are freed from bondage and terrors. By natural men duties are done servilely, and out of slavish principles: `We have not received the spirit of bondage again unto fear., Rom. viii. 15. The great principle in the Old Testament, when the dispensation was more legal, was fear. Therefore it is said, `The fear of God is the beginning of wisdom, Prov. ix.; and `the whole duty of man is to fear God, and keep his commandments, Eccles. xii. 13. Fear is represented as the great principle of duty and worship in the Old Testament, as suitable to that dispensation. But in the New we read that `love constraineth, 2 Cor. v. 14; that love `keepeth the commandments, 1 John v. 2, &c. To the old

world God more discovered his will, to us his grace; and therefore our great constraint is to arise from love and sweetness.

Use. It showeth us the happiness of those which are in Christ: the law to a believer is a law of liberty; to another it is the law of bondage and death. We may `serve him without fear, Luke i. 57, that is, without slavish fear. Beasts are urged with goads, and things without life haled with cart-ropes; but Christians are led by sanctified affections, motives of grace, and considerations of gratitude. Oh! look to yourselves, then, whether you be in Christ or no. How sweet is this, when we are `free for righteousness, and do not complain of the commandment, but of sin, and the transgression is looked upon as a bondage, rather than duty! The same apostle that groaned under the body of death, delighted in the law of the Lord in the inward man, Rom. vii. God's restraints are not a bondage, but our own corruptions. And again, how sweet is this, when the command giveth us a warrant, and love a motive, and we can come before God as children, not as hirelings!

Obs. 2. That we shall be judged by the law at the last day; see Rom. ii. 12, `As many as have sinned in the law shall be judged by the law., The apostle's drift is to prove that all men out of Christ are under a condemnation, whether they had a law promulged or a law inbred; a law written in tables of stone, as the Jews; or in tables of the heart, as the Gentiles. All are judged according to the declarations of his will that God hath made to them: they that have gospel by gospel, or `the law of faith, Rom. iii. 31, `The words that I have spoken, shall judge them at the last day, John xii. 48; they that have only the law of nature, by the law natural; they that had the law written, by the law of tables; believers, by the law of liberty,--Christ's obedience shall be put upon their score. However their actions are brought to be scanned by a law and rule, their faith shall be judged and approved by

their works, which, though they be not the causes of glory, yet they are the evidences: as motion is not the cause of life, but the effect and token of it. That works are brought into judgment appeareth by that scheme, Mat. xxv. 35. So Rev. xx. 12, `The books were opened, and every man was judged according to his works., The judge of the world will show that he doth rightly. The works of the wicked are produced as the merit of their ruin; the works of the godly, as evidences of glory: and therefore the apostle, when he speaketh of the process of God with the godly and wicked, he noteth the reward and the recompense of the godly in a different term and phrase: Rom. vi. 23, `The wages of sin is death, but the gift of God is eternal life., The works of the wicked are produced to show the equity of their wages; the works of the godly, to declare their interest in his gift. Well, then, if the law be the rule of judgment, then let it be so now. If your confidence will not stand before the word, it will not stand before Christ at his appearing. We might anticipate and prevent the sentence of that day if we would go to the law and to the testimony. This is usual in experience, that persons the more ignorant, the more presuming; and men that contemn and neglect the means of grace have highest hopes. The reason is, because they cherish a confidence which the word would soon confute; and therefore, out of a secret consciousness of their own guilt, shun that way of trial: `They come not to the light, lest their deeds should be reproved, John iii. 20. Oh! if you dare not stand before the word now, as it is opened by a minister, what will you do when it is opened by Christ? Therefore when the word reproveth, regard it with all reverence and fear: This word judgeth me now, and it will judge me at the last day. Many fret at the light; as the Ethiopians once a year solemnly curse the sun. Oh! but how will they gnash the teeth when this word shall be brought against them at the coming of

Christ in the clouds!

Again, if we shall be judged according to the measure of light and knowledge that we have of the law, it presseth us to bring forth fruits answerable to the dispensation of God. It is sad to put the finger in nature's eye, much more to grow black and wanzy in the sunshine of the gospel. As God looketh to the rule, so to our proportions and measures of light: `If I had not spoken to them, they had had no sin, saith Christ; that is, no such sin, not that kind of sin, not so much sin. Gentiles shall answer for their knowledge, and we according to our proportions. In sins of knowledge there is more of sin; for according to the sense that we have of the law forbidding, so is sin increased, and there is more of malice; therefore apostates, who have most knowledge of the truth, are (as Arnobius saith) Maximi osores sui ordinis--the greatest enemies to their own order and profession; and suitable the prophet Hosea v. 2, `The revolters are profound to make slaughter., Certainly there is more unkindness to God when we sin against a direct sight and intuition of his will: and therefore David aggravateth his adultery, because it was committed after God had made him `to know wisdom in the inward part, Ps. li. 6; which certainly is the intent of the Hebrew text there, though we read somewhat otherwise in our translation. It is sad that after the law is written upon the heart, it should be transgressed; in such acts there is a kind of violence offered to the principles and suggestions of our own bosom.

Obs. 3. It is a great help to our Christian course to think of the day of judgment. They best prepare themselves to the spiritual battle that always hear the sound of that day's trump. Do not think it is against the liberty of the gospel to think of these severe accounts, or a talk only for novices; it is useful for the children of God. Though they are delivered from the rigour of that day, yet they ought still to reflect

upon it with reverence. I confess there are some servile reflections which beget nothing but torment and bondage in the spirit; these will not become the children of God. But still a holy awe and reverence is necessary; you will find it of special use to quicken you to Christian care and watchfulness. There are evangelical reflections which serve to make the spirit strict, but not servile. It is a fondness in them that think this argument is wholly legal. The apostle Paul maketh the doctrine of judgment to come to be a part of the gospel, Rom. ii. 13: `God will judge the secrets of all men according to my gospel, that is, according as I have taught in the dispensation of the gospel. And, indeed, it is a branch of the most glorious part of the doctrine of the gospel; Christ's judging being the highest and most imperial act of his kingly office. The truth is, it is of excellent use to invite wicked men to repentance, and therefore Paul chose this argument at Athens, Acts xvii. 31, `He hath commanded all men to repent, because he hath appointed a day wherein he will judge the world in righteousness., Three reasons may be given why he useth that motive to them at first. One is intimated in the text, because it is a forcible and pressing motive to repentance; and the other two may be easily conjectured, or collected out of the context. As, secondly, to prevent their plea, that if they had been in a wrong way, they had found it a happy way; no judgment or plague had lighted upon them. The apostle anticipateth this objection by telling them, `at those days of ignorance God winked, but now taketh notice; and if they did not repent now, however they escaped here, they should be sure to meet with judgment to come. And, thirdly, because the heathens themselves had some kind of dread and expectation of such a day, conscience being but the counterpart of this doctrine; and, therefore, when Paul spake of `judgment to come, Felix trembled, though an heathen, Acts xxiv. 25. The philosophers had some dreams of a

severe day of accounts, as appeareth by Plato's Gorgias, many passages in Tully, &c. And possibly herein the light of nature might be much helped by tradition; so that, for the first and inviting motive, it serveth excellently. Nay, the people of God, that are already brought into Christ, find a great deal of sweet use and profit by exercising their thoughts in it. The strictness of it serveth to scare them out of their own righteousness. Nothing but Christ's righteousness will serve for Christ's judgment: `That I maybe found in him, &c., Phil. iii. 9. When wrath cometh thus solemnly to make inquisition for sinners, it is comfortable to be `hidden in the cleft of the rock, to be `found in him., So also it is useful to make them more strict and watchful; that they may keep faith and grace in a constant exercise, and so be fit to meet the Lord when he cometh, with joy and boldness. The preacher, when he had propounded the whole duty of man, he enforceth it upon this motive, `For God shall bring every work to judgment, Eccles. xii. 13, 14. And again, more faithful in their callings. Whatever things are omitted at the day of judgment, our carriage in our callings is chiefly noted and produced, it being that particular sphere to which we are limited and confined for serving the great ends of our creation. And as all callings are respected, so especially those high callings wherein there is some peculiar and special ministration to God, or some charge and employment for the public good. Paul himself, though a chosen vessel, a man of strong affections to Christ, yet thought need sometimes to use the spur; and though he professed that he chiefly acted out of the constraints of love, yet he also took the advantage of fear, `Knowing the terror of the Lord in that day, we persuade men, 2 Cor. v. 11, implying that a reflection upon the severity and strictness of the day of judgment was a great enforcement to urge him to faithfulness in the ministry; and having found the use of it in his own

spirit, he presseth Timothy by the same motive: 2 Tim. iv. 1,2, `I charge thee, before Jesus Christ, who shall judge quick and dead, be instant; preach the word in season, out of season., It is a most vehement persuasive to diligence, when we consider that we must give an account of our work. So also to make them thankful. There cannot be a greater argument of praise than when we consider our deliverance from wrath, when wrath is drawn out to the height, that we can look Christ in the face with comfort, 1 John ii. 28; and we may begin our triumph when others are overwhelmed with terrors. So the apostle saith, 1 John iv. 17, `Herein is love perfect, that we may have boldness at the day of judgment;, that is, therein is the height and perfection of the divine love discovered, that when others call upon mountains to cover them, we may lift up our heads with comfort, and may call the world's judge our friend and father.

Lastly, To awaken their souls to an earnestness of desire and expectation. The good servant expecteth his master's coming, Mat. xxiv. 45, and `the bride saith, Come, Rev. xxii. The day of judgment is the day of Christ's royalty and your espousals: here we are betrothed, not married. When Christ went out of the world, there were mutual and interchangeable pledges of love and affection. Nobis dedit arrhabonem Spiritus; à nobis accepit arrhabonem carnis. [183] He left us the pledge of his Spirit, as Elijah ascending, left his mantle; he took from us the pledge of our flesh and nature; therefore certainly all that have interest in Christ must needs `love the day of his appearing, 2 Tim. iv. 8.

Use. Well, then, often exercise your thoughts in this matter. Think of the judge, of his majesty, on the glory of his appearance; when the graves are opened, rocks are rent, and Christ's unspeakable glory shall break forth like lightning through the heavens; when he shall come

riding on the clouds, environed with flames of fire, attended with all the host of the elect angels, and the great shout and trump shall summon all before the royal throne of Christ's judgment. Consider, also, his purity and holiness. When God discovered himself in a particular judgment, they said, 1 Sam. vi. 20, `Who can stand before this holy God?, But when Christ cometh to judge all the world, `with a garment white as snow, and the hair of his head like pure wool, Dan. vii. 9, how will guilty spotted creatures appear in his presence? Christ's throne is `a white throne, Rev. xx. 11, and black sinners can not stand before it. None have confidence in that day but either such as are of an unspotted innocency, as the angels, or those that are washed in Christ's blood, as the saints. Consider his strict justice: nothing so small and inconsiderable but, if it be sinful, God hateth it. Idle and light words weigh heavy in God's balance, Mat. xii. 36. Nothing so hidden and secret but is then opened; deadness, irreverence, unsavoriness in holy duties, the least failing or defect in circumstance, manner, or end. A man should never think of the severity of that day but he should cry out, `If thou, Lord, shouldst mark iniquities, who shall stand?, Ps. cxxx. 3. Stand, that is, rectus m curia, be able to make a bold defence in that day. Those sins which, through the commonness and easiness of error, seem to challenge a pardon of course, and wherein we are most indulgent to ourselves, as the follies and excesses committed through the heat of youth, and so in man's account, who hath but a drop of indignation against sin, are venial, shall be then produced: Eccles. xi. 9, `Know that for all these things God will bring thee to judgment., Oh! think of these things to an evangelical purpose, that ye may trust in nothing but Christ's righteousness against Christ's judgment.

Obs. 4. From that so speak, and so do: that not only our actions, but

our speeches, in which we are less deliberate, come under the judicatory of God and the word: Mat. xii. 36, `But I say unto you, that every idle word that men shall speak, they shall give an account thereof in the day of judgment; for by thy words shalt thou be justified, by thy words condemned., Usually we forget ourselves in our speeches, and make light account of them; ay! but for idle words, not only evil, but idle, we shall be judged in the last day. Evil words show a wicked heart, and idle words a vain mind. There is a quick intercourse between the heart and the tongue; and whatever aboundeth in the heart cometh uppermost, and findeth vent in the speech. Therefore let wicked men beware lest `their own tongue fall upon them, Ps. lxiv. 8. Better have a whole mountain than one evil tongue to fall upon us; this will crush you to pieces in the day of wrath. Well, then, it shows how fond their excuse is who hope they are not so bad as they make themselves in their words. Alas! this is one of the nearest and clearest discoveries of what is in thy heart; thy tongue should be thy glory, Ps. ix., and it is thy shame. Evil words have a cursed influence; that sa'pros lo'gos, `rotten communication, Col. iv. 6, passeth through others like lightning, and setteth them all on fire. Behold a great deceit in good things: men think their talking should excuse their walking; in bad they hope their hearts are good, though their communications be vile and base. A stinking breath argueth corrupt lungs; such putrid and rank speeches come from a foul heart. Christ asked his disciples, `What manner of communications they had?, Luke xxiv. 17. Xenophon and Plato gave rules that men's speeches at meals, and such like meetings, should be written, that they might be more serious. Oh! consider, God writeth them. What a shameful story will be brought out against you at the day of judgment, when all your rotten and unsavoury speeches shall be numbered and reckoned up to you!

It is observable, when Paul, Rom. iii. 13, 14, maketh an anatomy of a natural man, he standeth more on the organs of speech than all the other members: `Their throat is an open sepulchre; with their tongues have they used deceit; the poison of asps is under their lips; their mouth is full of cursing and bitterness, &c. The inward dunghill reeketh, and sendeth forth its stench most this way.

Ver. 13. For he shall have judgment without mercy that showed no mercy; and mercy rejoiceth against judgment.

He applieth the former direction to the matter: `So speak, and so do, as those that would not come under the rigour of the covenant of works; for if you allow yourselves in any sin, or do anything against any part of the royal law, you can expect nothing but `judgment without mercy., But to be cruel to your brethren with allowance and indulgence is a sin that will put you into that capacity; not only as it is an allowed transgression of the law, but a special sin, that in equity seemeth to require such a judgment; it being most meet that they should find no mercy that would show none.

For he shall have judgment without mercy.--In which expression he intimateth the effect of the covenant of works, which is judgment without any mixture and temper of mercy, the law abating nothing to the transgressor; as also to imply the retaliation of God: hard men justly meet with hard dealing and recompense.

That showed no mercy.--As if he had said, Mercy is not for those that only honour rich men, but them that are full of bowels and bounty to the poor; for by `showing no mercy, he either intendeth shutting up the bowels against the necessities of the poor, or using them with contumely, injury, and reproach. They were so far from giving due respect, that they were guilty of undue disrespect; a practice which certainly will leave us ashamed at the day of judgment, when the Lord

shall slight our persons, and leave us to our own just horrors and discouragements.

And mercy rejoiceth over judgment.--The word is katakauchatai, boasteth, lifteth up the head; as a man will when anything is accomplished with glory and success. This latter clause hath been tortured and vexed with diversity of expositions: it were fruitless to number up all to you: they may be referred to two general heads. Some take mercy here for God's mercy; others for man's mercy. They that apply it to God either expound it thus: They have a severe judgment; and if it be not so with all, it is merely the mercy of God which hath rejoiced and triumphed over his justice. So Fulgentius among the fathers. But this is too forced. Others, as Gregory, &c., carry it, with more probability, thus: Though unmerciful men be severely handled, yet, in the behalf of others, mercy rejoiceth over judgment; that is, in the conflict and contest between attributes about sinners, mercy getteth the victory and upperhand, and so rejoiceth, as men when they divide the spoil. Piscator maketh out this sense yet more subtilely, taking kai`, which we translate and, for though or yet, as it is often in scripture; and then the sense is, Though mercy itself would fain rejoice over judgment, acts of pity and kindness being exercised with more of God's delight, yet at the sight of unmercifulness the bowels of it shrink up and retire. I should incline this way, but that the apostle speaketh here of that mercy which man showeth to man: for there seemeth to be a thesis and an antithesis, a position and an opposition, in the verse. In the position the apostle asserteth that the unmerciful shall find no mercy; in the opposition, that mercy findeth the judgment not only tempered, but overcome; that is, he that showeth mercy is not in danger of damnation, for God will not condemn those that imitate his own goodness; and therefore he may rejoice over his fears, as one that

hath escaped. Now the orthodox, that go this way of applying it to man's mercy, do not make this disposition a cause of our acceptance with God, but an evidence; mercy showed to men being an assured pledge of that mercy which he shall obtain with God. I confess all this Is rational; but look to the phrase of the text, and you will find some inconvenience in this opinion; for it will be a speech of a most harsh sound and construction to say that our mercy should rejoice against God's judgment; for then man would seem to have `somewhat wherewith to glory before God, which is contrary to David, who denieth any work of ours to be justifiable in his sight, Ps. cxliii. 2, or to be able to hold up the head or neck against his judgment; contrary to Christ, who forbiddeth this rejoicing against the divine judgment, though we be conscious to ourselves of performing our duty, Luke xvii. 10; and contrary to Paul, who saith there is no glorying before God, Rom. iv. 2. All the rejoicing we have against God's justice is in the victory of his mercy; therefore I believe these two senses may be well compounded and modified each by the other, thus: It is the mercy of God that rejoiceth over his justice, and it is mercy in man that giveth us to rejoice in the mercy of God; and therefore the wisdom of the apostle is to be observed in framing the speech so that it might be indifferently compliant with both these senses. Yea, upon a more accurate and intimate consideration of the words, I find that the opposition in the apostle's speech doth not lie so much between unmercifulness and mercy, as between judgment without mercy and judgment overcome by mercy. Therefore, upon the issue of the whole debate, I should judge that the apostle's speech is elliptical, and more must be understood than is expressed; mercy in God being expressed as the rise of our triumph, and mercy in man being understood as the evidence of it: and the sum is, that the merciful man may glory as one that hath received mercy, for

the mercy of God rejoicing over the justice of God in his behalf; he may rejoice over Satan, sin, death, hell, and his own conscience. In the court of heaven the mercy of God rejoiceth; in the court of conscience, the mercy of man: the one noteth a victory over the divine justice, the other a victory over our own fears.

The observations are these:--

Obs. 1. The condition of men under the covenant of works is very miserable. They meet with justice without any temper of mercy. The word speaketh no comfort to them. Either exact duty or extreme misery are the terms of that covenant. `Do and live, and `do and die, is the only voice you shall hear whilst you hold by that tenure. God asked of Adam, `What hast thou done?, not, Hast thou repented? So in the prophet, Ezek. xviii., `The soul that sinneth shall die., The least breach is fatal. To man fallen the duty of that covenant is impossible, the penalty of it is intolerable. Fore-going sins cannot be expiated by subsequent duties. Paying of new debts doth not quit the old score. Will you hope in God's mercy? One attribute is not exercised to the prejudice and wrong of another. In that covenant God intendeth to glorify justice, and you are engaged to a righteous law, and both law and justice must have satisfaction. As the word speaketh no comfort, so providence yieldeth none. All God's dispensations are judicial: Ezek. vii. 5, `An evil, and an only evil., Their crosses are altogether curses. There is nothing befalleth them that are under the covenant of grace, but there is some good in it; something to invite hope, or to allay sorrow: `In wrath God remembereth mercy, Hab. iii. 2. The rod is not turned into a serpent, and therefore comforteth, Ps. xxiii. 5. Whereas to these every comfort is salted with a curse; and in their discomforts there is nothing but a face and an appearance of wrath. But the worst of the covenant of works is hereafter. When he dealeth with

his people all in mercy, he will deal with them all in judgment: Rev. xiv. 10, `A cup of wrath unmixed;, that is, simple and bare ingredients of wrath. Yet it is said, Ps. lxxv. 8, that `the cup of the Lord is full mixed;, full mixed with all sorts of plagues, but unmixed, without the least drop or temperament of mercy. Oh! how will ye do to suffer those torments that are without ease and without end? Rev. xx. 7, `They shall be cast into the lake that burneth with fire and brimstone, where they shall be tormented for ever and ever., Nothing more painful to the sense than fire; no fire more noisome or more scalding than brimstone; and all this for ever and ever. There is an eternity of extremity; it is without measure and without end , which is the hell of hell, that after a thousand years are passed over, that worm dieth not, and that fire is not quenched. The brick-hills and the furnace of Babel are but shadows to it. There was a sad howling and yelling in Sodom when God rained hell out of heaven. How did the poor scalded creatures run up and down in that deluge of brimstone, and shriek and howl because of their pains! Oh! but what weeping and gnashing will there be in hell, when a `fiery stream shall go out from the throne of God, Dan. vii. 10, and poor damned creatures shall wallow hither and thither, and have `not a drop to cool their tongues!, Well, then, it should awaken those that are under the covenant of works to come under the banner of grace. Those that are condemned in one court have liberty of appeal to another; and when `ye are dead, and lost to the first law, you may be; alive to God, Gal. ii. 19. Let `the avenger of blood, make you fly to `the city of refuge., But you will say, Who are now under the covenant of works? There is a vulgar prejudice abroad which supposeth that the first covenant was repealed and disannulled upon the fall, and that God now dealeth with us upon new terms; as if the covenant of grace did wholly extrude and shut out the former contract, wherein they think

Adam only was concerned. But this is a gross mistake, because it was made not only with Adam, but with all his seed. And every natural man, whilst natural, whilst merely a son of Adam, is obliged to the tenor of it. The form of the law runneth universally, `Cursed is every one that, &c., Gal, iii. 10; which rule brooketh no exception but that of free grace and interest in Christ. And therefore every child, even those born in the church, are obnoxious to the curse and penalty of it: `Children of wrath, even as others, Eph. ii. 3; and therefore are natural men described by this term, `Those that are under the law, Gal. iv. 5; that is, under the bond and curse of the law of works. If the law of works had been repealed and laid aside presently upon Adam's fall, Christ had not come under the bond and curse of it as our substitute and surety, for he was to take our debt upon him, to submit to the duty and penalty of our engagement; therefore it is said, in the place last quoted, he was `made under the law, to redeem them that were under the law., So also Gal. iii. 13, `He was made a curse for us;, that is, in our room and place. And, again, the law is not repealed, because it is an unchangeable rule, according to which God proceedeth, mi'a kerai'a: `Not a pick of the law shall pass away, Mat. v. 18, till all be fulfilled, either by the creature, or upon the creature, by us, or by our surety. It is the covenant of works that condemneth all the sons of Adam. The rigour of it brought Christ from heaven to fulfil it for believers. Either we must have Christ to fulfil it, or for the breach of it we must perish for ever. And therefore our apostle saith, that at the day of judgment God proceedeth with all men according to the two covenants; some are `judged by the law of liberty, and some `have judgment without mercy., The two covenants have two principal confederate parties that contracted for them and their heirs--Adam and Christ; therefore, as long as thou art Adam's heir, thou hast Adam's

engagement upon thee. The covenant of works was made with Adam and his seed, who were all natural men. The covenant of grace with Christ and his seed, who are believers, Isa. liii. 10. God will own no interest in them that claim by Adam. As Abraham was to reckon his seed by Isaac, not by Ishmael, `la Isaac shall thy seed be called;, so God's children are reckoned by Christ. Others, that have but a common interest, cherish a vain hope: `God that made them will not save them, Isa. xxvii. 11.

But you will say, how shall we more distinctly know what is our claim and tenure? I answer--;

1. It is a shrewd presumption that you are under the old bond, if you cannot discern how your copy and tenure is changed. The heirs of promise are described to be those that `fly for refuge to the hope that is before them, Heb. vi. 18. God's children are usually frighted out of themselves by some avenger of blood; and do the more earnestly come under the holy bond of the new oath, and fly to Christ, by considering the misery of their standing in Adam. The apostle supposed that wrath made inquisition for him, and therefore crieth out, `Oh! that I might be found in him, Phil. iii. 9. They that presume that they had ever faith and a good heart towards God, grossly mistake. That justiciary said, `All these I kept from my youth, Mat. xix. 20.

2. Much may be discerned from the present state and frame of your hearts. If they carry a proportion with the covenant of works, it is to be feared you hold by that title and copy. As (1.) When the spirit is legal. There is a suitable spirit both to law and gospel. A servile spirit is the spirit of the law, a free spirit is the spirit of the gospel. It is the character of men under works: Heb. ii. 15, `All their lifetime they are subject to bondage., Religion is careful, but a foolish scrupulosity and servile awe argue bondage. See Rom. viii. 15,

and 2 Tim. i. 7. (2.) When we seek `a righteousness of our own., Rom. x. 3, and settle our life and peace upon a foundation of our own works. The covenant of works is natural to us. Common people hope to be saved by their works and good meaning, and by their good prayers to be accepted with God. `What shall we do?, is the language of every convinced man. And the Jews said, John vi. 28, `What are the works of God?, We would fain engage the divine grace by our own works. But this disposition reigneth most in such as either--;(1st.) Plead their works, as those in the prophet that `delighted to draw nigh to God;, [184] that is, to expostulate and contend with him about their works, for so it followeth in the next verse: Isa. lviii. 2, 3, `Wherefore have we fasted?, So the Pharisee, Luke xviii. 11. And hypocrites are brought in by Christ pleading their works, as noting the secret ground of their confidence: Mat. vii. 21, `We have prophesied in thy name, cast out devils., The saints of God own no such thing: Mat. xxv. 37, `When saw we thee an hungered, naked?, &c. They wonder Christ should remember such sorry things. As they perform duties with more care, so they overlook them with more self-denial; whereas others build upon their great gifts, employment in the ministry, urge every petty thing as an engagement upon God. (2d.) When they take more liberty to sin, hoping to make amends by their duties. Conviction would not let them prosecute their sins so freely, if they did not make fair promises of reformation. It is usual with men to carry on a sin the more securely out of a presumption of a former or after duty. Sir Edwin Sands observeth that the Italians are emboldened to sin, that they may have somewhat to confess. And Solomon speaketh of `sacrifice with an evil mind, Prov. xxi. 27. And Balaam built seven altars, and offered seven rams, &c., Num. xxi., out of a vain hope to ingratiate God, that he might curse the people. And the prophet speaketh of committing iniquity

out of a trust in righteousness, Ezek. xxxiii. 13.

3. You may collect much from the unsuitableness of your hearts to the state of grace. As (1.) If you live under the reign of any sin, when it is constant and allowed, that rule holdeth good: James ii. 10, `He that is guilty of one, is guilty of all., Then the devil hath an interest in you, not Christ. Habituated dispositions, good or bad, show who is your father. It is notable that of Rom. vi. 14, `Sin shall not have dominion over you; for you are not under the law, but under grace., An interest in grace cannot consist with a known sin. (2.) If you abuse grace; for then you make grace an enemy, and then justice will take up the quarrel of abused mercy. Usually men please themselves in this, if they be right in doctrine, but do not take notice of that taint that is insensibly conveyed into their manners. Oh! consider, when out of a pretence of gospel you grow neglectful of duty, less circumspect and wary in your ways, more secure, slighting the threatenings of the word, you offend grace so much that it turneth you over to justice. There are Antinomists in life as well as doctrine. Good Christians are angry that others make that an occasion to lust which is to themselves a ground of hope: `They turn the grace of our God, &c., Jude 4. Therefore that man that maketh it fuel for sin hath a naked apprehension of it, not a sure interest.

Obs. 2. Unmerciful men find no mercy. (1.) It is a sin most un suitable to grace. Kindness maketh us pity misery: `Thou wast a stranger, be kind to strangers., He that was forgiven, and plucked his fellow-servant by the throat, had his pardon retrieved, Mat. xviii. We pray, `Forgive us our trespasses, as we forgive them that trespass against us, Mat. vi. God's love to us melteth the soul, and affecteth us not only with contrition towards God, but compassion to our brethren. At Zurich, when the gospel was first preached, they gave

liberty to their captives and prisoners, out of a sense of their own deliverance by Christ. (2.) It is unlike to God; he giveth and forgiveth. How will you look God in the face, if you should be so contrary to him? Dissimilitude and disproportion is the ground of dislike. It is a disposition that will check your prayers; beware of it. Unmercifulness is twofold--when we neither give nor forgive. It notes--(1st.) A defect in giving, or shutting up the bowels. They ask, and your hearts are as flint or steel. We are faulty when we do not what we should do, as when we do what we should not do. Covetousness and violence will weigh alike heavy in God's balance; and you may be as cruel in neglect as injury. (2d.) In denying pardon to those that have wronged us. They have done you hurt, but you must be like your heavenly Father. No man can do thee so much hurt as thou hast done God. Sin is more opposite to his nature than wrong can be to your interests. Would you have God as slack in giving, as backward to forgive? What would you say if God should deal thus with you, either for grace or pardon? Certainly bounteous and piteous hearts pray with most confidence.

Obs. 3. God usually retaliates and dealeth with men according to the manner and way of their wickedness. The sin and suffering oft meet in some remarkable circumstance: Babylon hath blood for blood. Jacob cometh as the elder to Isaac, and Leah cometh as the younger to Jacob: he that denied a crumb, wanted a drop, Luke xvi.: Asa, that set the prophet in the stocks, had a disease in his feet. Well, then, when it is so, know the sin by the judgment, and silence murmuring. Adoni-bezek, a heathen, observed, `As I have done, God hath done to me, Judges i. And it showeth you what reason you have to pray that God would not deal with you according to your iniquities, your manner of dealing either with him or men; and walk with the greater awe and strictness. Would I have God to deal thus with me? Would I have the

recompenses of the Lord to be after this rate?

Obs. 4. God exerciseth acts of mercy with delight; his mercy rejoiceth over justice. So in the prophet, `Mercy pleaseth him, Micah vii. 18; so in another prophet, `I will rejoice over them, to do them good, Jer. xxxii. 41. God is infinitely just as well as merciful, only he delighteth in gracious dispensations and discoveries of himself to the creature: this should encourage you in your approaches to God. Mercy is as acceptable to God as to you. In 2 Sam. xiv. 1, when `Joab perceived the king's heart was to Absalom, he setteth the woman of Tekoah to make request for him. The King's heart is set upon mercy, your requests gratify his own bowels; and again, if `mercy hath rejoiced over judgment, so should you too: go and triumph over death, hell, devil, damnation, and make your boast of mercy all the day long: 1 Cor. xv. 55, `O death! where is thy sting? O grave! where is thy victory?, You have another triumph: Rom. viii. 33, `Who shall lay anything to our charge?, And though the devil be the accuser of the brethren, yet because mercy hath rejoiced over judgment, therefore we may rejoice over Satan, and go to heaven singing.

Obs. 5. Mercy in us is a sign of our interest in God's mercy: Mat. v. 7, `Blessed are the merciful, for they shall obtain mercy., They shall obtain: God will deal kindly with them, but it is mercy which they obtain, not a just reward; so Prov. xi. 25, `The liberal soul shall be made fat: `the widow of Sarepta's barrel had no bottom. I shall show you what this mercy is. It is manifested--(1.) In pitying miseries. Jesus had compassion on the multitude, Mat. xv. 32; so should we. It is not mercy unless it ariseth from a motion in the bowels: `If thou shalt draw out thy soul to the hungry, Isa. lviii. 10. Heart and hand must go together: bounty beginneth in pity. (2.) In relieving wants by counsel or contribution: it is not enough to say, `Be clothed, James ii. 16.

(3.) In forgiving injuries and offences, Mat. xviii. 22, `until seventy times seven;, that is, toties quoties--it is an allusion to Peter's number, `Must I forgive seven times? 7 Yea, saith Christ, `seventy times seven:, an uncertain number for a certain. God `multiplieth pardon, Isa. lv. 7, and so should we. As Tully said of Caesar, Nihil oblivisci soles nisi injurias--that he forgot nothing but injuries; so should you. Secondly, I shall show you when it is a pledge of mercy. (1.) When it is done as duty, and according to the manner God hath required: `To distribute forget not, for with such sacrifice God is well pleased, Alms must be sacrifice, given to men for God's sake; not merely done as a commendable act, but in conscience of the rule. (2.) The grounds must be warrantable. The right spring of mercy is from sense of God's mercy; it is a thank-offering, not a sin-offering.

Ver. 14. What doth it profit, my brethren, if a man say he hath faith, and hath no works? Can faith save him?

Here is the second exhortation against boasting of an idle faith, and it suiteth with the last argument urged in behalf of the former mat ter. He had spoken of a law of liberty; now, lest this expression should justify the misprision of some false hypocrites, who thought they might live as they list, so as they did profess faith in Christ, he disproveth the vanity of this conceit by divers arguments.

What doth it profit, my brethren; that is, how will it further the ends of a profession or a religion? So the apostle, when he confuteth another such presumptuous persuasion, saith oude`n eimi', `I am nothing, 1 Cor. xiii. 2; that is, of no esteem with God, upon the supposition that his gifts were without charity.

If a man say he hath faith.--Say, that is, boast of it to others, or pride himself in the conceit of it. It is notable that the apostle doth not say `if any hath faith, but `if any man say he hath faith., Faith,

where it is indeed, is of use and profit to salvation; and he that hath faith is sure of salvation, but not always he that saith he hath faith.

In this whole discourse the apostle's intent is to show, not what justifieth, but who is justified; not what faith doth, but what faith is. And the drift of the context is not to show that faith without works doth not justify, but that a persuasion or assent without works is not faith; and the justification he speaketh of is not so much of the person as of the faith.

And hath no works; that is, if there be no fruits and issues of holiness from it. It is the folly of the Papists to restrain it to acts of charity. There are other products of faith; it being a grace that hath a universal influence into all the offices of the holy life.

Can faith save him? that is, a pretence of faith, for otherwise faith saveth; that is, in that way of concurrence in which any act of the creatures can be said to save. So Paul, Eph. ii. 8, Te chariti este' sesosmenoi dia tes pisteos, `Ye are saved by grace through faith, not by works., And therefore certainly our apostle meaneth a pretence of faith, otherwise there would be a direct contradiction, and it may be collected out of all the whole discourse. The two next verses show he meaneth such a faith as is in the tongue and lips, such a faith as is alone and by itself; ver. 17, such a faith as the devils may have; ver. 19, such a faith as is dead; that is, no more can be accounted faith than a dead man can be accounted a man.

The notes out of this verse are these:--

Obs. 1. That pretended graces are fruitless and unprofitable. For mal graces, as well as formal duties, bring in nothing to the spirit^ for the present no grace, no comfort, and can beget no hope of glory for the future. Pretences of the truth are a disadvantage, for they argue a conviction of the truth, and yet a refusal of it. It is a kind of

practical blasphemy to veil an impure life under a profession of faith; for we do as it were tack on and fasten the errors and excesses of our lives upon religion: therefore it is said, Rev. ii. 9, `I know the blasphemy of them that say they are Jews and are not., There is less dishonour brought to God by open opposition, then by profession used as a cover and excuse for profaneness. And in the Gospel it is determined in that parable, Mat. xxi. 28, 29, that that son was less culpable that said `I will not, than the other that said `I will, and did not. All this is spoken to illustrate that passage, `What doth it profit if a man say he hath faith?,

Obs. 2. Pretences of faith are easy and usual. Men are apt to say they have faith; when they see the vanity of works, and cannot stand before God by that claim, they pretend to faith. In so free a discovery of the gospel, men are apt to declaim against resting in works, but it is as dangerous to rest in a false faith.

Obs. 3. From that and hath no works. He proveth it is but a saying they have faith if there be not works and fruits of it. The note is that where there is true faith there will be works. There are three things that will incline the soul to duty--a forcible principle, a mighty aid, a high aim; all these are where faith is. The forcible principle is God's love, the mighty aid is God's Spirit, the high aim is God's glory. (1.) For the principle, where there is faith there will be love: affection followeth persuasion; and where there is love there will be work; therefore do we often read of `the labour of love, Heb. vi. 10; 1 Thes. i. 3; and `faith worketh by love., Faith, which is an apprehension of God's love to us, begetteth a return of love to God, and then maketh use of so sweet an affection to carry out all its acts and services of thankfulness: it first begetteth love, and then maketh use of it. (2.) There is a mighty aid received from the quickening

Spirit. Help engageth to action; man's great excuse is want of power. Faith planteth into Christ, and so receiveth an influence from him. He liveth in us by his Spirit, and we live in him by faith, and therefore we must needs `bring forth much fruit, John xv. 4. It is observable that in the 17th and 26th verses, that the apostle calleth a workless faith a dead or lifeless faith, void of the life and quickening of the Spirit. Where there is life there will be acting. Operation followeth being. Hypocrites are said to be `twice dead, plucked up by the roots, Jude 12. Twice dead, dead in their natural condition and dead after their profession, and then plucked up; that is, plainly discovered to be those that never had any vital influence from Christ. (3.) Where there is faith there will be aims to glorify God. Faith that receiveth grace returneth glory: 1 Peter ii. 12, `Glorify God in the day of visitation., When God visiteth their souls in mercy, they will be devising how they may do him glory; for faith is ingenuous, it cannot think of taking without giving: and when it apprehendeth mercy it contriveth what shall be rendered unto the Lord. Well, then, try your faith; it is not a naked assent or an inactive apprehension; there will be effects, some works, which you may know to be good if they be done in Christ; chori` emou, `without me, or out of me, ye can do nothing, John xv. 5--by Christ, `I can do all things through Christ that strengthened me, Phil. iv. 13, that is, by the actual influence of his grace; and for Christ, that is, for his sake and glory; emoi` to` zen Christo's, Phil, i. 21. Paul's whole life, his to` zen, was consecrated to Christ for the uses and purposes of his glory. In short, they that work in Christ, as united to him by faith, work by Christ, by the continual supply of his grace, and for Christ, with an aim at his glory.

Obs. 4. From that can faith save him? that is, will you come before God

with these hopes for salvation? We should cherish no other confidence than such as will abide the day of the Lord, and hold out to salvation. Will this be a plea, then, when all mankind is either to be damned or saved, to say you made profession? 1 John ii. 28. The solemnity of Christ's coming is the circumstance that is often used for detecting ungrounded hopes; as Luke xxi. 36, `Watch and pray, that you may be able to stand before the Son of man;, that is, without shame and remorse at his coming. So 1 John iv. 17, `That we may have boldness at the day of judgment., Men consider what will serve for the present purposes, what will quiet the heart, that they may follow their business or pleasures with the less regret. Oh! but consider what will serve you for salvation; what will serve turn at the day of death or the day of judgment. No plea is sufficient but what may be urged before the throne of the Lamb. Well, then, urge this upon your souls, Will this faith save me--interest me in Christ, so as I may have boldness at the day of judgment? As Christ asked Peter thrice, `Lovest thou me?, so put the question again and again unto your souls, Can I look Christ in the face with these hopes? Sincere graces are called ta echomena tes soterias, Heb. vi. 9, `Things that accompany salvation., This is the issue and result of all self-inquiries, Is it a saving grace? Nothing should satisfy me but what can save me.

Ver. 15-16. If a brother or sister be naked, and destitute of daily bread, and one of you say to them, Depart in peace, be you warmed, be you filled; notwithstanding ye give them not those things that are needful to the body, what doth it profit?

If a brother or a sister.--The apostle compareth faith and charity, and showeth that pretences of faith avail no more than pretences of charity. By brother or sister he meaneth Christians, united together by the bond of the same profession, terms oft used in that sense in this

epistle.

Be naked; that is, ill-clothed; so nakedness is often taken: so 1 Cor. iv. 11, `We suffer hunger, we are naked;, that is, destitute of necessary apparel. So Job xxii. 6, `Thou hast stripped the naked of their clothing;, that is, the ill-clothed are brought to worse poverty by thy extortion. So when men have not a decent garment, or be coming their state, 1 Sam. xix. 24. Saul prophesied naked; that is, without the vestment of a prophet.

And destitute of daily bread; that is, not only of moderate supplies, but such as are extremely necessary. They have not from hand to mouth, or wherewith to sustain life for a day. Christ calleth it, a'rton epiou'sion, `present bread, Mat. vi. 11. Under these two notions of nakedness and hunger, he comprehendeth all the necessities of the human life, for these are the things utterly necessary. Therefore Christ saith, `Take no thought what ye shall eat, or wherewith ye shall be clothed, Mat. vi. 31;, And if we have food and raiment, let us be therewith content, 1 Tim. vi. 8. And Jacob promiseth worship if God would give him `bread to eat, and raiment to put on, Gen. xxviii. 20. Till the world grew to a height of luxury, this was enough. [185] The bill of provisions was very short, `food and raiment.,

And one of you say to them; that is, that hath ability otherwise to do them good; for else good wishes are not to be despised; and some can only give a cheap alms, prayers, and counsel.

Depart in peace.--A solemn form of salutation, [186] which is as much as, `I wish you well., See Mark v. 34; Luke vii. 50, and Luke viii. 48.

Be you warmed, or be you filled.--After the general form, he cometh to instance in good wishes, suitable to the double necessity forementioned: `Be warmed, that is, be clothed; it is opposed to `naked., So Job xxxi. 20, `The poor were warmed with the fleece of my

sheep., The Septuagint have it, etharma'nthesan apo` koura`s a'mnon mou, `Be filled;, that is, I wish you food to sustain your hunger.

Notwithstanding ye give them not those things which are needful to the body; that is, when you are able; otherwise a hearty wish is of use and acceptance. So `a cup of cold water, is welcome, Mat. x. 42; and it is not reason that `other men should be eased and we burdened, 2 Cor. viii. 13. His chief aim was to shame the rich, that thought .to satisfy their duty by a few cheap words and charitable wishes; which offence was as common as pretence of faith, as appeareth 1 John iii. 18, `Let us not love in word and in tongue, but in deed and in truth.,

What doth it profit? that is, the poor; the belly is not filled with words, or the back clothed with wishes. This is but like that mad person that thought to pay his debts with the noise of money, and instead of opening his purse, shaked it. The poor will not thank you for good wishes, neither will God for saying you have faith.

The points are these:--

Obs. 1. That an excellent way to discover our deceitful dealing with God is to put the case in a sensible instance, or to parallel it with our own dealings one with another. You will not count words liberality, neither will God count pretences faith: this is the reason of parables; matters between God and us are stated by instances of like matters between man and man. The judgment hath best view of things when they are carried in a third person, and is not so blinded and perverted as in our own case. David could determine, 2 Sam. xii., `The man that doth this shall die the death., If the case had been represented in a downright reproof, no doubt he would have been more favourable. Again, by this means they are made more plain and sensible; for heavenly things, being represented in an earthly form, come clothed with our own notions. We can see the sun better in a basin than in the firmament,

and interpret heaven's language when it speaketh to us in the dialect of earth. Well, then, use this art, put the case in a temporal matter: Mal. i. 8, `Offer it now to the governor; will he be pleased with thee? or will he accept thy person?, Would men account this fair dealing, to come with a gift so sickly and imperfect? So sometimes suppose the case your own: would I be thus dealt withal? Thus Christ made the Pharisees to give judgment against themselves, Mat. xxi. Those that despised, abused, persecuted the messengers, killed the son, saith Christ to them, `What will the Lord of the vineyard do with them?, They answer, ver. 40, 41, `He will miserably destroy them, and let out his vineyard to other men., So will God do to you, saith Christ, ver. 43. And thus God appealeth to the Jews upon a parable, Isa. v. 3, `Judge between me and my people., We shall soon see the irrationality of our inferences in divine matters when we put the case in terms proper to human affairs; as when `grace is turned into wantonness, how absurd and illogical is the consequence, when we infer carelessness of duty out of the abundance of grace? It is as if you should say, My master is good, therefore I will offend him and displease him. Thus you may do in many cases, especially when the word giveth you the hint of a metaphor; only take heed you do not reason thus in the matter of believing and expecting mercy from God, lest you straiten free grace, which is not dispensed `after the manner of man, 2 Sam. vii. 19. God will accept a returning prostitute, which man will not, Jer. iii. 1. Otherwise it will be of special use to shame us with neglect, to open a gap to conviction, to shame us with the absurdity and irrationality of our inferences in matters of religion.

Obs. 2. From that if a brother or a sister. God's own people may be destitute of necessary outward supports: Heb. xi. 37, they `of whom the world was not worthy, `wandered about, destitute, afflicted,

tormented., It is true David saith, Ps. xxxvii. 25, `I have been young, and now am old, yet never saw I the righteous forsaken, or their seed begging bread;, but either he speaketh merely upon his own experience, or asserteth that they were not forsaken though begging bread; or else he speaks of the shameful trade of begging, which among the Jews was a token of God's curse; as Ps. lix. 15, `Let them wander up and down for meat, and grudge if they be not satisfied., So, `let them be vagabonds, Ps. cix. 10. Certainly the Jews had more of the carnal and outward blessing of the covenant than believers under the gospel, it being more suitable to their dispensation.

Obs. 3. Bare words will not discharge or satisfy duty. Good words are good in themselves, and do become a Christian mouth, but they must not be rested in. Some cannot go so far in profession as good words, religious conference, and holy discourse. Words argue that you have a knowledge of duty; and bare words, that you want a heart for it.

Obs. 4. More particularly observe, that a few charitable words are not enough. Some men's words are fierce and cruel, others `love in word and in tongue, 1 John iii. 20; but this is not enough. Words are cheap, compliments cost nothing; and will you serve God with that which costeth nothing? Words are but a cold kind of pity; the belly is not filled with words, but meat; [187] nor is the back clothed with good wishes. Words are but a derision; you mock the poor when you bid them `be warmed, be filled, and do not minister to their necessities. Nay, it is a kind of mocking of God: Gal. vi. 7, `Be not deceived, God is not mocked., He speaketh of such as would fain be accounted liberal and charitable, but it was only in words and excuses.

Ver. 17. Even so faith, if it have not works, is dead, being alone.

Here he cometh to accommodate the instance and similitude, and showeth that a naked profession of faith is no better than a verbal charity;

God looketh upon it as dead, cold, and useless.

Even so faith.--He speaketh according to their presumption: you call it faith; and, according to appearance it hath some likeness to faith, but it is dead in itself.

If it have not works.--He doth not only intend acts of charity, but all other fruits and operations of faith.

Is dead.--The apostle speaketh in allusion to a corpse or a dead plant, which hath only an outward similitude and likeness to those which are living; it is dead in regard of root, and dead in regard of fruits; it is void of the life of Christ, and it is void of good fruits. Operation or motion is an argument and effect of life.

Being alone.--In the original kath' eaute`n, it is dead by itself, or dead in itself; that is, how great soever it be, it is all dead. We translate it `being alone, as noting the emptiness, barrenness, and nakedness of such profession or general assents; and so it suiteth with that known maxim among the Protestants, Sola fides justificat, sed non fides quae est sola, that faith alone justifieth, but not that faith which is alone; not a naked assent or bare profession: which interpretation is suitable enough to the context.

Obs. That false faith is a dead faith. It cannot act, no more than a dead body can arise and walk; it is dead, because it doth not unite us to Christ. True faith planteth us into Christ, and so receiveth virtue and life from him: `I live by faith in the Son of God, Gal. ii. 20. It is dead, because it doth not discover itself in any motions or operations of life. You may know there is life by the beating of the pulses: a living faith will be active, and bewray itself in some gracious effects; there will be liveliness in holy duties: `dead works, do not become `the living God, Heb. ix. 14. There will be some what more than morality in duties of conversation; yea, there will be life

in death itself. Faith is the life of our lives, the soul that animateth the whole body of obedience. Faith is not always alike lively, but where it is true, it is always living. We read of `a lively faith, and `a lively hope, 1 Peter i. 3, and then we have a greater feeling of the motions of the spiritual life: at other times it is only living, and then if you be not sensible of life, you will be sensible of deadness: sense is the lowest token of life; you will be complaining and groaning under corruptions. Well, then, hereby you may try your faith; doth it receive life from Christ? Doth it act? If Christ be in you, he would live in you. Never think of living with Christ, unless you live in Christ: and there is none liveth in Christ but he `bringeth forth much fruit, John xv. 5.

Ver. 18. Yea, a man may say, Thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works.

The apostle amplifieth the present argument against an empty, solitary faith, by supposing a dialogue between a believer, that can manifest his faith by his works, and a boasting hypocrite, that can produce no such effect and experience. So that the dispute doth not lie so much, between faith and works, as between faith pretended and faith discovered by works; for the apostle doth not introduce them speaking thus, Thou standest upon thy faith, and I upon my works; but `Show me thy faith without works, and I will, &c., that is, Show me a warrant for thy faith, and I will soon prove mine own.

Yea, a man may say; that is, some true believer may come and plead thus with a boasting hypocrite.

Thou hast faith.--Let it be as thou sayest, but that is all thou hast; a naked profession of faith, or at best, but some historical assent; for the apostle granteth that, ver. 19, yea, not only to them, but to the devils.

And I have works.--He doth not mean without faith; that is contrary to an expression in the text, `I will show thee my faith by my works., Works without faith are as a building without a foundation, but acts of nature lustred with common graces. Thou boastest with thy tongue of faith; I shall not boast, but produce works, which are but a real apology and commendation. Christ produceth no other testimony but his works, Mat. xi. 4, 5. Our works do best `praise us in the gates.,

Show me thy faith without thy works.--This clause is diversely read in the original. Some, as OEcumenius, read only deixon te`n pi'stin sou, `Show me thy faith, and I will soon warrant mine. Most copies read ek ton e'rgon, that is, prove thy works, since they are such inseparable fruits of faith, where are they? But the most approved copies have chori`s e'rgon, `without thy works;, and the meaning is, Thou wantest the truest testimony and discovery of faith. Now, show me such a faith, that is, make it good by any warrant from the principles and maxims of our religion.

And I will show thee my faith by my works; that is, soon evidence it to the world, or soon evince it to be true faith out of the word.

The notes are these:--

Obs. 1. A great means to convince hypocrites is to show how grace worketh in true Christians. The apostle instituteth a dialogue between both; thus Christ compareth the two builders, Mat. vii. 24, &c., and the wise virgins and the foolish, Mat. xxv. This awakeneth emulation; it showeth that the austerities of Christianity are possible. Others can go higher than your forms. Take this course, Do we live as they do--as they that, through faith and patience, inherit the promises?

06s. 2. From that show me thy faith without works, &c.--In all our hopes and conceits of grace we should always look to the warrant we have for them. Can I show or prove this to be faith or love by any

rational grounds or scripture arguments? If Christians would look to the warrant of their hopes, they might discern more of the guile of their spirit. Presumption is a rash trust, without the sight of an actual or clear ground. He that `built on the sand, built hand over head, not considering whether the foundation were sufficient to support the structure. But he that built on the rock, did not only consider whether it would bear up such a stress, but was clearly resolved in his mind of the strength and sufficiency of the foundation. It is good to believe, `as the scripture saith, John vii. 38, to cherish no persuasion without an actual sight of a clear and distinct warrant, that we may be able to `show our faith, upon all cavils and challenges, that is, evince it to be good.

Obs. 3. Works are an evidence of true faith. Graces are not dead, useless habits; they will have some effects and operations when they are weakest and in their infancy. It is said of Paul, as soon as he was regenerate, `Behold, he prayeth., New-born children will cry at least before they are able to go. This is the evidence by which we must judge, and this is the evidence by which Christ will judge. (1.) The evidence by which we must judge. It is the drift of many scriptures to lay down evidences taken from sanctification and the holy life; they were written to this very purpose; as more especially Ps. cxix. and the first epistle of John; see 1 John v. 13. Yea, conclusions are drawn to our hands. It is said, `Hereby we may know, &c. See 1 John iii. 14, and 1 John iii. 19. In many places promises are given out, with descriptions annexed, taken from the meekness, piety, good works of the saints, as Ps. i. 1, 2; Ps. xxxii. 1-9; Rom. viii. 1. Good works are the most sensible discovery; all causes are known by their effects. The apples, leaves, and blossoms are evident when the life and sap is not seen. (2.) This is the evidence according to which Christ proceedeth at

the day of judgment: Rev. xx. 12, They were `judged according to their works., So Mat. vii. 23, `Depart from me, ye that work iniquity., They made profession, but their works were naught. So Mat. xxv. 41, 42.

Use. You may make use of this note to judge yourselves and to judge others. (1.) Yourselves: when the causes are hidden, the effects are sensible; therefore you may try graces by their fruits and operations. Works are not a ground of confidence, but an evidence; not the foundations of faith, but the encouragements of assurance. [188] Comfort may be increased by the sight of good works, but it is not built upon them; they are seeds of hope, not props of confidence; sweet evidences of election, not causes; happy presages and beginnings of glory; in short, they can manifest an interest, but not merit it. We have `peace with God, by the righteousness of Christ, and `peace of conscience, by the fruits of righteousness in ourselves; but more of this anon. (2.) Others may be judged by their works: where there is knowledge, and a good life, it is not Christian to suspect the^ heart. The devil said, when he had nothing to object against Job's life, `Doth Job serve God for nought?, If men be knowing, and profess, and be fruitful in good works, it is an injury to say they are only civil, moral men. Profession may be counterfeited, but when it is honoured with works, you must leave the heart to God, James i. 27. To be `undefiled, and `visit the fatherless and widows, that is `true religion;, that is the great note and discovery of it. Empty profession may have more of a party in it, than of power; but profession honoured with works is charity's rule to judge by.

Ver. 19. Thou believest there is one God, thou dost well; the devils also believe, and tremble.

This instance showeth what faith he disputeth against, namely, such as consisteth in bare speculation and knowledge; which can no more save a

man than looking on the sun can translate a man into the sphere and orb of it.

Thou believest; that is, assentest to this truth: the lowest act of faith is invested with the name of believing.

There is one God.--He instanceth in this proposition, though he doth limit the matter only to this, partly because this was the first article of the creed, the primitive truth in religion, `that there is one God, by it intending also assent to other articles of religion; partly be cause this was the critical difference between them and the pagans, and the shibboleth of the Christian profession as to heathens.

Thou dost well.--It is an approbation of such assent so far as it is good, and not rested in; though it be not saving, yet so far as it is historical it is good good in its kind, as a common work and preparation; for so it is required: `Hear, O Israel, our God is one Lord, Deut. vi. 4. And so in another article of religion it is said, 1 John iv. 2, `He that believeth Jesus Christ is come in the flesh is of God;, that is, so far forth of God.

The devils also believe; that is, assent to this truth, and other truths revealed in the word.

And tremble, phri'ssousi.--The word signifieth extreme fear and horror of spirit; it cometh from phri`x, a word that implieth that noise which is caused by the commotion of the sea. Now, this clause is added, `they tremble, not to imply, as some suppose, that they do more than assent, as having an experience of some work upon their affections, but to disprove this kind of faith, and to show that it is not saving; they have an assent which causeth horror and torment, but they have not a faith which causeth confidence and peace, the proper fruit of that faith which is justifying, Rom. v. 1; Eph. iii. 12.

Obs. 1. Bare assent to the articles of religion doth not infer true

faith. True faith uniteth to Christ, it is conversant about his person; it is not only assensus axiomati, an assent to a gospel-maxim or proposition; you are not justified by that, but by being one with Christ. It was the mistake of the former age to make the promise rather than the person of Christ to be the formal object of faith; the promise is the warrant, Christ the object: therefore the work of faith is terminated on him in the expressions of scripture. We read of coming to him, receiving him, &c.; we cannot close with Christ without a promise, and we must not close with a promise without Christ: in short, there is not only assent in faith, but consent; not only an assent to the truth of the word, but a consent to take Christ; there must be an act that is directly and formally conversant about the person of Christ. Well, then, do not mistake a, naked illumination, or some general acknowledgment of the articles of religion for faith. A man may be right in opinion and judgment, but of vile affections; and a carnal Christian is in as great danger as a pagan, or idolater, or heretic; for though his judgment be sound, yet his manners are heterodox and heretical. True believing is not an act of the understanding only, but a work of `all the heart, Acts viii. 37. I confess some expressions of scripture seem to lay much upon assent, as 1 John iv. 2, and v. 1; 1 Cor. xii. 3; Mat. xvi. 17; but these places do either show that assents, where they are serious, and upon full conviction, come from some special revelation; or else, if they propound them as evidences of grace, we must distinguish times: the greatest difficulty lay then upon assent, rather than affiance. The truths of God suffering under so many prejudices, the gospel was a novel doctrine, contrary to the ordinary and received principles of reason, persecuted in the world, no friend to natural and carnal affections, and therefore apt to be suspected. The wind that bloweth on our backs, blew in their faces; and that which

draweth on many to assent to the gospel was their discouragement. Consent and long prescription of time, the countenance and favour of the world, do beget a veneration and reverence to religion; and therefore assent now is nothing so much as it was then, especially when it is trivial and arreptitious, rather than deliberate; for this is only the fruit of human testimony, and needeth not supernatural grace. Therefore do not please yourselves in naked assents; these cost nothing, and are worth nothing. There is `a form of knowledge., Rom. ii. 20, as well as `a form of godliness, 2 Tim. iii. 5. `A form of knowledge `is nothing but an idea or module of truth in the brains, when there is no power or virtue to change and transform the heart.

Obs. 2. From that thou doest well. It is good to own the least appearance of good in men. So far it is well, saith the apostle. To commend that which is good is the ready way to mend the rest. This is a sweet art of drawing on men further and further: so far as it is good, own it: 1 Cor. xi. 2, with 17, `In this I praise you, saith Paul; and again, `In this I praise you not., Jesus loved the young man for his moral excellency, Mark x. 21. It was a hopeful step. It is good to take off the scandal of being severe censurers, not to be always blaming. It reproveth them that blast the early bud dings of grace, and discourage men as soon as they look toward religion by their severe rigour; like the dragon that watched to `destroy the man-child as soon as he was born, Rev. xii. 4. The infant and young workings of grace should be dandled upon the lap of commendation, or, like weak things, fostered with much gentleness and care.

Obs. 3. The devils assent to the articles of Christian religion. It cometh to pass partly through the subtlety of their natures they are intellectual essences; partly through experience of providences, sight of miracles. They are sensible of the power of God in rescuing men from

their paws; so that they are forced to acknowledge there is a God, and to consent to many truths in the scriptures. There are many articles acknowledged at once in Mat. viii. 29, `Jesus, thou Son of God, art thou come to torment us before our time?, They acknowledge God, Christ the Son of God, not in an ordinary adoptive way; for it is. Luke iv., `That thou art the Holy One of God;, then a day of judgment, which will occasion more torment to themselves and other sinners. And so you shall see Paul adjured the devil `by the name of Christ, Acts xvi. 18. And the devils answer the sons of Sceva, `Paul I know, and Jesus I know; but who are ye?, Acts xix. 15. They acknowledged that Jesus as the master, Paul as the servant and messenger, had mightily shaken their power and kingdom. So it is said, Phil. ii. 10, `Things under the earth;, that is, the devils who are turned into hell, which is represented as a subterranean place, do `bow the knee, to Christ. Well, then, never rest in the devils, faith. Can the devils be justified or be saved? They believe there is a God, that there is a Christ, that Christ died for sinners. A Christian is to exceed and go beyond devils; nay, beyond other men, beyond pagans; nay, beyond hypocrites in the church; nay, be yond himself; he must `forget the things that are behind, &c. Is it not a notable check to atheistical thoughts, Should I be worse than devils? David said, `I was as a beast before thee, Ps. lxxiii. 23; and Agur, Prov. xxx. 2, `Surely I am more brutish than any man, and have not the understanding of a man., Whilst we go about to ungod God, we do but unman ourselves; nay, worse, an atheist is not only a beast, but a devil. Christ called Judas `devil, John vi. 70. Nay, worse than devils: the devils are under the dread of this truth; we are stupid, insensible of providence, careless of judgments, when `the devils believe and tremble., The Lord might well expostulate thus, `Fear ye not me, O foolish people, that have no understanding?, Jer. v.

21,22.

Obs. 4. Horror is the effect of the devils, knowledge: the more they know of God the greater trembling is there impressed upon them. They were terrified at a miracle, or any glorious discovery of Christ's power on earth: `Art thou come to torment us before our time?, Well, then, hence you may collect--(1.) Light that yieldeth us no comfort is but darkness. The devils have knowledge left, but no comfort, therefore said to be `held under chains of darkness, Jude 6. The more they think of God the more they tremble. It is miserable to have only light enough to awaken conscience, and knowledge enough to be self-condemned, to know God, but not to enjoy him. The devils cannot choose but abominate their own thoughts of the Deity. Oh! rest not, then, till you have gotten such a knowledge of God as yieldeth comfort: Ps. xxxvi. 9, `In thy light shall we see light;, there is light in this light, all other light is darkness. (2.) All knowledge of God out of Christ is uncomfortable: that is the reason why the devils tremble; they cannot know God as a father, but as a judge; not as a friend, but as an enemy. Faith looking upon God as a father and as a friend, yieldeth peace to the soul, Rom. v. 1; and `fear is cast out, for fear hath torment in it, 1 John iv. 18. This is the misery of devils and damned men and natural men, that they cannot think of God without horror; whereas this is the great solace and comfort of the saints, that there is a God: Ps. civ. 34. `My meditation of him shall be sweet;, and Cant. i. 3, `Thy name is as an ointment poured out, full of fragrancy and refreshing. Salt waters being strained through the earth become sweet. God's attributes, which are in themselves terrible and dreadful to a sinner, being derived to us through Christ, yield comfort and sweetness. The children of God can long for the day when Christ's appearance will be most terrible: `Even so, Lord Jesus, come quickly.,

Ver. 20. But wilt thou know, vain man, that faith without works is dead?

Here he reinforceth the dispute against a carnal professor; the disputation is not about the cause of justification, but what we should think of an empty faith.

But wilt thou know; that is, wilt thou rightly understand and consider of the matter, or hearken to what can be said against thy faith? The like form of speech is used Rom. xiii. 3, `Wilt thou then not be afraid of the power?, that is, be taught how not to fear it.

O vain man, anthrope kene, O empty man; a metaphor taken from an empty vessel. It is the parallel word to raka, which is forbidden Mat. v. 22. The Septuagint render rikim by a'ndras ke'nous, Judges xi. 3. You will say. Was it lawful for the apostle to use such words of contempt and disgrace? I answer--(1.) Christ doth not forbid the word, but the word used in anger. You shall see fool, another term there forbidden, is elsewhere used by Christ himself: Mat. xxiii. 17, `O ye fools and blind;, and Luke xxiv. 25, `ye fools, and slow of heart to believe., And so Paul, Gal. iii. 1, `O ye foolish Galatians., There is a difference between necessary corrections and contemptuous speeches or reproofs. (2.) The apostle doth not direct this to any one person, but to such an order or sort of men; [189] such speeches to private persons savour of private anger: but being directed to such a sort of men, do but note the just detestation of a public reproof.

That faith without works is dead.--Mark, he doth not say, `faith is dead without works, but `faith without works is dead: `there is a difference in these predications; as if he said, faith is dead without works, it would have argued that works are the cause that gave life to faith, whereas they are effects that argue life in faith. As, for instance, `a man without motion is dead, is proper, but a `man is dead

without motion, is a predication far different. Briefly, in this dispute the apostle proceedeth upon the supposition of several maxims. As (1.) That the way to know graces is by their effects and operations, as causes are known by their necessary effects. (2.) That works are an effect of faith; `faith without works is dead, and works are dead without faith. So that works that are gracious are a proper, perpetual, and inseparable effect of faith; they are such effects as do not give life to faith, but declare it; as apples do not give life to the tree, but show it forth.

The notes are these:--

Obs. 1. From that wilt thou know? Presumers are either ignorant or inconsiderate. False and mistaken faith is usually a brat of darkness; either men do not understand what faith is, or do not consider what they do. Ignorance and incogitancy maketh such unwarrantable conceits to escape without censure.

Obs. 2. From that O vain or empty man. Temporaries are but vain men; like empty vessels, full of wind, and make the greatest sound; they are full of windy presumptions and boasting professions. (1.) Full of wind, they have a little airy knowledge, such as puffeth up: 2 Peter i. 8, `Barren and unfruitful in the knowledge of our Lord and Saviour Jesus Christ., There is knowledge, but it is a barren and unfruitful knowledge; they are void and destitute of any solid grace. (2.) Of a great sound and noise; can talk of grace, boast of knowledge, glory in their faith. Usually presumers are of a slight, frothy spirit, that are all for tongue and an empty profession. A vain faith and a vain man are oft suited and matched.

Obs. 3. Hypocrites must be roused with some asperity and sharpness. So the apostle, `O vain man;, so Christ, `O ye foolish and blind;, so John the Baptist, `O ye generation of vipers, Mat. iii. 7. Hypocrites are

usually inconsiderate, and of a sleepy conscience, so that we must not whisper, but cry aloud. An open sinner hath a constant torment and bondage upon his spirit, which is soon felt and soon awakened; but a hypocrite is able to make defences and replies. We must, by the warrant of those great examples, deal with him more roughly; mildness doth but soothe him in his error.

Obs. 4. That an empty barren faith is a dead faith. I noted this before; let me touch on it again. It is a dead faith--(1.) Because it may stand with a natural state, in which we are `dead in trespasses and sins., (2.) It is dead, because it receiveth not the quickening influences of the Spirit. (3.) It is dead, because it wanteth the effect of life, which is operation; all life is the beginning of operation, tendeth to operation, and is increased by operation; so faith is dead, like a root of a tree in the ground, when it cannot produce the ordinary effects and fruits of faith. (4.) It is dead, because unavailable to eternal life, of no more use and service to you than a dead thing. Oh! pluck it off; who would suffer a dead plant in his garden? `Why cumbereth it the ground?, Luke xiii. 7.

, Ver. 21. Was not Abraham our father justified by works, lolien he offered Isaac upon the altar?

Here he propoundeth the demonstration that might convince the vain man, which is taken from the example of Abraham; the believers of the Old and New Testament being all justified the same way.

Was not Abraham our father.--He instanceth in Abraham, because lie was the prime example and idea of justification, and because many were apt to plead that instance urged by Paul, Rom. iv. 1-4, &c., and because he was a man of special reverence and esteem among the Jews. And he calleth him `our father, because he was so to those to whom he wrote, to the twelve dispersed tribes, and because he is to all the faithful,

who are described to be those that `walk in the steps of our father Abraham., Rom. iv. 12. And indeed this is the solemn name and title that is given to Abraham in the scriptures, `Abraham our father., See John viii. 53; Acts vii. 2; Rom. iv. 1.

Justified by works; that is, declared to be just by his works before God and the world. But you will say, is not this contrary to scripture? It is said, Rom. iii. 20, `By the works of the law no man is justified;, and particularly it is said of Abraham, that he was `not justified by works., Rom. iv. 2. How shall we reconcile this difference? I shall not enter upon the main question till I come to the 24th verse; only, for the clearing of the present doubt, give me leave to return some thing by way of answer. Some distinguish of justification, it is either in foro divino or humano, in heaven or before men, and that is again either in our own consciences or in the sight of others: in the two latter senses they grant that works do justify; though not before God, yet in the court of conscience and before the world. The distinction is not altogether without warrant of scripture, for, Rom. iii. 20, `By the deeds of the law shall no flesh be justified in his sight., Mark that, in his sight, implying there is another justification before men, which may take in works. So also Rom. iv. 2, that `Abraham had not whereof to glory before God., That last clause implieth he could avouch his sincerity, as Job also did, before men, Job xxxi. Well, then, according to this opinion, these two places may be thus reconciled: Paul speaketh of the use and office of faith in foro divino, before God, and James speaketh of the effects and qualities of faith by which it is justified before men. And thus the business may be fairly accommodated; but that I believe there is somewhat more in it, because he speaketh of some special justification that Abraham received upon his offering of Isaac; and you shall find

that from God he then received a justification of his faith, though thirty years before that he had received a justification of his person. When he was an idolater and ungodly, Joshua xiv. 2, Rom. v. 4, then God called him out of grace, Gen. xii. 3, and justified him. It is said, `He believed, and it was counted to him for righteousness, Gen. xv. 6. He was justified by imputation, and absolved from guilt and sin, so as it could not lie upon him to damnation. But now, when he offered Isaac, his faith was justified to be true and right, for that command was for the trial of it; therefore upon his obedience God did two things--renewed the promise of Christ to him, Gen. xxii. 16, 17, and gave him a testimony and declaration of his sincerity, ver. 12, `Now I know that thou fearest God, saith Christ to him, who is there called the `Angel of the Lord., I conceive, as works are signs in foro Immano, to men, by which they may judge of the quality of faith, so in foro divino, before God, God judging `according to our works, as it is distinctly said, Rev. xx. 12. God will evince the faith of his saints to be right by producing their works, and will discover the ungrounded hopes of others by their works also, for great and small are all judged according to that rule. And not only hereafter, but now also doth God judge according to works; that is, look upon them as testimonies and declarations of faith. `Now I know that thou fearest God;, that is, now I have an experience; upon which experience Abraham was justified and the promise renewed. I conceive our apostle alludeth to that experience, for he speaketh as in a known case, `Was not Abraham justified by works?; that is, upon this did not he receive a testimony and declaration from God that he was justified? And suitable to this the author of the Book of Maccabees saith, 1 Mac. ii. 52, `Was not Abraham found faithful in temptation? and it was imputed to him for righteousness., Found faithful is a phrase equivalent to that which

James useth, `was justified., Therefore Paul and James may be thus reconciled: Paul speaketh of the justifying of a sinner from the curse of his natural condition, the occupations of the law, &c., and accepting him into the favour of God, which is of grace, and not^ of debt; James of the justifying and approbation of that faith by which we are thus accepted with God. God giveth us the comfort of our former justification by such experiences and fruits of faith, for in them we are found faithful; that is, before God and man approved to have a right faith. And to this purpose Diodat excellently glosseth, that justification in Paul is opposite to the condemnation of a sinner in general, and justification in James is opposite to the condemnation of a hypocrite in particular. In Paul's sense a sinner is absolved, in James's sense a believer is approved; and so most sweetly, and for aught I can see, without exception the apostles are agreed. For the Popish exceptions I shall handle them, ver. 24.

When he offered Isaac upon the altar.--Mark, though Abraham never actually offered him, but only in purpose and vow, yet it is said `he offered., So Heb. xi. 17, `By faith Abraham offered Isaac, &c.; he purposed it, and if God had continued the command, would actually have done it. [190] God counteth that to be done which is about to be done, and taketh notice of what is in the heart, though it be not brought to practice and actual accomplishment.

Obs. 1. Those that would have Abraham's privileges must look to it that they have Abraham's faith. You claim kin of him as believers. How was it with Abraham? Two things are notable in his faith--(1.) He received the promises with all humility: Gen. xvii. 3, `And Abraham fell on his face, as mightily abashed and abased in himself, to see God deal thus with him. (2.) He improved them, with much fidelity, being upright before God, and walking in all relations for his glory. Two instances

there are of his obediences, upon which the Holy Ghost hath set a special mark and note--one was leaving his father's house, Gen. xii. 1, wherein he denied himself in his possessions; the other was the sacrificing of his son, Gen. xxii. 1, wherein he denied himself in his hopes. Oh! `look to the rock from whence you were hewn, the hole of the pit out of which you were digged, to Abraham your father, Isa. li. 1, 2. Do you receive mercies so humbly, improve them so thankfully? Who would not stick at those commands wherewith Abraham was exercised and tried? God calleth every believer more or less to deny something that is near and dear to him.

Obs. 2. Believers must see that they honour and justify their faith by works. Never content yourselves with an empty profession. Profession showeth to what party we addict ourselves, but holiness showeth we addict ourselves to God. Disagreeing parties may accord in the same guilt and practices: `What do you more?, Mat. v. 47. Christianity may be professed out of faction by them that have a pagan heart, under a Christian name. All natural men, however they differ in interest, agree in one common rebellion against God. But the chief thing which I would urge, is to press them that profess themselves to be justified by grace to make good their interest in grace, to look to the evidence of works. Libertines press men absolutely to believe that they are justified from all eternity; and to lull them asleep in a complete security, make it a sin to doubt of or question their faith, whether it be right or no. Saltmarsh saith, That we are no more to question faith than to question the promise, and that Christ and his apostles did not press men to ask the question whether they did believe or no, and that Christ's commands to believe are not to be disputed, but obeyed, &c. [191] Vain allegation! There is a difference between questioning the command and questioning our obedience. Though we are not to dispute against the

duty, yet we are to examine whether we perform it. The apostle speaketh directly to this purpose: `Examine yourselves, whether you be in the faith, 2 Cor. xiii. 5. There is no other way to undeceive the soul, and to discover false conceptions from true graces. How sad was it for the foolish virgins, that never doubted of their faith till it was too late! It is the vulgar mistake to think that the excellency of faith lieth in the security and strength of persuasion; and that whoever can make full account that Christ died for him, or that he shall go to heaven, doth believe; whereas the difference between faith and presumption doth not lie in the security of persuasion, but in the ground of it, Mat. vii., latter end. The two buildings there might be raised in equal height and comeliness; the difference was in the foundation. A hypocrite may have as fair and as full a confidence as a believer, but it is not as well built and raised; and, if the scripture shall give sentence, he is not most happy that hath least trouble, but he that hath least cause; therefore you had need look to your faith and confidence, that it may be justified, justified by your works. This is a sensible evidence, and most in sight. I confess, by some it is decried as litigious, by others as legal. Some think that because there are so many shifts, and circuits, and wiles in the heart of man, it is an uncertain, if not an impossible way of trial. I confess, if in trial we were only to go by the light of our conscience and reason, the objection would seem to have weight in it. Who can discover the `foldings of the belly, Prov. xx. 27, without God's own candle? The main certainty lieth in the Spirit's witness, without which the witness of water is silent, 1 John v. 8. Graces shine not without this light. God's own interpreter must `show a man his righteousness, Job xxxiii., otherwise there will be many shifts in the heart, and we shall still be in the dark. Under the law every thing was to be established `in the

mouth of two or three witnesses, Deut. xvii. 6. So here are two witnesses, the Spirit with our spirits, the Spirit with our renewed consciences, Rom. viii. 16. It is the Holy Ghost that giveth light, whereby we may discern the truth of grace, imprinteth the feeling and comfort, and by satisfying the soul begetteth a serenity and calmness within us. Therefore the apostle pitcheth the main certainty upon the Spirit's evidence: Rom. ix. 2, `I lie not, my conscience bearing me witness in the Holy Ghost;, that is, my conscience is assured by the Holy Ghost that I do not err or lie. Others cry it up for legal, as by pressing men to look to works as an evidence, we went about to establish their confidence in their own righteousness, or a merit in themselves. Certainly it is one thing to judge by our graces, another thing to rest or put our trust in them. There is a great deal of difference between declaring and deserving. Works as fruits may declare our justified estate. There is a difference between `peace with God, and `peace of conscience., Peace and amity with God we have merely by grace and free justification, that eire'ne pro`s Theo`n, Rom. v. 1; but in the court of conscience there must be some evidence and manifestation. A broken man hath peace in court as soon as the surety hath paid his debt, but hath the comfort of it within himself when it is signified to him by letter or otherwise. Free justification is the ground of our comfort, but works the evidence that intimate it to us. However, we had need be cautious. An undue use of marks will keep the soul full of doubts; and we want the comfort that we seek when we do not bottom and found it upon Christ, according to his free promises. Above all things a Christian should be most delicate and tender in founding his hopes. God is impatient of a copartner in the creature's trust; he will not give that glory to another; and if you do, he will declare his anger by leaving you to a constant uncertainty and

dissatisfaction. Always when we think to warm ourselves by our own sparkles, we lie down in sorrow. Because the business is of great concernment, I shall give you a few directions, how you may reflect upon your graces, or works, as evidences of your estate.

1. You must be loyal to Christ. Many seek all their happiness in the gracious dispositions of their own souls, and so neglect Christ. [192] This were to prize the love token before the lovely person. To rectify it, it is good to go to work this way:--(1.) Let there be a thorough going out of yourselves; be sure to keep the heart right in point of righteousness; and in founding your hopes, see that you do not neglect `the corner stone., Paul reckoneth up all his natural privileges, moral excellencies, nay, his own righteousness, what he did as a Pharisee, what as a Christian. `If any might have confidence in the flesh, Paul might; but he renounceth all; nay, counts it `loss, i.e., dangerous allurements to hypocrisy and self-confidence, Phil. iii. It is good to have such actual and fresh thoughts in ourselves when we proceed to trial, that our souls may be rather carried to than diverted and taken off from Christ. Usually assurance is given in after a solemn and direct exercise of faith: Eph. i. 13, `After ye believed, ye were sealed by the Spirit of promise;; where the apostle showeth the order of the Spirit's sealing, after believing or going to Christ, and the quality under which the Spirit sealeth, as a Spirit of promise; implying, that when the thoughts have been newly and freshly exercised in the consideration of our own unworthiness and God's free grace and promises, then are we fittest to receive the witness and certioration of the Spirit. (2.) In the very view and comfort of your graces still keep the heart upon Christ. See what would become of you were it not for free grace. God could find matter of condemnation against you, not only in the worst sins, but in the best duties; the most regenerate man

durst not adventure his soul upon the heavenliest thought that ever he conceived. When Nehemiah had performed a zealous action he subjoineth, Neh. xiii. 22, `Remember me, my God, concerning this also, and spare me according to the greatness of thy mercy;, intimating, that therein God might find enough to ruin him. So Paul, 1 Cor. iv. 4, `I know nothing by myself, yet am I not hereby justified:, he knew no unfaithfulness in his ministry, yet this would not make him righteous before God. So that, in the presence of the greatest evidences, you should see free grace is the surest refuge; as Jehoshaphat, when he had all the strength of Judah, who are numbered to be five hundred thousand, yet goeth to God, as if there were no presence of means: 2 Chron. xx. 12, `We have no might; our eyes are unto thee., So in the fairest train of graces you should still keep Christ in the eye of faith, and let the soul stay upon him; or, as in a pair of compasses, one part is fixed in the centre whilst the other foot wandereth about in the circumference, so must the soul stay on Christ, be fixed on him, whilst we search after evidences and additional comforts. (3.) After the issue and close of all, you must the more earnestly renew your addresses to Christ, and exercise faith with the more advantage and cheerfulness. You have much more encouragement to close with him when you survey his bounty to your souls, and consider those emanations of grace by which you are enabled to good works. So 1 John v. 13, `These things have I written to you that believe, that you may know that you have eternal life, and that you may believe on him., His meaning is, that upon assurance they might renew the act of faith with the more cheerfulness; as Thomas, when he felt Christ's wounds, had the greater reason to believe, John xx. 27; non nova, sed aucta fide, as Estius glosseth, by a renewed and increased faith. So when you have had a feeling and sense of Christ's bounty to you, and by good works have cleared up your interest in

eternal life, you have the greatest reason to cast yourselves again upon Christ by faith and confidence; for, as the apostle saith, `The righteousness of God is revealed from faith to faith., Rom. i. 17. The whole business of our justification before God is carried on by a continual act of faith, from one act and degree to another. In short, whatever comfort we seek in our works and graces, Christ must still `lie as a bundle of myrrh between our breasts, Cant. i. 12; be kept close and near the heart, always in the eye of faith and the arms of love.

2. You must go to work evangelically, and with a spirit suiting the gospel. Consider and understand your evidences and graces not in a legal perfection, but as `sprinkled with the blood of the covenant., If you should look for love, fear, faith, hope, in that perfection which the law requireth, the heart will still be kept unsettled; your business is to look to the truth rather than the measure. Usually men bring their graces rather to the balance than to the touchstone, and weigh them when they should try them, as if the quantity and measure were more considerable than the essence and nature. It is good to own grace, though mingled with much weakness: the children of God have pleaded the truth of their graces, when conscious to themselves of many failings: Cant. i. 5, `I am black, but comely., There is grace, though under the veil and cloud of much weakness; so Cant. v. 2, `I sleep, but my heart waketh:, the spouse hath a double aspect, to what was evil and what was good; so he in the Gospel could with confidence plead his faith, though humbled with sad relics and remains of un belief: `Lord, I believe; help my unbelief, Mark ix. 24. We must not bear false witness against others, much less against ourselves; and, therefore, own a little good, though in the midst of much evil.

3. You must go to work prudently, understanding the nature of marks,

and the time to use them; everything is beautiful in its season. There are times of desertion, when graces are not visible. In darkness we can neither see black nor white. In times of great dejection and discouragement the work of a Christian is not to try, but believe: `Let him stay himself on the name of God, Isa. l. 10. It is most seasonable to encourage the soul to acts of faith, and to reflect upon the absolute promises, rather than conditional. The absolute promises were intended by God as attractives and encouragements to such distressed souls. There is a time when the soul is apt to slumber, and to be surprised with a careless security; then it is good to awaken it by a serious trial. To a loose, carnal spirit, an absolute promise is as poison; to a dejected spirit, as cheering wine. When the soul lieth under fear and sense of guilt, it is unable to judge, therefore examination doth but increase the trouble. But again, when the heart is drowsy and careless, trial is most in season; and it is best to reflect upon the conditional promises, that we may look after the qualifications expressed in them ere we take comfort. When David was under hatches, he laboured to maintain faith, and outbrave discouragements: Ps. iii. 2, the enemies said, `Now there is no help for him in his God., He hath fallen scandalously, and that psalm was penned upon occasion of Absalom's rebellion, which was ordered by way of correction of David's sin; and this made them vaunt, Now God is his enemy. Now David doth not mention the sin, but awakeneth his trust; in the very face of the temptation he maintaineth his confidence: `But thou art my shield, my glory, and the lifter up of my head, &c., ver. 3. And elsewhere he professeth that this was his general practice: Ps. lvi. 3, `At what time I am afraid, I will put my trust in thee., In times of discouragement, and when terror was likely to grow upon his spirit, he would look after arguments and supports of trust and

dependence. So, on the contrary, when the heart groweth rusty and secure, it is good to use Nazianzen's policy, when his heart began to be corrupted with ease and pleasure, [193] Tois Threnois sungi'gnomai, saith he, I use to read the Lamentations of Jeremiah, or to inure his mind to matter sad and lamentable. In all spiritual cases it is good to deal prudently, lest we put ourselves into the hands of our enemies, and further the devices of Satan.

4. Your great care must be to be humbly thankful; thankful, be cause all is from God. It is a vain spirit that is proud of what is borrowed, or glorieth because he is more in debt than others: 1 Cor. iv. 7, `Who made thee differ? and what hast thou which thou hast not received? 7 Whatever we find upon a search, it must not be ascribed to free-will, but to free grace: `He giveth will and deed according to his pleasure, Phil. ii. 13. Free-will establisheth merit; free grace checketh it. The sun is not beholden, because we borrow light from it, or the fountain because we draw water. We may all say, as David, `Of thine own have we given thee;, Lord, this is thy bounty. Then humble we must be, because as every good work cometh from God's Spirit, so it passeth through thy heart, and there it is defiled; partus sequitur ventrem. Our good works have more of the mother in them than the father; and so `our righteousnesses, become `dung, Phil. iii. 8, and `filthy rags, Isa. lxiv. 6. Thus, lest pride taint the spirit by the sight of our graces, it is good to make distinct and actual reflections on God's bounty and our own vileness.

Obs. 3. From that when he offered Isaac. Isaac is counted offered, because he was so in Abraham's purpose. The note is, that serious purposes of obedience are accepted for obedience. God hath given in pardon upon a purpose of returning: Ps. xxxii. 5. `I said I would confess, and thou forgavest the iniquity of my sin., Only remember they

must be such purposes as are like Abraham's. (1.) Serious and resolved, for he prepared himself to the performance; not vain purposes to betray present duties, when men hope to do that to-morrow which they should do to-day; these are vanishing and flitting motions which God taketh notice of: Ps. xliv. 21, `God knoweth the secrets of the hearts, and that such delays are but modest denials, or rather deceitful offers, to put off the clamour and importunity of conscience. Nothing more usual than such purposes for the future to justify present neglects. God will search it out: Abraham was ready. (2.) They must be such as end in action, unless in the case of allowable hindrances. When is that? (1st.) When we are hindered, as Abraham was, from heaven; he, by divine command; we, by providence: 1 Kings viii. 18, `Whereas it was in thine heart to build an house unto my name, thou didst well in that it was in thine heart., When mere providence diverteth us from holy intentions, God accepteth of the will. (2d.) By invincible weakness: Rom. vii. 18, `To will is present with me; but to perform that which is good, I find not., The apostle could not, katerga'zethai, come up to the rate of his purposes; in such a case God looketh to what is in the heart. Well, then--(1.) It serveth for comfort to the people of God, who, because they do not perform duty as they would, are much discouraged. God taketh no tice of the purpose, and judgeth of you, as physicians do of their patients, not by their eating, but their appetite. Purposes and desires are works of God's own stirring up, the free native offering and motions of grace. Practices may be overruled, but such earnest purposes as make you do what you can are usually serious and genuine. The children of God, that cannot justify their practices, plead the inward motions and desires of their hearts: John xxi. 17, `Thou knowest all things, and thou knowest that I love thee;, Neh. i. 11, `Desire to fear thy name, &c. (2.) It is for advice to us to be careful of our

purposes. Many would be more wicked, were they not bound up. [194] God takes notice of what is in their hearts: Mat. v. 28, `He that looketh upon a woman to lust after her, hath committed adultery with her in his heart., So also Seneca, Incesta est et sine stupro quae stuprum cupit--the purpose maketh guilty, though the act be restrained. God took notice of the king of Babylon's purposes and intentions: Isa. x. 7, `It is in his heart to destroy, and cut off nations not a few.,
Motions and inclinations should be watched over. (3.) It showeth God's readiness to receive returning sinners; he met his son `while he was yet a great way off, Luke xv. As soon as the will layeth down the weapons of defiance, and moveth towards God, the Lord runneth to embrace and fall upon the neck of such a poor soul, that he may satisfy it with some early comforts. So Isa. lxv. 24, `Before they call, I will answer; and while they are yet speaking, I will hear, Acts of grace do anticipate and often prevent acts of duty. `Turn me, saith Ephraim, and then `a dear and pleasant son, Jer. xxxi. 18, with ver. 20. As soon as you set your faces towards God, he runneth towards you. (4.) It showeth how we should entertain the purposes and promises of God; look upon them in the promise with such a certainty as if they were actually accomplished: Rev. xiv. 8, `Babylon is fallen, is fallen., God can read duty in the purpose: we have much more cause to read accomplishment in the promise. `Hath he said, and shall he not do it? hath he spoken, and shall he not make it good?, Num. xxiii. 19. His will is not changeable as ours, neither is his power restrained.
Obs. 4. From that offered Isaac upon the altar. He bringeth this as the great argument of the truth of Abraham's faith. It is not for faith to produce every action, unless it produce such actions as Abraham's. Such as will engage you to self-denial are troublesome to the flesh. David scorned such service as cost nothing. There where we must deny our own

reason, affections, interest, that is an action fit to try a believer.

Let us see what is observable in this action of Abraham, that we may go and do likewise. (1.) Observe the greatness of the temptation. It was to offer his own son, the son of his love, his only son, a son longed for, and obtained when `his body was dead, and `Sarah's womb dead;, nay, `the son of the promise., Had he been to contend only with natural affection, it had been much--descensive love is always vehement; but for love to Isaac there were special endearing reasons and arguments. But Abraham was not only to conflict with natural affection, but reason; not only with reason, but faith. He was, as it were, to execute all his hopes; and all this was to be done by himself; with his own hand he was at one stroke to cut off all his comforts; the execution of such a sentence was as harsh and bitter to flesh and blood as to be his own executioner. Oh! go and shame yourselves without, you that can so little deny yourselves for God, that attempt duties only when they are easy and obvious, never care to recover them out of the hands of difficulty and inconvenience. Public duties, if well done, are usually against carnal interests, private duties against carnal affections. Can you give up all that is near and dear to you? Can you offer up your Isaac? your ease and pleasure for private duties? your interests for public? Every action is not a trial of faith, but such as engageth to self-denial. (2.) Consider the readiness of his obedience. As Abraham is the pattern of believing, so of obeying. He received the promises as a figure of our faith; he offered up his son as a figure of our obedience, Heb. xi. 17. (1st.) He obeyed readily and willingly: Gen. xxii. 3, `Abraham rose early in the morning., In such a service some would have delayed all the time they could, but he is up early. Usually we straiten duty rather than straiten ourselves; we are not about that work early. (2d.) Resolutely; he concealeth it from his wife, servants,

from Isaac himself, that so he might not be diverted from his pious purpose. Oh! who is now so wise to order the circumstances of a duty that he may not be hindered in it? (3d.) He denied carnal reason. In difficult cases we seek to elude the command, dispute how we shall shift it off, not how we shall obey it. If we had been put upon such a trial, we would question the vision, or seek some other meaning; perhaps offer the image of Isaac, or some youngling of the flock, and call it Isaac; as now we often pervert a command by distinctions, and invent shifts to cheat our souls into a neglect of duty; as the heathens, when their gods called for phota, a man, they offered phota, a candle; or as Hercules offered up a painted man instead of a living. But Abraham doth not so, though he had a fair occasion, for he was divided between believing the promise and obeying the command. God tried him in his faith: his faith was to conflict with his natural reason as well as his obedience with his natural affection. But `he accounted that God was able to raise him from the dead, Heb. xi. 19, and he reconcileth the commandment with the promise. How easily could we have slipped out at this door, and disobey, out of pretences and reasons of religion. But Abraham offered Isaac.

Ver. 22. Seest thou how his faith wrought with his works, and by works was faith made perfect?

Having alleged the instance, he now urgeth it by an apostrophe to the boasting hypocrite, who nourished an impure life under the pretence of faith.

Seest thou, blepeis.--He seeketh to awaken the secure carnalist by urging this instance upon his conscience: `Seest thou?, that is, is it not clear? or without an interrogation, `Thou seest.,

How his faith wrought with his works.--Many senses are given of this phrase. The Papists urge it to prove that faith needeth the concurrence

of works in the matter of justification, as if works and faith were joint causes; but then the apostle would have said, that works wrought with his faith, and not faith with his works. Among the orthodox it is expounded with some difference. That sense which I prefer is, that his faith rested not in a naked, bare profession, but was operative; it had efficacy and influence upon his works, co-working with all other graces; it doth not only exert and put forth itself in acts of believing, but also in working.

And by works was faith made perfect.--This clause also hath been vexed into several senses. The Papists gather hence that in the work of justification faith receiveth its worth, value, and perfection from works--a conceit prejudicial to the freeness of God's love, contrary to the constant doctrine of the scriptures; for faith rather giveth a value to works than works to faith, Rom. xiv. 23; Heb. xi. 4-6; and works are so far from being chief, and the more perfect cause of justification, that they are not respected there at all. This sense being justly disproved, divers others are given. As (1.) `Made perfect, that is, say some, `made known and discovered;, [195] as God's strength is said to be `perfected in our weakness, 2 Cor. xii. 9. None will be so mad as to say that our strength doth add anything to the power of God, that is incapable of increase and decrease, and hath no need to borrow aught from the weakness of man. It is `made perfect, because it hath the better advantage of discovery, and doth more singularly put forth and show itself; so faith is made perfect, that is, more fully known and apparent. And the reason of the expression is--(1st.) Because excelling things, whiles kept private, suffer a kind of imperfection; or (2d.) Because it is an argument faith is come to some maturity and perfection of growth, not only living, but lively, when it can produce its proper and necessary operations; this sense is probable. But (2.)

Others understand it thus: that faith or profession is not full and complete till works be joined with it, faith and works being the two essential parts which make up a believer; which interpretation suiteth well enough with the scope of the apostle. (3.) The exposition which I take to be most simple and suitable is, that faith co-working with obedience is made perfect, that is, bettered and improved; as the inward vigour of the spirits is increased by motion and exercise: and so in short (as Dr Jackson explaineth it [196]), works do not perfect faith by communication and imputation [197] of their perfection, to it, but by stirring, exercising, and intending the natural vigour of it.

From this verse thus opened observe:--

Obs. 1. There is an influence of faith upon all a Christian's actings, Heb. xi. Faith is made the grand principle; acts are there spoken of, which do more formally belong to other graces. But we say the general won the day, though the private soldiers did worthily in the high places of the field, because it was under his conduct and direction. So because all other graces inarch, and are brought up in their order, to fight under the conduct of faith, the honour of the day and duty is devolved upon it. The influence of faith is great into all the offices of the heavenly life. (1.) Because it hath the advantage of a sweet principle: `It worketh by love, Gal. v. 6. It represents the love of God, and then maketh use of the sweetness of it by way of argument: it urgeth by such melting entreaties, that the believer cannot say nay. Paul intimateth the argument of faith, Gal. ii. 20, `I live by faith in the Son of God, who loved, and gave himself for me., When the soul is backward, faith saith, Christ loved you, and gave himself up for you. He was not thus backward in the work of salvation; as the soldier said to Augustus when he refused his petition--I did not serve you so at the battle of Actium. (2.) It presents strong encouragements; it seeth

assistance in the power of God, acceptance in the grace of God, reward in the bounty of God. When you are weakened with doubtings and discouragements, faith saith, Do your endeavour, and God will accept you. When Christ came to feast with his spouse he saith, Cant. v. 1, `I will eat my honeycomb with my honey., Though it were mixed with wax, and embased with weakness, Christ will accept it. When jealousy maketh the heart faint, and the hands feeble, lest we should drive on heavily, faith showeth the soul `an angel that standeth at the altar with sweet incense, Rev. viii. 3, 4. Duty coming immediately out of our hands would yield an ill savour, therefore Christ intercepteth it in the passage, and so it is perfumed in the hands of a mediator. Again, are you discouraged with weakness? faith will reply, Thou art weak, but God will enable thee. It is an advantage, not a discouragement, to be weak in ourselves, that we may be `strong in the Lord, and in the power of his might, Eph. vi. 10. When the bucket is empty, it can be the better filled out of the ocean. Paul saith, 2 Cor. xii. 10, `When I am weak, then am I strong., There is no heart so dead but God can quicken it, and he is willing. It is said, 1 Chron. xv. 26, `God helped the Levites, when the work was bodily; and we are less apt to be indisposed for bodily labour. God helped them by discharging their lassitudes; so certainly he will much more give inward strength, more love, joy, hope, which are the strength of the soul, Neh. viii. 10. Again, if the heart be lazy and backward, or stick at ease and pleasure, faith can present the glory of the reward, the pleasures at God's right hand, &c. (3.) It breaketh the force of opposite propensions; if the world standeth in the way of duty, `faith overcometh the world, 1 John v. 4; partly by bringing Christ into the combat, partly by spiritual replies and arguments. Reason telleth us we must be for ourselves; faith telleth us we must be for God. Reason saith, If I take this course, I shall undo

myself; faith, by looking within the veil, seeth it is the only way to save all, 2 Cor. iv. 15-17. Reason presenteth the treasures of Egypt, and faith the recompense of reward. From hence are those bickerings and counterbuffs which a believer feeleth sometimes within himself.

Well, then, out of all this we may infer--(1.) That we had need get faith; there is as great a necessity of faith as of life; it is the life of our lives and the soul of our souls; the primum mobile, the first pin, that moveth all the wheels of obedience, like the blood and spirits which run through the whole body. There is by the ordination of God as great a necessity of faith as of Christ: what good will a deep well do us without a bucket? He that hath a mind to work, would not be without his tools; and who would be without faith that maketh conscience of duty? (2.) Act it in all your works; no works are good till faith work with them, they are not acceptable, nor half so kindly Heb. xi. 4, `By faith Abel offered, plei'ona thusi'an (not only a better sacrifice, as we render it, but) `more sacrifice, as the word will bear. Faith is the best support you can have; carnal ends make us mangle duty, doubts weaken us in duty.

Obs. 2. That faith is bettered and made more perfect by acting. Neglect of our graces is the ground of their decrease and decay; wells are the sweeter for draining. [198] Christians get nothing by dead and useless habits. Talents hid in a napkin gather rust; the noblest faculties are embased when not improved in exercise. The apostle wisheth Timothy anazopurein, to `excite and enliven his gifts, 2 Tim. i. 6. It is an allusion to the fire of the temple, which was always to be kept burning. Well, then, be much in duty, draw out the acts of your graces; many live, but are not lively; decays do insensibly make way for deadness.

Ver. 23. And the scripture was fulfilled which saith, Abraham believed

God, and it was imputed to him for righteousness; and he was called the friend of God.

To strengthen the former argument from the example of Abraham, he produceth a testimony of scripture to prove that Abraham had true faith, and that Abraham was truly justified.

And the scripture was fulfilled.--You will say, How can this be, since that saying was spoken of Abraham long before? Compare Gen. xv. 6 with Gen. xxii.; and the apostle Paul saith that scripture was fulfilled in him `while he was yet in his uncircumcision., Rom. iv. 10, which was before Isaac's birth, certainly before his being offered. Luther [199] upon this ground rejecteth this epistle with some incivility of expression. The Papists seek to reconcile the matter thus: That though faith were imputed to Abraham for righteousness before he offered Isaac, yet our apostle would prove that faith was not enough to justify him, but there needed also works; for, say they, his righteousness was not complete and full till it was made perfect by the accession of works. And the Socinians [200] pipe after the same tune and note, but without ground and warrant; for Paul quoteth the very same words for justification without works, Rom. iv. 2, 3, and proveth that he had such a justification as made him completely happy and blessed, ver. 6-8. And if James should go about to superinduce the righteousness of works, he would be directly contrary both to Moses and Paul. The words of Moses can no way bear that sense, who plainly averreth faith to be imputed to him for righteousness. Briefly, then, for opening the place, you must note, that a scripture is said to be fulfilled in several senses: sometimes when the main scope of the place is urged; at other times when a like case falleth out, and so a scripture is quoted, and said to be fulfilled, not by way of argument, but allusion; sensu transumptivo, as divines [201] speak; and they give a note whereby the

allusive sense may be distinguished from that which is chief and proper. When a text is quoted properly, it is said, `that it might be fulfilled, as noting the aim and scope of the place. When it is quoted by allusion, or to suit it with a parallel instance, it is said, `then it was fulfilled, as implying that such a like case fell out. So here, `Then was the scripture fulfilled;, that is, upon this instance and experience of his faith it might be again said that faith was imputed to him for righteousness; and we may rather own this exposition, because this sacrifice of his son, Gen. xxii., was a greater manifestation and discovery of his faith than that sacrifice mentioned Gen. xv., when this honour was first put upon him. And things are said to be fulfilled when they are most clearly manifested; as in that known place of Acts xiii. 32, 33, where those words, `Thou art my Son; this day have I begotten thee, are said to be fulfilled at Christ's resurrection, because then he `showed himself to be the Son of God., Rom. i. 4. So here; this being the evident discovery of Abraham's faith, it appeared how truly it was said of him that `he believed, and it was imputed to him for righteousness., By that action he declared he had a true justifying faith, and therefore [202] the Lord saith after this trial, `Now I know that thou fearest me, Gen. xxii. 12. And I suppose that he doth the rather use this expression to prevent an objection that might be drawn from Genesis or the doctrine of Paul; as also intimating that his doctrine tended not to press men to renounce the righteousness of faith, but to get their interest therein cleared, the testimony of Abraham's righteousness being so every way compliant with the doctrine proposed.

Abraham believed God, and it was counted to him for righteousness.--The original meaning of that phrase, `it was counted to him for righteousness, is only to show that the thing was approved and accepted

by God: and so it is often used in the Old Testament; as Phinehas, zeal is said to be `counted in him for righteousness:, Ps. cvi. 30, 31, `He stood up and executed judgment; and that was counted unto him for righteousness unto all generations for evermore., And therefore in this phrase the scripture doth not declare what is the matter of our justification, but only what value the Lord is pleased to put upon acts of faith or obedience, when they are performed in the face of difficulty and discouragement. It is true, it is quoted by the apostle to prove the righteousness which is of faith, without that of works: Rom. iv. 3, `What saith the scripture? Abraham believed God, and it was counted to him for righteousness., But I suppose the .apostle doth not quote the rigour of the expression, as if he would infer that faith is the matter of our righteousness, but only that the first testimony and solemn approbation which Abraham had from God was because of his faith. When scriptural expressions are rigorously urged, without considering their first and constant use, no wonder that mistakes and controversies do arise. For those great disputes about the matter of justification, I would not intermeddle; let it suffice to note, that the general current of Paul's epistles [203] carrieth it for the righteousness of Christ, which being imputed to us, maketh us just and acceptable before God; and this righteousness we receive by faith. So that faith justifieth not in the Popish sense as a most perfect grace, or as a good work done by us, but in its relation to Christ, as it receiveth Christ and his satisfactory righteousness; and so whether you say it justifieth as an instrument, a sole-working instrument, or as an ordinance, or relative action, required on our parts, all is to the same issue and purpose: to contend about mere words and bare forms of speech is to be too precise and critical.

And he was called the friend of God.--The apostle saith `he was

called;, that is, he was; as Isa. xlviii. 8, `Thou wast called a transgressor from the womb;, that is, thou wast a transgressor. So in the New Testament: 1 John iii. 1, `To be called the sons of God;, that is, to be the sons of God. Or it alludeth to the solemn appellation wherewith Abraham is invested in scripture; as Isa. xli. 8, `Thou Israel are the seed of Abraham my friend., So 2 Chron. xx. 7, `Thou art our God, and thou gavest this land to the seed of Abraham thy friend, [204] And this title was given to Abraham because of his frequent communion with God--he had often visions; and because of his frequent covenanting with God--a great condescension, such as the kings of the earth use only to their equals and friends: and therefore, in the places where this title is given to Abraham, there is some respect to the covenant; and here it is said to be given to him upon that testimony of his faith and obedience in offering Isaac, when the covenant was solemnly renewed and confirmed to him by oath.

Obs. 1. Works ratify the Spirit's witness. The apostle saith, `Then it was fulfilled;, that is, seen that Abraham was a believer indeed, according to the testimony of God. The Spirit assureth us sometimes by expressions, speaking to us by some inward whisper and voice; sometimes by impressions, implanting gracious dispositions, as it were writing his mind to us. It is well when both are sensible, and with the witness of the Spirit we have that of water, 1 John v. 8. To look after works is the best way to prevent delusion. Here is no deceit, as in flashy joys. Fanatic spirits are often deceived by sudden flashes of comfort. Works, being a more sensible and constant pledge of the Spirit, beget a more solid joy: 1 John iii. 29, `Hereby we know we are of the truth, and shall assure our hearts before him;, that is, by real acts of love and charity. The way of immediate revelation is more flitting and inconstant; such actings of the Spirit being like those outward motions

that came upon Samson--`the Spirit came upon him at times;, and so upon every withdrawment new scruples and doubts do arise. But the trial by grace is most constant and durable, it being a continual real pledge of God's love to us. Flashes of comfort are only sweet and delightful while felt; but it is said of grace, `the seed abideth in him, 1 John iii. 8, and `the anointing, en umin me'nei, abideth in you, 1 John ii. 7. This is a standing glory, and the continual repast of the soul; whereas those ravishings are like delicacies which God tendereth to his people in the times of festivity and magnificence. Well, then, learn--(1.) That good works are not a doubtful and litigious evidence. Men of dark spirits and great fancy will be always raising scruples; but the fault is in the persons, not the evidence. (2.) Learn to approve yourselves to God with all good conscience in times of trial; this will ratify and make good those imperfect whispers and mutterings in your souls concerning your interest in Christ. Do as Abraham did: upon a call he forsook his country; though he were childless, he believed the promise of a numerous issue; when God tempted him, he offered Isaac. When God trieth your faith or obedience with some difficulty, then is the special time to gain assurance by being found faithful.

Obs. 2. Believers are God's friends. This was not Abraham's title alone, but the title of all the righteous. Thus Christ saith, John xi. 11, `Our friend Lazarus sleepeth., And more expressly, John xv. 15, `Henceforth I call you not servants, but friends., Now they are friends to God--(1.) Because they are perfectly reconciled to him in Christ: we were enemies by nature; but God would not only pardon us, but receive us into friendship, Col. i. 21. Absalom was pardoned, but he `could not see the king's face., In other breaches, when the wound is healed, the scar remaineth; but now we are not only restored, and brought into an

estate of amity, but advanced to higher principles. God doth not only spare converts, but delight in them. Periissemus nisi periissemus--we had been lost if we had not been lost; the fall made way for the more glorious restoration; as a broken bone, when it is well set, is strongest in the crack. (2.) All dispensations and duties that pass between them are passed in a friendly way: As (1st.) Communication of goods. Plutarch's reasoning is good: Ta` ton philon pa'na koina`, friends have all things in common; but God is our friend, and therefore we cannot want--a rare speech from a heathen. In the covenanted is ours, and we are his, Jer. xxxi. 33, and xxxii. 38, 39; Zech. xiii. 9. He maketh over himself to us, quantus quantus est, as great as he is; and so by an entire resignation we are given up to him. The covenant is like a conjugal contract, and may be illustrated by that of the prophet, Hosea iii. 3, `Thou shalt be for me, and I will be for thee., God maketh over himself and all his power and mercy to us, so that no dispensation cometh to us but in the way of a blessing; if it be so common a mercy as rain, `the rain shall be a rain of blessing, Ezek. xxxiv. 26; so we give up ourselves to God, even to the lowest interest and enjoyment: `Upon the horse-bells there shall be written, Holiness to the Lord, Zech. xiv. 20; all is consecrated. (2d.) Communication of secrets. So our Lord urgeth this relation: John xv. 15, `Henceforth I call you not servants; for the servant knoweth not what his lord doth: but I have called you friends; for all things that I have heard I have made known to you., Servants are only acquainted with what concerneth their duty and work; [205] the master commandeth, but doth not tell them the reason of the command. But now Christ had dealt more socially and sweetly with the apostles; he had opened all the secrets of the Father concerning his own resurrection, mission of the Holy Ghost, the calling of Gentiles, last judgment, eternal life, &c. And so shall you

that lie in Christ's bosom know his secrets: Gen. xviii. 17, `Shall I hide from Abraham the thing which I do?, He will acquaint you with everything that concerneth your salvation and peace. So, on the other side, do believers open their secrets to God: Eph. iii. 12; Heb. x. 19, they `come with boldness to the throne of grace;, the word is, meta` parresi'as, with liberty of speech; or, as it more strictly signifieth, liberty to speak all our mind. We may use some freedom with God, and acquaint him with all our griefs, and all our fears, and all our wants, and all our desires, as a friend would pour out his heart into the bosom of another friend; as it is said, Exod. xxxiii. 11, `The Lord spake to Moses face to face, as a man speaketh to his friend., (3d.) Conformity and correspondency of will and affections. True friendship is built upon likeness and consent of wills: [206] God and the soul willeth the same thing--holiness as the means, and God's glory as the end: John xv. 14, `Ye are my friends if ye do whatsoever I command you;, to do otherwise is but false, glavering affection. It is the commendation of Ephesus, Rev. ii. 6, `Thou hatest the deeds of the Nicolaitans, which I also hate., No friendship like that where we love and hate the same things, to hate what God hateth, and love what God loveth. See Prov. viii. 13; so see Ps. cxxxix. 21. (4th.) By mutual delight and complacency; they delight in God, and God in them: Isa. lxii. 4, `The Lord delighteth in thee, in their persons, their graces, their duties; so do they delight in God, in their addresses to him, in his fellowship and presence , they cannot brook any strangeness and distance; they cannot let a day pass, or a duty pass, without some communion and intercourse with God. It is said of the hypocrites, Job xxvii. 10, that `they will not delight themselves in God., Formal duties are a burden, `What a weariness is it, Mal. i. 13, though it were a sickly lamb. The prodigal thought it best to be out of the

father's eye, best in a far country, Luke xv.; but it is their delight to be with Christ; his work is sweet to them, his statutes their songs, Ps. cxix. 54; duties come from them freely, as graces do from God; he `rejoiceth over them to do them good;, and they can say, every one of them, `How do I delight in thy law!, (5th.) By the special favour and respect God beareth them. Others have but common mercies, they saving; they have `hidden manna, joys which others cannot conceive, Rev. ii. 17. Others are brought into the palace, Ps. xlv. 15, but they into the chambers of the great King, Cant. i. 4; they have closet mercies, a sweet fellowship with God in all their ways; others have the letter, they the power; others have the work of an ordinance, they the comfort: Cant. v. 1, `Eat, O friends, &c. Well, then--(1.) Here is comfort to the righteous, to those that have found any friend-like affection in themselves towards God, any care to please him. God is your friend; you were enemies, but you are made near through Christ. God delighteth in your persons, in your prayers, in your graces, your outward welfare. It is a great honour to be the king's friend; you are favourites of heaven! Oh! this is your comfort that delight in his presence, that walk in his ways as much as you can, though not as much as you should. (2.) Here is caution to you; your sins go nearest to God's heart: `It was my familiar friend, Ps. lv. 12. It was sad to Christ to be betrayed by his own disciples; it is a like grief to his Spirit when his laws are made void by his own friends: 2 Sam. xvi. 17, `Is this thy kindness to thy friend?, It was David's aggravation: Ps. xli. 9, `Mine own familiar friend, in whom I trusted., Unexpected injuries surprise us with the more grief. Oh! walk carefully, watchfully!

Ver. 24. You see then how by works a man is justified, and not by faith only.

You see then.--It is either a consectary out of the whole discourse, or

out of the particular example of Abraham; he alludeth to Paul's manner of reasoning: Rom. iii. 28, `Therefore we conclude that a man is justified by faith without the deeds of the law;, and probably this discourse is intended to correct the abuse of that doctrine.

How by works; that is, by the parts and offices of the holy life.

A man is justified; that is, acquitted from hypocrisy; for he is said to be justified, in the phrase of our apostle, whose faith appeareth to be good and right, or who is found just and righteous; as Christ is said to be `manifested in the flesh, but justified in the Spirit, 1 Tim. iii. 16; that is, approved to be God.

And not by faith only.--Not by a bare naked profession, or a dead vain faith, such as consisteth in a mere assent or empty speculation, which is so far from justifying that it is not properly faith.

The main work in the discussion of this verse is to reconcile James with Paul. The conclusions seem directly opposite. See Rom. iii. 28; Gal. ii. 16. Paul also bringeth the instance of Abraham against justification by works. Much ado there hath been to reconcile this seeming difference. Some upon this ground deny the authority of the epistle; so Luther, and many of the Lutherans at first. Camerarius [207] speaketh boldly and rashly, as if heat of contention had obtruded the apostle upon the contrary extreme and error; but this is to cut the knot, not to untie it. The apostles, acted by the same Spirit of truth, could not deliver contrary assertions; and though men usually out of the extreme hatred of one error embrace another, yet it cannot be imagined, without blasphemy, of those who were guided by an infallible assistance. They show more reverence to the scriptures who seek to reconcile both places than to deny the authority of one. Many ways are propounded; I shall briefly examine them, that with good advice and evidence we may pitch upon the best.

1. The Papists [208] say that Paul speaketh of the first justification, by which a man, if unjust, is made just; and that by works he understandeth works done without faith and grace, by the sole power and force of free-will. But James speaketh of the second justification, whereby of just he is made more just; and by works he understandeth such as are performed in faith, and by the help of divine grace. To this I answer--;(1.) That it confoundeth justification with sanctification. (2.) That the distinction is false, and hath no ground in scripture. We can merit nothing after we are in a good estate, and are saved by grace all our lives: Rom. i. 17, `the righteousness of God is revealed from faith to faith, for the just shall live by faith., If the righteousness whereby a sinner is justified be wholly absolved by faith, there is no place for works at all. But the apostle saith, throughout the whole life it is revealed from faith to faith; besides, the apostle Paul excludeth all works, even those done by grace. It is true, this error is less than that of the Pelagians, who said that by natural abilities the law might be kept to justification. However, it is not enough to ascribe justificatory works to the grace of God. So did the Pharisee: Luke xviii. 11, 12, `God, I thank thee, not myself. Yet he went not away justified. It is ill to associate nature with grace, and to make man a coadjutor in that in which God will have the sole glory. (3.) It is little less than blasphemy to say, We are more just by our own works than by the merits of Christ received by faith; [209] for to that justification, whereby a man is made more just, they admit works. (4.) The phrase of being more just suiteth not with the scope of the apostle, who doth not show how our righteousness is increased, but who hath an interest in it. Neither will the adversaries grant that those against whom the apostle disputeth had a first and real righteousness; and beside, it is contradicted by the example of

Rahab, who, according to their explication, cannot be said to be justified in their second way of justification, and yet in our apostle's sense she is justified by works; and therefore the Popish gloss will not remove the seeming contrariety between the apostles.

2. The Arminians and Socinians go another way to work; and that they may deceive with the fairer pretence, seem to ascribe all to grace, and to condemn the merit of all sorts of works, because poor, weak, and imperfect; but they make new obedience the instrument of justification, and say that the free grace of God is only seen in the acceptation of our imperfect obedience. So doth Socinus [210] and others. [211] And the way of reconciliation which they propose between the apostles is this: Paulus cum negat nos ex operibus justificari, nomine operum perfectam per totam vitam legis divinae observationem intelligit, nec aliud quidquam dicere vult, nisi nos ex merito ipsorum operum nequaquam justificari coram Deo, non autem ad nos coram ipso justificandos nulla opera nostra requiri; sunt enim opera, id est obedientia quam Cliristo praestamus, licet nec efficiens, nec meritoria, tamen causa sine qua non justificationis coram Deo atque aeternae salutis. That Paul, when he denieth justification by works, understandeth by works perfect obedience, such as the law required; and James only new obedience, which is the condition, without which we are not justified. So Socinus, 2 Synops. Justif., p. 17, and herein he is generally followed by the men of his own school. [212] But to this I reply--(1.) That the apostle Paul doth not only exclude the exact obedience of the law, but the sincere obedience of the gospel, all kind of works from the business of justification, as appeareth by the frequent disjunction or opposition of faith and works throughout the scriptures. Take these for a taste:--Eph. ii. 8, 9, `By grace ye are saved through faith, and that not of yourselves; it is the gift of God. Not of works, lest any man

should boast., So Rom. xi. 6, `If by grace, then it is no more of works; otherwise grace is no more grace. But if it be of works, then it is no more of grace; otherwise work is no more work., The two ways of grace and works are incompatible. A mixed and patched way of works and grace together will never be accepted of God. The new cloth sewed on upon the old confidence makes the rent the worser. It was the error of those against whom Paul dealeth in his epistles to rest half upon Christ and half upon works; and therefore is he so zealous everywhere in this dispute: Gal. v. 4, `Christ is become of none effect unto you, whosoever are justified by the law; ye are fallen from grace., For they did go about to mix both the covenants, and so wholly destroyed their own interest in that of grace. (2.) It is a matter of dangerous consequence to set up works, under what pretence soever, as the matter or condition of our justification before God. It robbeth God of his glory, and weakeneth the comfort of the creature. God's glory suffereth, because, as far as we ascribe to ourselves, so much do we take off from God. Now when we make our own obedience the matter or condition of our righteousness, we glory in ourselves, contrary to that, Rom. iv. 2, 3, and detract from free grace, by which alone we are justified, Rom. iii. 24, and the creature suffereth loss of comfort when his righteousness before God is built upon so frail a foundation as his own obedience. The examples of the children of God, who were always at a loss in themselves, show how dangerous it is to stand upon our own bottom. Take a few places: Job ix. 2, 3, `How shall a man be just with God? If he will contend with him, he can not answer him one of a thousand., So ver. 20, `If I justify myself, my own mouth shall condemn me. If I say, I am perfect; it shall also prove me perverse., So ver. 30, 31, `If I wash myself with snow water, and make my hands never so clean, yet thou shalt plunge me in a ditch; my own clothes

shall abhor me., So also David showeth that he was never able to enter upon this plea, to justify himself by his own obedience, Ps. cxliii. 3, and cxxx. 3. And in the New Testament abundantly do the saints disown their obedience and righteousness, as not daring to trust it, yea, their new obedience upon gospel terms: 1 Cor. iv. 4, `I know nothing by myself, yet am I not hereby justified., He did what he was able, was conscious to himself of no crime and unfaithfulness in his ministry and dispensation, yet all this will not justify. So Phil. iii. 9, `Oh! that I might be found in him, not having my own righteousness, &c. He durst not trust the inquiry and search of justice with any act or holiness of his own.

Briefly to clear this point more fully, let me lay down a few propositions.

(1.) Whosoever would be accepted with God must be righteous: Hab. i. 13, `Thou art of purer eyes than to behold iniquity., God cannot give a sinner, as a sinner, a good look. (2.) Every righteousness will not serve the turn: it must be such as will endure the pure eyes of his glory. Hence those phrases, `justified in thy sight, Ps. cxliii. 2; Rom. iii. 20; and `glorying before God., Rom. iv. 2; so Gal. iii. 11 , &c. (3.) Such a righteousness can be found in no man. Our obedience is a covering that is too short: Job xv. 14, `What is man, that he should be clean? and he that is born of a woman, that he should be righteous?, So 1 Sam. vi. 20, `Who can stand before this holy God?, The least defect leaveth us to the challenge of the law and the plea of justice. (4.) This righteousness is only to be had in Christ; there is no other name given under him; [213] there indeed it is to be found; therefore he is called, `The Lord our righteousness, Jer. xxiii. 6, and he is `made to us righteousness, 1 Cor. i. 30. Therefore we are bidden `to seek the kingdom of God and his righteousness, Mat. vi. 33. We must

seek God's righteousness if we would enter into God's kingdom. (5.) This righteousness is made ours by faith: ours it must be, as in the first proposition, and ours it is only by faith: Rom. i. 17, `The righteousness of God is revealed from faith to faith., From first to last the benefit of Christ's righteousness is received by faith; it is the fittest and most self-denying grace; it is the grace that beginneth our union with Christ; and when we are made one with Christ, we are possessed of his righteousness and merit, as our right, for our comfort and use. So see Rom. iii. 22, and Phil. iii. 9, where the righteousness of God by faith is opposed to `our own righteousness, which is of the law;, which intimateth to us that this righteousness is of God, and that it is made ours by faith. (6.) Those that receive the righteousness of Christ are also sanctified by him. New obedience is an inseparable companion of justification: 1 Cor. i. 30, `righteousness and sanctification;, by virtue of the union we have both: 2 Cor. v. 17, `Whosoever is in Christ is a new creature., So that obedience is not the condition of justification, but the evidence; not the condition and qualification of the new covenant, so much as of the covenanters. Faith justifieth, and obedience approveth: [214] it must be in the same subject, though it hath not a voice in the same court.

3. The orthodox, though they differ somewhat in words and phrases, yet they agree in the same common sense, in reconciling James and Paul. Thus, while some say Paul disputeth of the cause of justification, and so excludeth works; James, of the effects of justification, and so enforceth a presence of them; and others say Paul disputeth how we are justified, and James how we shall evidence ourselves to be justified; the one taketh justification for acquittance from sin, the other for acquittance from hypocrisy; the one for the imputation of righteousness, the other for the declaration of righteousness. Or as

others, Paul speaketh of the office of faith, James of the quality of faith; Paul pleadeth for saving faith, James pleadeth against naked assent; the one speaketh of the justifying of the person, the other of the faith, &c. All these answers are to the same effect, either subordinate to one another or differing only in expression, and do very well suit with the scope of the apostle. You shall see everywhere he seeketh to disvalue and put a disgrace upon that faith he speaketh of; he calleth it a vain dead faith, a faith which is alone, &c. And when he fixeth the scope of the disputation, he saith, `Show me thy faith by thy works;, where he plainly discovereth what was the matter in controversy, to wit, the evidencing of their faith. And it is notable, that when he beginneth to argue, the proposition which he layeth down is this, that a bare profession of faith without works will not save.

It is true, it is delivered by way of question, ver. 14, `What will it profit, my brethren, if a man say he hath faith, and hath not works? Will faith save him?, Or, as it is in the original, will e pi'stis, will that faith save him? Now such questions are the strongest way of denial, for they are an appeal to the conscience; and you shall see that the conclusion is this always, that faith which is alone and without works, is dead; which plainly showeth what was the to` zetou'menon, or the thing in question, to wit, the unjustifiableness of that faith which is without works.

Out of the whole discourse you may observe:--

Obs. 1. That in the scriptures there is sometimes a seeming difference, but no real contrariety. The to` enantiophane`s, the seeming difference, is ordered with good advice. God would prevent misprisions and errors on every side; and the expressions of scripture are ordered so that one may relieve another. [215] As, for instance, some hold that Christ had only an imaginary body, and was man but in appearance;

therefore, to show the reality of his human nature, you have that expression, John i. 14, `The word was made flesh., Others, straining that expression, held a change of the Godhead into the humanity; to correct which excess we have another expression, 1 Tim. iii. 16, `God manifested in the flesh., To a Valentinian, urging that place in Timothy for Christ's fantastic and imaginary body, we may oppose that in John, `The word was made flesh;, to a Cerinthian, pleading for a change of the Godhead, we may oppose that in Paul, `God manifested, &c. So in some places we are bid `to work out our salvation, Phil. ii. 12, 13; and the whole business of salvation is charged upon us, to check laziness. In other places the will and deed is altogether ascribed to God, to prevent self-confidence. Thus Paul, having to deal with pharisaical justiciaries, proveth invincibly justification by faith without works; James, having to deal with carnal gospellers, proveth as strongly that a profession of faith without works is vain. The scripture hath so poised and contempered all doctrines and expressions, that it might wisely prevent human mistakes and errors on every hand, and sentences might not be violently urged apart, but measured by the proportion of faith.

Obs. 2. That a bare profession of faith is not enough to acquit us from hypocrisy. Christ would not own them that professed his name but wrought iniquity, Mat. vii. 21, 22; so also the church should not own men for their bare profession. In these times we look more at gifts and abilities of speech than good works, and empty prattle weigheth more than real charity.

Ver. 25. Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way?

Here he bringeth another instance. But why doth he mention Rahab? (1.)

Because this act of hers is made an effect of faith: Heb. xi. 31, `By faith Rahab the harlot perished not with them that believed not, when she had received the spies in peace., It was indeed a great act of faith for one that had lived among heathens to be persuaded of the power of the God of Israel, of the right they had to that land; which faith was wrought in her by divine instinct, upon the report which was made of God and his works. (2.) Because this instance doth well to be annexed to the former. They might object that every one could not go as high as Abraham, the great idea and pattern of all believers; ay! but the lowest faith must produce works as well as the highest; and therefore he bringeth Rahab for an in stance of the weakest faith. (1st.) For her person; she was a woman, a harlot, a heathen, when God wrought upon her; there being so many disadvantages, it is to be presumed this was as low an instance as can be brought. (2d.) For the act itself, it was accompanied with weakness, with a lie, which indeed is suppressed, or not mentioned, lest it should deface the glory of her faith. (3d.) Because there might be some doubt of this instance. They might object that bare profession was accounted faith in Rahab, and she a harlot. He replieth that in Rahab the doctrine might be made good; for her faith, how weak soever, yielded some self-denying act or fruit. But you will say, How is this pertinent to the purpose, to prove that pretence or profession of faith without works is not enough to acquit us of hypocrisy? I answer--You must conceive it thus: If she had only said unto these messengers, I believe the God of heaven and earth hath given you this whole land for a possession, yet I dare not show you any kindness in this city, it had been but such a dead barren faith as he here treateth of; but this belief prevailed so far with her, that she performed a grateful office to them, though she incurred present danger, and the tortures which the rage of her citizens would inflict

upon her for harbouring spies. I come now to the words.

Likewise also.--It hath relation to the former instance of Abraham.

Was not Rahab the harlot.--Lyranus thinks that the word hazzonah, for harlot, was her proper name; others think it only signifieth that she was a hostess or victualler; so the Chaldee paraphrase rendereth it a woman that kept a tavern, tt' phdvqyt', gunaika pandokeu'trian; the Chaldee word being formed out of the Greek, they derive the original zonah from zun, which signifieth to feed, though others derive it from zanah, he played the adulterer; and they think it altogether improbable for a prince of Judah to marry a common harlot. But the article e po'rne, that harlot, so commonly used in scripture, and because this is still repeated as a noted circumstance, and the Syriac hath a word that properly and only signifieth harlot, seem to infer that she was indeed a woman of a vicious and infamous life , and it is but folly to excuse that which God would have made known for his own glory. Probably she might be both a hostess and a harlot too, as many times such are of an evil fame. She lived from her parents; no mention is made of husband and children: if her pretence had not been to keep a place of entertainment, it is not likely that the spies would turn into an open brothel-house, unless ignorant of it, or by divine providence guided thither.

Justified by works; that is, approved to be sincere, and honoured by God before all the congregation; there being a special charge to save her and her household when all her countrymen were slain, and she being after joined in marriage with a prince of Israel.

When she had received the messengers, and sent them out another way.--The story is in the 2d of Joshua. But is not this act questionable? Is it not treachery? Did she not sin against that love and faithfulness that she owed to her country? Abulensis thinketh she

had not sinned if she had betrayed the messengers; but vainly, and against the direct testimony of scripture: she sinned not, because she had a warrant and particular revelation from God that the land of Canaan, and so her town, was given to the Israelites, Josh. ii. 9-11, &c. And being gained to the faith, she was to leave her Gentile relation, and to be amassed into one body with the people of Israel, and so bound to promote their interest, as Calvin well observeth. [216] But you will say, If there be no sin, wherein lieth the excellency of the action? what is it more than civility, or necessary prudence and caution, she being thus persuaded? I answer--(1.) There was much faith in it, in believing what she had heard of God in the wilderness and the desert places of Arabia, and magnifying his power and ability to destroy them. Though the people of her city were in great strength and prosperity, they thought themselves safe within their walls, and were not sensible of their sins and ensuing dangers; and besides, God having revealed it to her by some special instinct, she was confident of future success: Josh. ii. 11, `The Lord your God is God in heaven above and the earth beneath: I know the Lord hath given you the land., And so, as Origen observeth, [217] she acknowledgeth what is past, believeth what is present, and foretelleth what is to come. (2.) There was obedience in it; for whatever she did here in, she did it out of a reverence and dread of God, whom she knew to be the author of this war; and though there was some weakness in the action, yet for the main of it, it was a duty. (3.) There was self-denial in it; it was an action that might have been of a very dangerous consequence to her; but to manifest her fidelity to God she overlooketh the threats and cruelties of her citizens, [218] the promiscuous events of war, the burning of her country, which she would never have done, if she had thought a profession of confidence enough.

The points observable in this verse are many. I shall dispatch them briefly.

Obs. 1. Many times God may choose the worst of sinners. Faith in a harlot is acceptable: `The last shall be first;, that is, those that set out late for heaven do often make more way than an early professor. No women are reckoned in the genealogy of Christ but such as were stained with some infamy; idolatrous women, adulterous women, in Christ's own line, such as Rahab, Ruth, Bathsheba, Tamar. Chrysostom [219] giveth the reason, os ia'tros, ouch os dikaste`s parage'gonen, he came to save sinners, and therefore would be known to come of sinners according to the flesh. Manasses was received after witchcraft, Paul after blasphemy, 1 Tim. i. 13; and all as precedents in which God would show forth mercy and long-suffering; as Rahab here. So you shall see it is said, Mat. xxi. 31, `Publicans and harlots go into the kingdom of God., The most odious and despised sinners, when they turn to God by repentance, find grace and place in Christ's heart.

Obs. 2. The meanest faith must justify itself by works and gracious effects. Rahab, a Gentile convert, doth not only profess, but preserve the spies. Let not hypocrites plead every one is not like Abraham. Are you like Rahab? Can you produce any evidence of your faith? The lowest degree will show itself by some effect or other. Christ in the garden taketh notice of the `green figs, Cant. ii. 13. The smallest faith, though it be but like a grain of mustard-seed, will have some branches.

Obs. 3. Believers, though they justify their profession, are still monuments of free grace. It is `Rahab, the harlot, though justified by works. The scars and marks of old sins remain, not to our dishonour, but God's glory.

Obs. 4. Ordinary acts are gracious when they flow from faith and are done in obedience; as Rahab's receiving the messengers: entertainment

in such a case is not civility, but religion: Mat. x. 42, `A cup of cold water in the name of a prophet `is not courtesy, but duty, and shall not lose its reward. Heb. xi., many civil and secular acts are ascribed to faith, as fighting of battles, saving of children, &c., because by faith directed to spiritual ends, and performed by supernatural strength. A carnal man performeth his religious duties for civil ends, and a godly man his civil duties for religious ends, and in offices natural and human he is spiritual. Certainly there is no chemistry like to that of grace; there brass is turned into gold, and actions of commerce made worship. A Christian is always doing his great work, whether in the shop or in the closet, obeying God and glorifying God in his respects to men.

Obs. 5. The great trial of faith is in acts of self-denial. Such was Rahab's, to prefer the will of God before the safety of her own country; and such was Abraham's in the former instance. Self-denial is the first thing that must be resolved upon in Christianity, Mat. xvi. 24. A man is not discovered when God's way and his own lie together. Your great inquiry should be, Wherein have I denied myself for God? thwarted any lust? hazarded any concernment? No trial like that when we can part with some conveniency in sense, upon the proper and sole encouragements of faith.

Obs. 6. The actions and duties of God's children are usually blemished with some notable defect; as Rahab's entertainment with Rahab's lie. `Moses smote the rock twice, Num. xx. 11; there was anger mixed with faith. Abraham offered Isaac, but equivocated with his servants: `I and the lad will return, Gen. xxii. 5; and yet he meant with a mind to sacrifice him. Thus we still plough with an ox and an ass in the best duties, and discover corruption in the very trials of grace.

Obs. 7. God hideth his eyes from the evil that is in our good actions.

Here is mention made of receiving the messengers, but no mention of the lie. He that drew Alexander, whilst he had a scar upon his face, drew him with his finger upon the scar. God putteth the finger of mercy upon our scars. See James v. 11, `Ye have heard of the patience of Job;, we have heard of his impatience, his cursing the day of his birth, &c., but no murmurings are mentioned. How unlike are wicked men to the Lord I they only pitch upon the evil and weaknesses of his people, and overlook the good; like flesh-flies, that pitch upon the sores, or vultures, that fly over the gardens of delight, and light upon a carrion: one blemish shall be enough to stain all their glory. But the Lord pardoneth much weakness where he findeth anything of grace and sincerity. It is said, 1 Peter iii. 6, `Even as Sarah obeyed Abraham, calling him lord., The place alluded to is Gen. xviii. 12. Sarah's whole sentence is full of unbelief: `Shall I have pleasure, my lord also being old?, There was but one good word, that of lord, the note of respect and reverence to her husband, and that the Spirit of God takes notice of. Certainly it is good serving of that master, who is so ready to reward the good of our actions, and to pardon the evil of them.

Ver. 26. For as the body without the spirit is dead, so faith without works is dead also.

Here the apostle concludeth the whole dispute, showing how little is to be ascribed to an empty profession of faith without works; it is but as the body without the vital spirit--a carcase, useless but noisome. There needeth not much illustration of this verse, the matter of it being already discussed in ver. 17 and 20.

For as the body without the spirit.--There is some difference about the meaning of the word pneu'matos; we read in the margin, breath; in the text, spirit. Many prefer the marginal reading, because it is not psuches, as the body without the soul, but as the body without the

spirit or breath. Of this opinion is Cajetan, whose words are notable, because they fully accord with the Protestant doctrine. `By spirit, saith he, `is not meant the soul, but the breath: for as the body of a beast when it doth not breathe is dead, so is faith without works dead, breathing being the effect of life, as working is of living faith.

Whence it is clear what the apostle meaneth, [220] when he saith, faith is dead without works, not that works are the soul of faith, but that works are the companions of faith, as breathing is inseparable from life., By which exposition their doctrine that charity is the soul of faith, and their distinction of inform and formed faith, fall to the ground. But, however, I rather think that pneu'matos in the text is not to be translated breath, but spirit or soul, that substance which quickeneth and animateth the body, which is elsewhere expressed by this word; as in those noted places, Luke xxiii. 46, `Into thy hands do I commit my spirit;, and Acts vii. 59, `Lord Jesus, receive my spirit., And that respiration which is the effect of life is expressed by other words, pnoe` and anapnoe`; as Acts xvii. 25, he giveth zoen kai pnoen kai ta panta, `he giveth life, and breath, and all things., The meaning is, then, as a body without a soul, so is faith without works. And yet hence it will not follow that charity or the works are the soul of faith, for the comparison doth not hold in regard of animation and information, but in regard of operation. As in the body without soul there are only the outward proportions and lineaments, but nothing to discover life; so in empty profession there are some lineaments of faith, but no fruits to discover the truth and life of it, it differing as much from faith as a carcase doth from a man.

Is dead; that is, cannot perform the functions and offices of life, or of a man.

So faith without works.--The Papists understand true justifying faith,

for they suppose it may be without works; but dead faith cannot be true faith, as a carcase is not a true man, and a true faith cannot be without works, Gal. v. 6. We must understand, then, an external profession of belief, which, because of some resemblance with what is true, is called faith.

Is dead; that is, false or useless to all the ends and purposes of faith.

For practical notes see ver. 17, 20; only observe:--

Obs. That naked profession, in respect of true faith, is hut as a dead body and carcase. It is so in two respects:--(1.) It is noisome as a rotten carcase. A carnal Christian is the carcase of a true Christian; there are the lineaments with corruption. An impure life veiled under profession is as noisome to God as a dead body is to you. When carnal professors draw nigh to Christ, he goeth further off, as you would from what offendeth: Mat. vii. 23, `Depart from me, ye workers of iniquity;, I cannot endure your presence. When they come to him in prayer, `The prayer of the wicked is abomination;, like the breath that cometh from rotten lungs. (2.) It is useless, as to all the purposes of faith;

[221] it cannot unite you to Christ, that you may possess yourselves of his righteousness, or give you a feeling of his Spirit. In short, it bringeth no glory to God, yieldeth no comfort to him that hath it, and no benefit to others; of no more use than a dead body when the spirits are gone.

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[153] See Cartw. in Gen. xix. 21.

[154] `Non judicamus ex personis fidem, sed ex fide personas.,--Tertul.

[155] `Turcicum imperium, quantum quantum est, mica est quam paterfamilias canibus projicit.,--Luth.

[156] Ut dominetur aliis prius servit; curvatur obsequio ut honore

donetur.,--Ambros.

[157] Dr Jackson in his Treatise of Faith, part ii. c. 26, p. 457.

[158] `Omnia dicta tanti existimantur, quantus est ipse qui dixerit, nec tam dictionis vim atque virtutem quam dictatoris cogitant dignitatem.,--Salvia. contra Avarit., lib. i.

[159] Hist. of Council of Trent. Edit. Lond. 1629, p. 55.

[160] `Compertum est damnata ut haeretica in libris Lutheri, quae in Bernardi, Augustinique libris ut orthodoxa immo et pia leguntur.,--Erasm. in Epist. ad Card. Mogunt.

[161] `Cur non et me quoque torque donas, et insignis hujus ordinis militem creas?,--Thuan. Hist.

[162] `Per conventum significantur coetus seu cougregationes publicae profanae, in quibus conveniebant Christiani ut justis legibus et arbitris domesticas vel politicas communesque lites dirimerent.,--Hevar. in loc.

[163] `Nec sane, quantum arbitror, putandum est leve esse peccatum in personarum acceptione habere fidem Domini nostri Jesu Christi, si illam distantiam sedendi ac standi ad honores ecclesiasticos referamus; quis enim ferat eligi divitem ad sedem honoris ecclesiae, contempto paupere instructiore atque sanctio re.,--Aug. Epist. 29.

[164] `President probati quique seniores, honorem istum non pretio sed testimonio adepti.,--Tertul. in Apol.

[165] `Synagogae traditio est ut sedentes disputent, seniores dignitate in cathedris, sequentes in subselliis, novissimi in pavimento super mattas.,--Ambros. in primam ad Cor.

[166] `Primus locus viduis univiris, proximus virginibus, deinde matronis.,--Grot. in loc.

[167] Herbert Thorndike, in his book of the Right of the Church in a Christian State, printed at London, 1649. See pp. 38, 39.

[168] Lightfoot in Gen.

[169] `Genetivus hic non est objecti, sed attributi.,--Grot.

[170] `Adverte coeleste consilium: non sapientes aliquos, non divites, non nobiles, sed piscatores et publicanos, quos dirigeret, elegit; ne traduxisse potentia, redemisse divitiis, nobilitatisque auctoritate traxisse aliquos videretur, et veritatis ratio, non disputationis gratia, praevaleret.,--Ambr. in Luc., cap. 6, sec. 3.

[171] `Noluit prius eligere senatores, sed piscatores, magna artificis misericordia! Sciebat enim quia si eligeret senatorem, diceret senator, dignitas mea electa est, &c. Et paulo post.--Da mihi, inquit, istum piscatorem, veni tu pauper, sequere me, nihil habes, nihil nosti, sequere me.,--Aug. Ser. xix. de Verb. Dom.

[172] `Valde protestatus sum me nolle sic ab eo satiari.,--Luth.

[173] Qu. `in, or `during,?--ED.

[174] Ludolphus de Vita Christi.

[175] `Veritatem, non similitudinem.,--Laurent. in locum.

[176] `Qui facit solummodo ea quae vult facere, non dominicam voluntatem implet, sed suam.,--Salvian.

[177] See Camero, the last edition of his works in folio, p. 170.

[178] Qu. `Greater than,?--ED.

[179] Aug. Retract., lib. ii. cap. 45; et Epist. 102 ad Evodium; et Epist. 29 ad Hieron.

[180] `Contra eam charitatem facit, in qua pendent omnia.,--Aug. Epist. 29.

[181] `A quatenus ad omne valet consequentia.,

[182] So in first edition; in second edition, `toying., Qu. `crying,?--ED.

[183] Tertullianus.

[184] Vide Sanctium in locum.

[185] `Cibus et potus sunt divitiae Christianorum.,--Hieron.

[186] See Luke ii. 29, and 2 Kings v. 19, where only is a salutation, not an allowance or grant of his request; yea, Naaman's words imply a resolution rather than a case and request.

[187] `Venter non habet aures.,

[188] `Bona opera sunt spei quaedam seminaria, caritatis incentiva, occulta praedestinationis judicia, non fiduciae fundamenta, futurae felicitatis praesagia, &c.--Bernard.

[189] `Hic notantur non certi homines, sed certa hominum genera.,--Grot. in locum.

[190] `Immolari sibi Deus filium jussit, pater obtulit, et quantum ad defunctionem cordis pertinet, immolavit.,--Salvian. de Gub. Dei, lib. i.

[191] Saltmarsh in his Free Grace, cap. v., pp. 62-64.

[192] See Mr T. Goodwin in his preface before his book called `Faith Triumphing in its Object.,

[193] Nazian. Orat. xiii. circa med.

[194] `Solve leonem et senties.,

[195] `Opera non sunt causa quod aliquis justus sit apud Deum, sed potius sunt executiones et manifestationes justitiae,--Thom. Aquin. in Gal. iii., lect. 4.

[196] Jackson of Faith.

[197] Qu. `impartation,--ED.

[198] `Ta` phre'ata enantloume'na belti'o e'sti.,--Basil.

[199] Luth. Praef. in hanc epistolam, ubi dicit, Haec verba Mosis violenter a Jacobo trahi et torqueri, &c.

[200] `Fides, nisi bonorum operum fructibus perficiatur, justificationein perfectam ac salutem sempiternam conciliare hominibus non potest, ut apertissime testatur Jacobus.,--Volkel de Vera

Religione, lib. iv, cap. 3, 139.

[201] Spanhem. Dub. Evang., pars 2.--Dub. 64, et alibi.

[202] As also the author of the book of Maccabees saith it was now fulfilled: Abraa`m en peirasmo? heurethe pi'stos, kai elogisthe auto? eis dikaiosunen.--1 Mac, ii. 52.

[203] See Rom. iv. 23-25; Rom. v. 19; 1 Cor. i.30; 2 Cor. v. 21; Phil. iii. 9.

[204] `emrature'the mega'los Abraa`m kai` phi'los prosegoreu'the tou Theou.,--Clem. in Epist. ad Cor.

[205] `Servus herilis imperii non servus est sed minister.,--Seneca.

[206] `Eadem velle et nolle, ea demum firma est amicitia.,--Sallust.

[207] `Contentionis studium quoddam irritatum ab importunis ostentatoribus doctrinae fidei, longius hujus epistolae auctorem quasi extulisse videri possit, nam hoc in certaminibus semper fieri consuevit.,--Camerar. in hanc Epist.

[208] `Paulus loquitur de prima justificatione, et nomine operum intelligit opera quae fiunt sine fide et gratia, solis viribus liberi arbitrii. Jacobus autem de secunda justincatione, &c.--Bellarm. de Verbo Dei, lib. i. cap. 13, sec. 12.

[209] `Contumeliosum est in sanctum meritum Christi, asserere secundam justificationem, quae in nostris operibus consistit, majorem et auctiorem et digniorem esse apud Deum quam primam, quae solo merito Christi nititur, et quidem non primam sed secundam justificationem mereri vitam aeternam.,--Chemnitius, Exam. Concil. Trident., p. 153.

[210] Socin. Fragm. de Juatificat., p. 9.

[211] Confess. Armin., cap. 18, sec. 3. Dr Hammond, Cat., p. 47, the first edition.

[212] `Paulus ea a fide opera removet quae perpetuum perfectissimumque per omnem vitae cursum obedientiam continent. Jacobus vero ea

intelligit opera quae homines spe praemiorum divinorum ducti ex animo, omnibusque viribus perficiunt, quamvis omni prolapsione nequaquam careant, habitus tamen vitiorum quidem omnium exuisse, omnium autem virtutum sibi comparasse, merito dici possint.,--Volkel. lib. de Vera Religione, cap. 3, p. 180.

[213] Qu. `heaven,?--ED.

[214] See Mr Ball of the Covenant, p. 20.

[215]

,Alterius sic

Altera poscit opem res, et conjurat amice.,

[216] `Sola cognitio Dei, quam Deus animo ejus indidit, eam eximit a culpa, tanquam solutam communi lege, quamvis ad eum usque diem obstricta fuisset suis popularibus; ubi tamen co-optata fuisset in corpus Ecclesiae, nova conditio manumissio fuit a jure societatis, quo jure devinciuntur cives.,--Calvin in Joshuam, ii. 4.

[217] `Illa quae aliquando erat meretrix, jam Spiritu. Sancto repleta est, et de praeteritis quidem confitetur, de presentibus vero credit, prophetat et praenunciat de futuris.,--Origen. Hom. 3, in Josuam.

[218] `Non minae civium, non bellorum pericula, non incendia patriae, non suorum pericula terrent: disce, vir, disce, Christiane, quomodo veruin Jesum sequi debeas, quando faemina contempsit omnia sua.,--Ambrose in Enarrat. Ps. xxxvii.

[219] Chrysostom. Homil. 3, in Matt.

[220] `Unde apparet quo sensu dicit, fidem sine operibus mortuam esse, non quod sentiat opera esse formam fidei, sed quod sentit opera esse concomitantia fidei, sic at halitus concomitatur vitam corporis.,--Cajetan in locum.

[221] `Houde`n ke'rdos ugious pi'steos, tes politei'as diephtharme'nes.,--Chrysostom de Sacerdotio, lib. iv.

CHAPTER III: VER. 1. My brethren, be not many masters, knowing that we shall receive

VER. 1. My brethren, be not many masters, knowing that we shall receive the greater condemnation.

Here the apostle diverteth to another matter, reinforcing what he had said in the first chapter of the evil of the tongue; however, this discourse is with good reason subjoined to the former. Those that vainly boast of their own faith are most apt to censure others; and they that pretend to religion are wont to take the greatest liberty in rigid and bitter reflections upon the errors of their brethren.

My brethren.--The compellation, though familiar and usual to our apostle, hath here a special emphasis. (1.) Good men are many times surprised, and usurp too great a liberty over the failings of others. (2.) He would not deal too rigidly himself, and therefore tempereth his reproof with sweetness. (3.) The title carrieth the force of an argument; brethren should not affect a mastership over each other.

Be not many masters.--What is the meaning? The word master hath divers significations. Sometimes it is taken for an absoluteness of power and authority in the church: thus Christ alone is a master, Mat. xxiii. 10; his word is a law; his will is authentic. Sometimes it is taken for a subordinate teaching and opening the counsels of God; and those who do so by way of office are called `masters in Israel, John iii. 10; and so some take it in this place, and make the sense of the apostle's dissuasive to be, that every one should not easily or unlawfully invade the office of public teaching. And the reason, `knowing that we shall receive, &c., they open thus: because God requireth more of them that are teachers than of others, and so by rash entering into the office

they run the hazard of the greater judgment. But the context will not bear this sense, the bent and drift of it being against the ill use of the tongue; and the reason annexed will not gratify it without much straining; and the scripture saith, that for not reproving and warning we draw the greater judgment upon ourselves, rather than by teaching or reproving, Ezek. xxxiii. 6. Therefore this second sense is not proper; neither can the first be applied, as master is taken for authenticness in the church, though Austin and Beda seem so to understand it, as if the apostle had dissuaded them from setting up themselves as masters and heads of factions, and broaching novel doctrines, that they might appear in the head of a train, or, in the scripture phrase, `draw disciples after them., But this is wholly alien and foreign to the apostle's scope. Master, then, is sometimes taken in the worst sense, katachrestikos, for a supercilious reprover, for one that is gotten into a chair of arrogance, whence he doth pro imperio, magisterially enough inveigh against the practices of other men; and so it is taken here. And the apostle maketh choice of this expression, `be not many masters,--(1.) To show he doth not speak of public and authorised reproof. God hath set some in the church that are to be censores morum, masters of manners, as the teacher and ecclesiastical magistrate; but because God hath allowed a few, let not every one be a master, or turn censurer: `Be not many;, we are all apt, but this itch must be killed. (2.) To show that he doth not forbid private brotherly admonitions, such as proceed from Christian care and love, but such a reproving as was supercilious and masterly, managed with as much sharpness and rigour as a man would use to his slave, or a master to a scholar of the lowest class and standing. And so some understand that polloi` dida'skaloi, be not much masters, as if polloi` were taken for polu`, many for much.

Knowing that we shall receive the greater condemnation.--This is the first reason the apostle produceth against the pride of censuring, which is grounded upon a consideration of the danger of the sin, or the severity of judgment following it; meizon krima, `a greater judgment, either from men. Censurers have their own measure usually returned into their bosoms, Mat. vii. 1, 2. Or from God. Who can expect pardon for him that is severe to others? Mat. xviii. 32, 33. I chiefly understand judgment and condemnation from God, which is the more severe to censurers, upon a threefold ground:--(1.) The justice of retaliation. We condemn others, and God condemneth us; we are severe to their failings, and how can we expect that God should be merciful to ours? (2.) Because God is the avenger of injuries, Rom. xii. 19, and among them, blasting the repute of others is the greatest. (3.) A censurer's sins are more aggravated, because of that garb of indignation that he seemeth to put on against them: see Rom. ii. 1. In censuring others we do but pronounce our own doom and judgment, which the scripture manifestly representeth to us in those known instances of David, 2 Sam. xii., and Ahab, 1 Kings xx. 39, &c.

Obs. 1. The best need dissuasives from proud censuring. The apostle saith, `My brethren, be not many masters;, and afterwards he putteth himself in the number, `If we, &c. It is the natural disease of wit, a pleasing evil: it suiteth with pride and self-love, and feedeth conceit. Proud nature thinketh itself somebody, when it can get into a chair of arrogance, and cast out censures according to its own will and pleasure, as if God hath advanced us into some higher rank and sphere, and all the world had been made to be our scholars. It suiteth with self-love, because it diverteth the care of our souls; they that so narrowly look after the mote, forget the beam. And it strengtheneth self-conceit; so many evils in others make our own the less odious. It

serveth vainglory, and provideth for our esteem abroad; we demolish the esteem of others, that out of the ruins of it we may raise a structure of praise to ourselves. Now all these evils are in the best of God's children. `Pride of life, is last mentioned, 1 John ii. 16, because it is last mortified; it groweth with the decrease of other sins, and thriveth by their decay. Well, then, `suffer the words of exhortation, Heb. xiii. 22. Some religious persons think such dissuasives as to them are either superfluous or injurious, this touchiness argueth guilt: no evil is more natural, no evil desireth less to be touched; insensibly it stealeth from our hearts into our tongues. We sin, and do not think of censuring; pride, being crossed, rageth: hear such matters patiently; James speaketh to the brethren, `Be not many masters.,

Obs. 2. Censuring; it is an arrogation of mastership over others. All teaching, especially reproof, is an act of power, and therefore the apostle forbiddeth it to women, 1 Cor. xiv. 34, because they cannot have power over a man. Well, then, when you are about to censure, check it with this thought--What power hath God given me over my fallen brother?, Why should I judge another man's servant? to his own master he standeth or falleth, Rom. xiv. 4. It is a wrong to God to put myself in his room; it is a wrong to my neighbour to arrogate a power over him which God never gave me. We all stand upon the same level; needless and unprofitable censuring is but a bold usurpation; and besides the idleness of the words, we shall give an account for the sauciness of them.

Obs. 3. Christians should not affect this mastership over their brethren. You may admonish, reprove, warn, but it should not be in a masterly way. How is that? (1.) When we do it out of pride and self-conceit, as conceiving yourselves more just, holy, wise, &c.: Luke xviii., `I am not as other men;, [222] he speaketh indefinitely. With

praise a Christian may say he is not as some men; some are as brute beasts, made to be taken and destroyed; and with thankfulness we may acknowledge that God hath not suffered us to run into the excess of their riot. The Pharisee speaketh as if he were above common weakness: Gal vi. 1, `Restore with meekness, considering yourselves;, we are all involved in the same state of frailty. (2.) When we do it as vaunting over their infirmities and frailties, in a braving way, rather to shame than to restore them; as Ham laughed at Noah's drunkenness: this doth not argue hatred of the sin, but envy, malice against the person. Paul's temper was truly Christian: Phil. iii. 17, `I have told you often, and now tell you weeping, they are enemies of the cross of Christ., A good man taketh no delight to rake in a dung hill, others, failings cannot serve his mirth and triumph: `My soul shall weep sore for your pride in secret places, Jer. xiii. 17. Censures are full of passion, but Christian reproofs of compassion; such a difference there is between reproving out of pride, and out of love and charity. (3.) When the censure is unmerciful, and we remit nothing of extreme rigour and severity; yea, divest the action of those extenuating circumstances of which the matter is capable. The censure should be extended no further than what may be necessarily inferred from the fact; jealousy collecteth more than is offered, but `charity thinketh no evil, 1 Cor. xiii. 5, ou logi'zetai to` kako`n; it reasoneth no evil; that is, doth not seek to make sins, but cover them; as when an action is capable of two interpretations, it doth not fasten upon that which is evil, or interpret doubtful things in the worst sense, or conclude a sin from an inevident sign; as Eli did from Hannah's fervency conclude her drunkenness, 1 Sam. i. 14, 15; or if there be evil in it, it doth not by undue surmises make it worse; as judge the heart by the fact, or by one or more single actions infer a habit or malignity in the offender;

or if that be visible, it doth not prejudge their future condition. Though charity be not blind, it looketh upon things as they are; yet charity is not jealous to argue things into what they are not. It is against all law and right to be judge and accuser too, and to hunt out an offence, and then censure it. (4.) When we infringe Christian liberty, and condemn others for things merely indifferent, this is to master it indeed, and lay snares upon the conscience--a wrong not so much to our brethren as to God's own law, which we judge as if it were an imperfect rule, James iv. 11. In habits and meats there is a great latitude; and as long as rules of sobriety and modesty are not violated, we cannot censure, but must leave the heart to God. See Rom. xiv. per totum. (5.) When men do not consider what may stand with charity as well as what will agree with truth; there may be censure where there is no slander. Many religious persons think they are safe if they can speak only of others what is true. But this is not all; every evil must not be divulged, some must be covered with the cloak of love; there may be malice in reporting the truth. An eager desire to spread a fault wanteth not sin: `Report, say they, and we will report it, Jer. xx. 10. Nay, if there be no ill intent, such prattle will come under the charge of idle words, for which we are responsible. The apostle forbiddeth `whispering, and `meddling in others, matters;, at best it is but a wanton vanity. All that we do herein should be to promote some aim of love and charity, that the offender may be seasonably reproved; or for some common good, that by the uncasing of a hypocrite others be not deceived and ensnared. (6.) When we do it to set off ourselves, and use them as a foil to give our worth the better lustre, and by the report of their scandals to climb up and commence into a better esteem. In the whole matter we are to be acted by love, and to aim at the Lord's glory. Well, then, look to yourselves in your

reproofs, that they be not censures; they are so when they are supercilious and magisterial, the issues of pride rather than love. Envy often goeth under the mask of zeal; we had need be careful, especially in times of public difference. For remedies:--(1.) Cherish a humble sense of your own vileness and frailty. Others fall sadly and foully; but what are we? [223] we were as bad, Titus iii. 2, 3; we may be worse, 1 Cor. x. 12. Bernard [224] telleth of a man that, hearing of a fallen brother, fell into a bitter weeping, crying out, He is fallen to-day, and I may to-morrow. (2.) Exchange a sin for a duty: 1 John v. 16, `If any see his brother sin, let him pray., This will be a holy art and means to spend your zeal with least danger and most profit.

Obs. 4. From that knowing that we, &c. A remedy against vain censures is to consider ourselves, Gal. vi. 1. How is it with us? Gracious hearts are always looking inward; they inquire most into themselves, are most severe against their own corruptions. (1.) Most inquisitive after their own sins. `The fool's eyes are to the ends of the earth, always abroad; like the windows of the temple, broad outward, narrow inward; curious to sift the lives of others, careless to reform his own. But with good men it is otherwise, they find deceit enough in their own hearts to take up their care and thoughts. (2.) Most severe against themselves. A good heart is ready to throw the first stone against itself, John viii. 4, 5; others can, with much heat, inveigh against other men's sins, and with a fond indulgence cherish their own. Hatred against the person doth but take advantage of the miscarriage to shroud itself from notice and censure; and though they hate the traitor, yet they love the treason.

Obs. 5. Rash and undue judging of others, when we are guilty ourselves, maketh us liable to the greater judgment. The apostle proceedeth upon that supposition. Sharp reprovers had need be exact, otherwise they

draw a hard law upon themselves, and in judging others pronounce their own doom; their sins are sins of knowledge, and the more knowledge the more stripes. Ignorants have this advantage, ut mitius ardeant, they have a cooler hell. Well, then, rest not in talking and prescribing burdens to others; it is a cheap zeal; but `thinkest thou that thou shalt escape?, Rom. ii. 3, and ver. 21, `Thou which teachest another, teachest thou not thyself?, &c. There is little sincerity in that, as well as little self-denial; and hypocrisy will render us liable to condemnation. Hell is the hypocrite's fee-simple, Mat. xxiv. 51. The phrase of `receiving the greater judgment `is also applied to the Pharisees, Mat. xxiii. 14, because of their hypocrisy. So that those that reprove, whether out of office or charity, had need look to themselves; their sins are sins against knowledge, and so have more of malice and hypocrisy in them, and therefore draw on the greater judgment. Lewd ministers could not but tremble in their hearts, if they were sensible of their work. God purified Isaiah before he sent him to reprove Israel, Isa. vi. 7. Your first work should begin at your own hearts, and then you will carry on the duty with more comfort and boldness.

Ver. 2. For in many things we offend all. If any man offend not in word, the same is a perfect man, and able to bridle the whole body.

He goeth on to dissuade from supercilious censures. In this verse he urgeth two arguments. The first is the common frailty incident to all men, which may be two ways urged:--(1.) Wilt thou condemn them for that from which no men be exempted? The excuse of weakness and failings is the unhappy privilege of all mortal men. Or (2.) Will you not show them that tenderness which you need yourselves? You may also fail; `we all of us offend in many things., The next argument, the difficulty of not sinning by the tongue; he that can do that, can do anything in

Christianity.

In many things we offend all.--He saith we, including himself, though an apostle of great holiness. Eusebius [225] saith, he was for his virtue surnamed The Just. And indeed none is exempted, not the blessed Virgin, who is taxed in scripture for some slips, Luke ii. 49; John ii. 3, 4. For that question, whether God can, by the singular assistance of grace, keep any one in the animal and bodily life totally pure from sin, it is altogether curious, and of no use and profit; God's pleasure being declared the other way. And to that other question, whether some very short or transient action of a renewed man, whether civil, moral, or natural, may not be without actual sin, I answer in these propositions:--(1.) That in our deliberate actions, especially those which are moral, there is some mixture of sin. In this sense you may take that, Eccles. vii. 20, `There is not a just man upon the earth that doeth good and sinneth not., You may understand, that sinneth not in doing good; for he doth not say simply, There is not a just man that sinneth not, but a just man that doeth good and, &c. And to this purpose is that saying of Luther, so much upbraided by the Papists, [226] that the best works of the regenerate are sins, if examined by God. And Gregory the Great [227] hath a saying of the same sound and sense, that man's merit is but sin, and his righteousness unrighteousness, if it should be called to a strict account. Yea, the prophet Isaiah before them both, that `all our righteousness is as filthy rags, Isa. lxiv. 6. No work of ours is so pure but there is some taint and filth of sin cleaving to it, which, without a mediator, in the rigour of the law would be damnable. So that though the essence of the work be good and holy, yet because of the fleshly adherences, it cannot any way undergo the strictness of divine judgment; man being in part holy, and in part carnal, the effect cannot exceed the force of

the cause; and as there is a mixture in the faculties and principles of operation, so there will be in the actions themselves, especially in actions religious, corrupt nature returning and recoiling with the more force against resolutions of duty. (2.) There may be, I conceive, an action so short that there is no room or scope for corruption to put forth itself; as in a sudden holy glance or thought, we may conceive a motion or lust of the spirit, or renewed nature in itself, and as preceding a lust of the flesh, or the opposition of the old nature, which, though it be not perfectly, yet is purely, holy. Besides, in some actions the force and vigour of corrupt nature may be wholly suspended by the power of God; as it is in conversion, in which divines say we are wholly passive; [228] and though God doth not take away the power of resisting, yet he bridleth it, and suspendeth it, that corruption cannot put forth itself, but lieth hid in its own root. Besides, in some actions, which are merely natural, as in walking a step or two, there is not the least provocation to draw forth sin; and therefore I cannot but justly condemn that unnecessary rigour in some, who say, that a renewed man in every action, whether moral, civil, or natural, be it but the walking of two or three steps, doth actually sin; a fond nicety, which, under the colour of a deeper humility, destroyeth true humiliation. We need not make man more guilty; it is enough to humble us that `in many things we offend all., But the devil loveth to cheat men of true humility by that which is affected and strained; and when fancy inventeth supposed crimes, conscience is the less troubled for those which are real; curiosity being a kind of excuse for due remorse. (3.) Those actions are not acceptable with God for their own sakes partly because though they are pure, or free from sin, yet they are not perfect; they might be more holy. And partly because they are done by a person that hath a corrupt nature, and is

stained with the guilt of other actual sins, the least of which renders him obnoxious to the curse of the whole law, James ii. 10. So that these actions also need a mediator; and, as the apostle saith, where we `know nothing by ourselves, we are not thereby justified, 1 Cor. iv. 4; or as it is, Job ix. 3, `If he will contend with him, he cannot answer him one of a thou sand., For one such innocent action, there are a thousand-stained and polluted. Another question may be, whether there be not some sins which in their own nature are so foul that a child of God can not fall into them? I answer--(1.) There are some gross corruptions which are very contrary to grace, mia'smata tou ko'smou, `corruptions of the world, 2 Peter ii. 20, sins that stink in the nostrils of nature; therefore the apostle saith, `The lusts of the flesh are manifest, Gal. v. 19, that is, to sense and reason; as adultery, drunkenness, &c., which nature hath branded with marks of shame and contempt; into these a child of God may fall, though rarely and very seldom. We have instances of Noah's drunkenness, Lot's incest, and David's adultery; therefore may conclude, that the children of God do not only sin freely in thought, but sometimes foully in act; however, not usually, not but upon special temptation: they are not ad pocula faciles, given to women, or to wine. The usual practice is a note of God's hatred: `A whore is a deep ditch, and he that is abhorred of the Lord shall fall therein, Prov. xxii. 14. These sins, therefore, are not of usual incidence, as wrath, and worldliness, and pride are. (2.) There are other sins which are extremely contrary to nature itself, as Sodom's bestiality, &c., into which a renewed man cannot fall; partly for the great dishonour such a fact would reflect upon religion; partly because it is a note of God's tradition, or giving up a man or woman to sin, Rom. i. 26, 27. These things are so far from being practised by saints, that they are not to be named amongst them,

Eph. v. 3.

If any man offend not in word, the same is a perfect man.--Here is the second argument; bridling the tongue is a note of some perfection and effectual progress in grace. `Offend not in word, that is, speaketh only a known truth, and that seasonably, charitably, without vanity, or folly, or obscenity, or rash oaths, as Gregory Nyssen [229] fully expoundeth it. `Is a perfect man., You may take the words as a supposition. If any man avoid the evils of the tongue, I will make bold to call him a perfect man, such another as is not found among mortals. Thus we say often, when we propose an unlikely practice, He that could do this were a perfect man indeed. Or you may take it positively and assertively, and so it is another argument against supercilious censures. `If you offend not in word, you are perfect, that is, upright, sincere: those that are so, because they do not divide and baulk with God, are expressed by the term perfect. Or else perfect is put here for some ripeness and growth in Christianity. In the Jewish discipline there were two sorts of persons--asketai`, beginners, that did exercise themselves in virtuous actions and endeavours; then there were others, whom Philo calleth telei'ous, perfect; they were those that had attained to somewhat, and made some progress in the matters learned. Thus perfect is taken, 1 Cor. ii. 6, `We speak wisdom among those that are perfect., However weaklings are taken with toys, yet grown, mortified Christians will discern wisdom and sublimity in the plain preaching of Christ crucified. And this sense may be accommodated to this place: He that bridleth his tongue is not askete`s, a beginner or learner, one that trieth experiments in religion, but te'leios, a perfect man, one that hath made some towardly progress.

And able to bridle the whole body.--By body, Grotius understandeth the church, which is called `the body, 1 Cor. xii. 20, Eph. iv. 12; and he

maketh the sense out thus: He that can bridle himself in disputation is able to govern the church; an exposition curious, but strange to this context. By bridling the body is meant, then, governing all his other actions, which are expressed here by the term body, because they are acted by the members of the body, eyes, hands, feet, &c. Why he pitcheth so much weight upon this matter of governing the tongue, I shall show you in the observations.

Obs. 1. None are absolutely freed and exempted from sinning: 1 John i. 8, `If we say that we have no sin, we deceive ourselves, and the truth is not in us., The doctrine of the Catharists is a lying doctrine: Prov. xx. 9, `Who can say I have made my heart clean, I am pure from my sin?, Solomon maketh a challenge to all the world. Many may say so boldly, but who can say so truly? All of us offend in many things, and many of us in all things. There is in all a cursed root of bitterness, [230] which God doth mortify, but not nullify; it is cast down, but not cast out. Like the wild fig-tree, or ivy in the wall, [231] cut off stump, body, bough, and branches, yet some strings or other will sprout out again, till the wall be plucked down: God will have it so, till we come to heaven. Well, then--(1.) Walk with more caution; you carry a sinning heart about you. As long as there is fuel for a temptation, we cannot be secure; he that hath gunpowder about him will be afraid of sparkles. (2.) Censure with the more tenderness; give every action the allowance of human frailty, Gal. vi. 1. We all need forgiveness; without grace thou mightest fall into the same sins. (3.) Be the more earnest with God for grace; God will keep you still dependent, and beholden to his power: `Who shall deliver me?, Rom. vii. (4.) Magnify the love of God with the more praise. Paul groaneth under his corruptions, Rom. vii., latter end; and then admireth the happiness of those that are in Christ, Rom. viii. 1: they have so many sins, and yet

none are damnable.

Obs. 2. The sins of the best are many. The apostle saith, `We offend., God would not abolish and destroy all at once. There is a prayer against outward enemies, Ps. lix. 11, `Slay them not, lest my people forget: scatter them by thy power; and bring them down, O God, our shield., He would not have them utterly destroyed, but some relics preserved as a memorial. So God dealeth in respect of sin; it is brought down, but not wholly slain; something is still left as a monument of the divine grace; as Peter of Alexandria, when he destroyed the rest of the idols, left one that was most monstrous and misshapen to put them in mind of their former idolatry. God will still honour free grace; the condition of his own people is mixed, light chequered with darkness; those that walk in the light may stumble. Oh! then--(1.) Be not altogether dismayed at the sight of failings. A godly person observed that Christians were usually to blame for three things:--They seek for that in themselves which they can only find in Christ; for that in the law which shall only be had in the gospel; and that upon earth which shall only be enjoyed in heaven. We complain of sin; and when shall the earthly estate be free? You should not murmur, but run to your Advocate. You complain, and so do all that have the first-fruits of the Spirit: 1 Peter v. 9, `All these things are accomplished in your brethren that are in the flesh., They are all troubled with a busy devil, a corrupt heart, and a naughty world. (2.) However, bewail these failings, the evils that abound in your hearts, in your duties, that you cannot serve God as entirely as you served Satan; your evil works were merely evil, but your good are not purely good; there your heart was poured out, e'xechu'thesan, Jude 11, here it is restrained; there is filthiness in your righteousness, Isa. lxiv.

Obs. 3. To be able to bridle the tongue is an argument of some growth

and happy progress in grace. You shall see not only our apostle, but the scripture everywhere maketh it a matter of great weight and moment: Prov. xviii. 21, `Death and life are in the power of the tongue., Upon the right or ill using of it a man's safety doth depend. And lest you should think the scripture only intendeth temporal safety or ruin, see Mat. xii. 37, `By thy words shalt thou be justified, and by thy words condemned., One of the prime things that shall be brought forth to judgment are your words. So Prov. xiii. 3, `He that keepeth his mouth, keepeth his life; but he that openeth wide his lips, shall have destruction., He intimateth a similitude of a city besieged: to open the gates betrayeth the safety of it; all watch and ward is about the gate. So the tongue is the gate or door of the soul, by which it goeth out in converse and communication; to keep it open or loose-guarded letteth in an enemy, which proveth the death of the soul. So in other places it is made the great argument and sign of spiritual and holy prudence: Prov. x. 19, `In the multitude of words there wanteth not sin; but he that refraineth his lips is wise., Empty vessels are full of sound; discreet silence, or a wise ordering of speech, is a token of grace. So Prov. xvii. 27, `He that hath knowledge spareth his words; and a man of understanding is of an excellent spirit., In the original it is `of a cool spirit, not rash and hot, ready to pour out his soul in wrath. So David maketh it to be a great argument or sign of our interest in the promises: Ps. xxxiv. 13, `What man is he that desireth life, and loveth many days, that he may see good? keep thy tongue from evil, and thy lips from speaking guile:, that is the first direction.
So elsewhere he maketh it the character of a godly man, Ps. xv. 3. I have heaped up these scriptures that the matter of keeping the tongue may not seem light and trivial. The Spirit of God, you see, giveth exhortation upon exhortation, and spendeth many scriptures upon this

argument. There were also special reasons why our apostle should be so much in pressing it. (1.) Because this was the sin of that age, as appeareth by the frequent dissuasions from vain boasting of themselves, and detracting from others, in the 1st and 2d chapters; and it is a high point of grace not to be snared with the evils of our own times. (2.) It is the best discovery of the heart; speech is the express image of it: Mat. xii. 34, `Out of the abundance of the heart the mouth speaketh., When the heart is full, it overfloweth in speech. The story of loquere ut videam is common: Speak that I may see thee; so Socrates to a fair boy. We know metals by their tinkling. Ps. xxxvii. 30, `The mouth of the righteous speaketh wisdom, and his tongue talketh judgment, for the law of the Lord is in his heart., Good men will be always discovering themselves, and giving vent to the fulness of their hearts. (3.) It is the hypocrites, sin; they abstain from grosser actions, but usually offend in their words, in boasting professions, and proud censures: see James i. 26. (4.) All of us are apt to offend with the tongue many ways; most of a man's sins are in his words. One reckoneth up twenty-four several sins of the tongue, and yet the number may be increased--lying, railing, swearing, ribaldry, scoffing, quarrelling, deceiving, boasting, tattling, &c. At first, indeed, there was no other sin in society but lying, but now to how many evils doth this one member subscribe? It is observable, that when the apostle giveth us the anatomy of wickedness in all the members of the body, he stayeth longest on the organs of speech, and goeth over them all: Rom. iii. 13-15, `Their throat is an open sepulchre; with their tongues have they used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness, &c. There is much need, you see, of reforming and polishing this member. So Prov. xii. 13, `The snare of the wicked is the transgression of his lips;, that is, not only by

which he taketh others, but by which he is taken himself, to his own ruin and destruction. (5.) It is a sin into which we usually and easily fall, partly by reason of that quick intercourse that is between the tongue and the heart--we sin in an instant; and partly because speech is a human act which is performed without labour; and so we sin that way incogitantly, without noting or judging it: `Our tongues are our own, Ps. xii. 4; such natural actions are performed without thinking of the weight and consequence of them; and partly because the evils of the tongue are very pleasing, marvellously compliant with nature.

Well, then, take care, not only of your actions, but your speeches: Ps. xxxix. 1, `I said I would take heed to my ways, lest I offend with my tongue., He would take heed to the whole course of his life, but chiefly watch his tongue; iniquity and offence was likely to shoot forth soonest that way. Next to keeping our hearts, Solomon biddeth us to keep our tongues: Prov. iv. 23, 24, `Keep thy heart with all diligence;, then, `Put away a froward mouth and perverse lips., First the heart, then the tongue, then the foot, ver. 26. Consider--(1.) Your speeches are noted. Xenophon would have all speeches written, to make men more serious. They are recorded, James ii. 12. Every idle word is brought into judgment, Mat. xii. 36: light words weigh heavy in God's balance. (2.) They are punished: Ps. lxiv. 8, `Their own tongue shall fall upon them., Better a mountain should fall upon you than the weight of your own tongue. Origen observeth out of that expression which intimateth that the rich man desired a drop to cool his tongue, Luke xvi. 24, that his tongue was punished quia linguâ plus peccaverat, because he had sinned most with his tongue: but the expression there intendeth only ease and comfort. Other places are more clear: see Prov. xiv. 3, `In the mouth of the foolish is a rod of pride, but the lips of the wise shall preserve them., We boast and insult; God will make it a

rod to scourge us. It is not a sword, but a rod; because God will punish contempt with contempt, both in this life and that to come. (3.) Consider what a vile thing it is to abuse the tongue to strife, censure, or insultation. The tongue is called the glory of man in the Psalms: `Awake, my glory, Ps. lvii. 8. It should not accommodate such vile uses and purposes; we pervert it from its proper use. God made it to celebrate his own praise, to convey the holy conceptions of the soul to others. Man's excellency should not be thus debased; better be dumb than of a wicked tongue. (4.) It is not of small regard that God in nature would show that he hath set bounds to the tongue: he hath hedged it in with a row of teeth. [232] Other organs are double; we have two eyes, two ears, but one tongue. Children have not a use of their tongue naturally till they have a use of reason; certainly, therefore, it was never intended to serve passion and pride and every idle humour.

For apt remedies--(1.) Get a pure heart; there is the tongue's treasury and storehouse. A good man is always ready to discourse, not forced by the company, but because the law of God is in his heart: Prov. xv. 7, `The lips of the wise disperse knowledge, but the heart of the foolish is not so., By virtue of the opposition it should be `the tongue of the foolish, but whatever is in the tongue cometh from the heart; his heart doth not [233] incline his tongue. [234] A stream riseth not above the fountain. Out of the heart come blasphemies and evil speakings, Mat. xv. 19. (2.) Watch and guard speech: Ps. xxxix. 1, `I said, I will take heed to my tongue;, I said, that is, penitus decrevi, I took up such a resolution. Nay, he saith, he would `keep his mouth as with a bridle, especially when the wicked were before him., The tongue had need be restrained with force and watchfulness, for it is quick and ready to bring forth every wicked conception. You must not only watch over it, but bridle it; it is good to break the force of these constraints

within us, and to suffocate and choke them in the first conception. David, though enraged, would keep in his spirit as with a bridle. Pambus in the Tripartite History was long in learning of this lesson. So, see Prov. xxx. 32, `If thou hast done foolishly in lifting up thyself, or hast thought evil, lay thy hand upon thy mouth;, that is, to bridle and stifle those thoughts of anger, revenge, or any other ill design; do not deal too softly with unruly evils, but strongly resist and compress them. This rule should chiefly be observed in worship: Eccles. v. 1, `Be not rash with thy mouth., Our words should be more advised; a hasty carelessness engageth to sin: `The preacher sought out words., Certainly in worship we should see our thoughts ere they escape from us. (3.) All our endeavours are nothing. Go to God: Ps. cxli. 3, `Set a watch, O Lord, before my month; keep the door of my lips., He desireth God to keep him from speaking amiss when he was in deep afflictions. It is God alone that can tame the tongue; desire the custody of his spirit: Prov. xvi. 1, `The answer of the tongue is from the Lord., When the heart is prepared the tongue may falter. In preaching and praying we are sometimes stopped in the midst of the work though the matter be meditated. The saints sometimes desire God to open their mouth, Eph. vi. 19; Ps. l. 15; sometimes to shut it; he doth all in this matter. (4.) That you may not offend in your words, let them be oftener employed about holy uses. It is not enough to abstain from evil-speaking: Eph. iv. 29, `Let no corrupt communication come out of your mouth, but that which is good to the use of edifying., So Eph. v. 4, `Neither filthiness, nor foolish talking, nor jesting, but rather giving of thanks , eucha'ristia, that is, thankfully remembering your sweet experiences. You may have joy, if Christians, in other things; you may communicate to one another your experiences of God, and that is better mirth than foolish jesting. As we must then avoid the evil of

the tongue, so we must commune one with another more fruitfully, quickening one another to a sweet apprehension of the benefits of God. The spouse's lips `dropped honeycombs, Cant. iv. Many possibly avoid conferences grossly evil; but how slow are we to good! Solomon, that describeth the sad effects of an evil tongue, doth also everywhere discover the fruits of a good tongue. For a taste take these places:--Prov. x. 20, `The tongue of the just is as choice silver;, not only as it is purged from the dross of vanity, and lies, and filthy speaking, but because of the worth and benefits of it. In another place he saith it is the `tree of life, Prov. xi. 30, whose leaves are medicinable. And Prov. xii. 18, `The tongue of .the wise is health., All which should shame us, because we are so backward in holy discourse, to refresh and heal one another. And out of the whole we may learn that Christianity doth not take away the use of speech, but rule it; and doth not make us dumb in converse, but gracious.

Ver. 3, 4. Behold, we put bits into horses, mouths, that they may obey us; and we turn about their whole bodies. Behold also the ships, which, though they be great, and driven of fierce winds, yet they are turned about with a small helm, whithersoever the governor listeth.

These two verses being spent in comparisons and similitudes, need the less of comment and illustration. The drift of them is to show that little things are able to guide great bodies, as a bridle and a rudder; and so the guiding of the tongue, a little member, may be of as great use and consequence in moral matters. By the bridle we keep the horse from stumbling, and by the rudder the ship from rocks. So answerably Solomon saith, Prov. xxi. 23, `Whoso keepeth his mouth and his tongue, keepeth his soul from troubles.,

Out of these verses observe:--

Obs. 1. That it is good to illustrate divine things by similitudes

taken from earthly. (1.) Our knowledge is by sense; by things known we the better apprehend those that are unknown: and by an earthly matter, with which we are acquainted, we conceive of the sweetness and worth of that which is heavenly and spiritual. (2.) In a similitude the thing is doubly represented, and with a sweet variety; though we know the man, we delight to view the picture Christians should use their parts more this way; there is much benefit in it; fancy is polished: we are more fit for occasional meditation, and we apprehend spiritual things with more clearness and affection.

Obs. 2. Nature, art, and religion show that the smallest things, wisely ordered, may be of great use. Neglect not small things; we are often snared by saying, `Is it not a little one?, Gen. xix. 20. And we lose much advantage by `despising the day of small things, Zech. iv. 10.

Obs. 3. God's wisdom is much seen by endowing man with an ability of contrivance and rare invention; that so fierce and wild a creature as the horse should be tamed with a bridle, that things of so great a bulk as ships should be turned about, and that against the violence of boisterous winds, with a small helm: Aristotle [235] proposeth it as a worthy matter of consideration. These crafts are all from the Lord: Isa. liv. 16, `Behold, I create the smith that bloweth in the coals in the fire, and bringeth forth an instrument for his work., He left these inventions to human industry, but he giveth the wit and abilities.

[236] The heathens had a several god for every several craft, as the Papists have now a tutelar saint; but the Lord giveth wisdom. As for embroidery: Exod. xxxi. 3, `Bezaleel was filled with the Spirit of God, &c. Every art is a common gift of the Spirit. So for husbandry, see Isa. xxviii. 24-26. So for war, Ps. cxliv. 1. Well, then, bless God for the various dispensations of his gifts for the good of mankind, and wait upon him, that you may understand the matter of your callings, and

find good in them: Prov. xvi. 20, `He that handleth a matter wisely shall find good; and whoso trusteth in the Lord, happy is he., You must wait upon the Lord for skill and for success; he teacheth to tame the horse, to steer the ship.

Obs. 4. From the first similitude you may observe, that men, for their natural fierceness and wantonness, are like wild beasts. Man affected to be God, but became like `the beasts that perish, Ps. xlix. 12. The psalmist saith, Ps. xxxii. 19, `Be not like horse and mule, whose mouth must be held with bit and bridle, lest they come near thee., To keep them from doing harm, they must be held in with bit and bridle. So there is a wantonness by which we are apt to kick with the heel against God's precepts, Deut. xxxii. 15. It is God's mercy that we are restrained. This natural fierceness may be discerned to be abated by the guidance of the tongue.

Ver. 5. Even so the tongue is a little member, and boasteth great things: behold how great a matter a little fire kindleth!

Even so the tongue is a little member.--Here is the reddition of the similitude; the tongue is a bridle and rudder, small in bulk, and yet of great use. The apostle's word is megalauchei, `boasteth great things;, this indeed is the proper signification of the word. By the force of the context James should have said, `doth great things;, for the thing to be proved was, that he that can govern his tongue is able to govern his whole body. To take off the prejudice that might arise against such a proposition, he produceth two similitudes, wherein he would insinuate that things little by good management may be of great use; and thereupon, in the accommodation of the similitudes to the present purpose, he should have inferred that the little member the tongue, well ordered, can do great things; that is, the government of it is of singular use in man's life. But he rather, and that according

to the use of the apostles, repeateth the main proposition in such terms as imply another argument. `And boasteth great things:, as if he had said, The tongue witnesseth for itself; for by it men^ trumpet out their confidences and presumptions, and boast they can bring great things to pass. And he instanceth in boasting, not only as most accommodate to his matter, but--(1.) Because it is the usual sin of the tongue; this is a member that most of all serveth pride, a sin from whence most of the errors and miscarriages of the tongue proceed. (2.) Because this is usually the sin of those that have no command of their spirits and actions. Hypocrites and vain men are proud boasters. `Flattering lips, and `the tongue that speaketh proud things, are joined together, Ps. xii. 3. So Prov. xiv. 3, `In the mouth of the foolish is the rod of pride., True grace humbleth, false puffeth up.

Behold how great a matter a, little fire kindleth.--Another similitude, to show that great inconveniences come from the abuse of so small a member. A man would think that words, that pass away with the breath in which they are uttered, had not such a weight and deadly influence; but, saith the apostle, a little fire kindleth much wood. Small things are not to be neglected in nature, art, religion, or providence. In nature, matters of moment grow up from small beginnings. Nature loveth to have the cause and seed of everything small: a little leaven leaveneth the whole lump; thin exhalations descend in great showers; small breaches in a sea-bank let in great inundations, &c.

Notes out of this verse are these:--

Obs. I. A usual sin of the tongue is boasting. Sometimes the pride of the heart shooteth out by the eyes; therefore we read of `haughty eyes, and `a proud look, Prov. vi. 17; but usually it is displayed in our speech. The tongue trumpeteth it out--(1.) In bold vaunts. Rabshakeh threatened he would make them `eat their own dung, and drink their own

piss., So Isa. xiv. 13, `I will ascend into the heavens, I will exalt my throne above the stars of God; I will sit upon the mount of the congregation, on the sides of the north., He threateneth battle against God himself, and then against his people. See Hannah's dissuasion, 1 Sam. ii. 3, `Talk no more exceeding proudly; let not arrogancy come out of your mouth, &c. (2.) In a proud ostentation of our own worth and excellency: `Is not this great Babel, which I have built?, First we entertain our spirits with whispers of vanity and suppositions of applause; and then the rage of vainglory is so great, that we trumpet out our own shame. It is against reason that a man should be judge in his own cause. In the Olympic Games the wrestlers did not put the crowns upon their own heads; that which is lawful praise in another's lips, in our own is but boasting. (3.) In contemptuous challenges of God and man. Of God: `Who is the God of the Hebrews, that I should let you go?, and Ps. xii. 4, `Our tongues are our own; who is lord over us?, Of man: Daring, provoking speeches are recorded in the word. Solomon saith, Prov. xviii. 6, `A fool's lips enter into contention, and his mouth calleth for strokes., Cartwright on that place instanceth in those forms of irritation or provocation, Do an, thou durst, and, Thou sordid fellow; which he saith are as the alarum of war, and as drums to beat up to the battle. (4.) Bragging promises, as if they could achieve and accomplish great matters above the reach of their gifts and strength: `I will pursue, I will overtake, I will divide the spoil, &c., Exod. xv.

Obs. 2. Small things are to be regarded; and we must not consider matters in their beginning only, but progress, and ultimate issue. A little sin doth a great deal of mischief, and a little grace is of great efficacy: Eccles. x. 13, `The beginning of a foolish man's speech is foolishness, but the latter end is foolish madness., At first men

toy, wrangle, for sport and pastime, but afterward, break out into furious passion, and so from folly go on to madness. Contention at first is but as a spark, but afterwards it being fomented and blown up by unsober spirits, it `devoureth the great deep, Amos vii. 4, putteth whole kingdoms into combustion: Prov. xvii. 14, `The beginning of strife is as when one letteth out water , it is easy to open the sluices and let it out, but who can call the floods back again? Strife is sometimes compared to fire, sometimes to water; they are both unmerciful elements when once they are let loose: Prov. xxvi. 21, `A man given to strife is as fire to the coals:, when the burning is once begun, it is easily propagated and continued. So heresy at first is inconsiderable, but it creepeth like a gangrene from one place to another, till it hath destroyed the whole body. Arius, a small Alexandrian spark, enkindled all the world in a flame. [237] So also providence beginneth great matters upon small occasions. Luther's reformation was occasioned by opposing pardoners. Men begin to quarrel one with another about trifles; and God inferreth great mutations and changes of states and kingdoms. [238] The young men's playing may prove bitterness in the issue, 2 Sam. ii. 26. Christ's kingdom at first was despised, a poor tender branch, a little stone crumbled from the mountains; but afterwards it `filled the whole earth, Dan. ii. 37.

Well, then, out of all this--(1.) Learn not to neglect evils that are small in their rise and original; resist sin betimes, Eph. iv. 27; give no place to Satan. You know not the utmost issue of Satan's tyranny and encroachment. So for contention, neither meddle [239] with it at all, or leave off betime. So for heresy;, take the little foxes, Cant. ii. 15. Watch over the first and most modest appearances of error: `I did not give place, not for an hour, saith the apostle, Gal. ii. 5. (2.) Learn not to despise the low beginnings of providence and deliverance:

there is a `day of small things, Zech. iv. 10. God useth to go on when he hath begun a good work. Philpot said, The martyrs had kindled such a light in England as should not easily go out.

Ver. 6. And the tongue is a fire, a world of iniquity: so is the tongue among the members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.

Here he applieth the similitude of a little fire to an evil tongue:

`And the tongue is a fire, &c. I shall open the phrases that are most difficult.

A world of iniquity.--Things that are exuberant and abounding are expressed by this proverbial speech, `a world., It implieth that the force and power of the tongue to hurt is very great; as the world is full of all kind of things, so the tongue of all kind of sin.

So is the tongue among the members; that is, of so great regard; it is but one, and that a small member among the rest, and yet of such a cursed influence, that it often draweth guilt upon all the rest of the members.

That it defileth the whole body.--Ephraim Syrus understandeth this clause without a figure; he thinketh it is an allusion to the punishment of leprosy with which Miriam and Aaron were smitten for the abuse of their tongues. But that agreeth not with this place. The meaning is, therefore, it blotteth and infected the whole man with sin and guilt, and so possibly there may be an allusion to what is said, Eccles, v. 6, `Suffer not thy mouth to cause thy flesh to sin;, where by flesh is meant the whole man; as also here by body: which term the apostle used before, ver. 3, and with good advice. (1.) Because he speaketh of the tongue, which is a member of the body, and so the rather carrieth the expression in terms suitable. (2.) Because sin, though it beginneth in the soul, is executed and accomplished by the

body; and it is some grace, when we cannot stop it in the concupiscible, to stop it in the locomotive power; if not in the lust, yet in the members. Or (3.) Body, because of that resemblance the scriptures make between the sins of all the members and a body; and therefore the course of our actions, whether good or bad, are expressed by this term; as Mat. vi. 22, `The light of the body is the eye; and therefore if the eye be single, the whole body is full of light, &c.; where body is put for all the actions of the soul: if the understanding and aim be rightly directed, all the motions are right. Now the tongue defileth this whole body, as it persuadeth to sin, or else uttereth and bewrayeth sin, and so showeth the whole man to be defiled. It also engageth to sin: the tongue often engageth the hand to smite with the fist of wickedness, and by its brawling and contention other members are involved in sin and inconveniences. So also for other sins, men speak evil, and then commit it; one member infected maketh way for the corruption and defilement of another; and the tongue being of so sovereign an influence, tainteth all.

And setteth on fire.--He showeth the further efficacy of this tongue-fire; it doth not only black and sully, but it devoureth and destroyeth. He expresseth it by this phrase, `setteth on fire, because of the comparison foregoing; and it is very proper, partly in regard of the effects of the tongue, which are usually false heats, passion, wrath, raging, violence, contrary to which is that `cool spirit, which Solomon saith is in the prudent man; partly in regard of the tongue's manner of working in contentions. It is rapid and violent; men are by the tongue transported and heated into inconveniences; and it is also disorderly, like raging fire, causing great confusions; and therefore in any heat we had need look to the rise and quality of it: be sure to watch over your spirit when it beginneth to grow furious and inflamed.

The whole course of nature.--In the original it is to`n tro'chon tes gene'seos, which some render, `the wheel of our nativity, by which he intendeth the whole course of our lives; there is no action, no age, no estate privileged from the influence of it. The Syriac interpreter hath, `all our generations, as if the sense were, that all ages of the world are conscious to the evils of the tongue, and can produce instances and experiences of it. But the word rather signifieth our natural course, or the wheel of human conversation.

And it is set on fire of hell.--He showeth whence the tongue hath all this malice and mischief; from hell, that is, from the devil, who is the father of lies, the author of malice and virulency, and doth by the tongue, as a dexterous instrument or fit servant, transmit lies, and slanders, and strifes, for inflaming and enkindling the world. Some read, phlogisome'ne, `it shall be set on fire of hell, as implying the punishment; but in all approved copies it is phlogizome'ne, `is set on fire, as noting the original.

The points observable are these:--

Obs. 1. There is a resemblance between an evil tongue and fire:--(1.) For the heat of it. It is the instrument of wrath and contention, which is the heat of a man--a boiling of the blood about the heart. Solomon saith, `A man of understanding is of a cool spirit, Prov. xvii. 27. Hot water boileth over, so do passions in the heart boil out in the words. Of the ungodly man it is said, Prov. xvi. 27, `In his lips there is a burning fire. (2.) For the danger of it. It kindleth a great burning. The tongue is a powerful means to kindle divisions and strifes. You know we had need look to fire. It is a bad master, and a good servant. Where it prevaileth, it soon turneth houses into a wilderness; and you have as much need to watch the tongue. Solomon saith, Prov. xxvi. 18, `The fool casteth firebrands, and saith, Am I not in sport?, We throw

fire abroad, scalding words, and do not think of the danger of them.
(3.) For the scorching. Reproaches penetrate like fire. David compareth them to `coals of juniper, Ps. cxx. 4, which burn hottest and longest; they may be kept a whole year. The Septuagint have tois anthra'xi tois eremikois, `desolating coals., Fire is a most active element, and leaveth a great sense and pain. So do reproaches, like the living coals of juniper. (4.) It is kindled from hell, as in the close of the verse. Zeal is a holy fire that cometh from heaven, this from hell. Isaiah's lips were `touched with a coal from the altar, Isa. vi. 6; and the Holy Ghost descended in cloven tongues of fire, Acts ii. But this is fire from beneath, of an infernal original. Oh! labour then for a cool spirit. A tongue that is set on fire from hell shall be set on fire in hell. You know who wished for a drop to cool his tongue. The hot words of wrath, strife, and censure come from Satan, and lead to Satan. [240] When you feel this heat upon your spirit, remember from what hearth these coals were gathered. God's word was as fire in Jeremiah's bones, so is wrath many times in ours; yet though wrath boil, keep anger from being a scorching fire in your tongues. See Ps. xxxix. 3, &c.
Obs. 2. There is a world of sin in the tongue. It is an instrument of many sins. By it we induce ourselves to evil, by it we seduce others. Some sins are formal and proper to this member, others flow from it. It acteth in some sins, as lying, railing, swearing, &c. It concurreth to others, by commanding, counselling, persuading, seducing, &c. It is made the pander to lust and sin. Oh! how vile are we if there be a world of sin in the tongue--in one member! Some [241] have reckoned as many sins in the tongue as there are letters in the alphabet. Where shall we find a rule and account to number up the sins of every member?, All the imaginations are evil, Gen. vi. 3. As there is saltness in every drop of the sea, and bitterness in every branch of

wormwood, there is an `overspreading of abominations, throughout the whole man, Dan. ix. 27. Again, we may consider the ingratitude of man. Our tongue is our glory; [242] it is the member by which we discover and show forth our reason; it fitteth us for commerce. Speech maketh man a sociable creature; [243] yet there is a world of iniquity in the tongue.

Obs. 3. From that and defileth. Sin is a defilement and a blot. We hear of `filthy communication, `filthy lucre, and `filthy lusts., The very show of sin is called `filthiness of the flesh, 2 Cor. vii. 1. Scandalous sinners are the stain of their society: `These are spots in your love feasts., It will be your own disgrace. When, you give up yourselves to the practice of sin, you get to yourselves a blot: Deut. xxxii. 5, `Their spot is not as the spot of God's people., And it will be your eternal disadvantage: Rev. xxi. 27, `And there shall in no wise enter into it anything that defileth., In short, sin is such a filthiness that it is ashamed of itself. It seeketh to hide itself from those that most love it, and goeth shrouded under the disguise of virtue. There needeth no other argument to make it odious than to see it in its own colours.

Obs. 4. Tongue sins do much defile. They defile others. We communicate evil to others, either by carnal suggestions, or provoke them to evil by our passion. They defile ourselves. By speaking evil of them we contract guilt upon ourselves. Either they deserve it not, and so it is a lie, which is a great blot, or if the crime imposed be true, their sin is made ours by an undue speaking of it. [244]

Obs. 5. From that the whole body. An evil tongue hath a great influence upon other members. When a man speaketh evil, he will commit it. When the tongue hath the boldness to talk of sin, the rest of the members have the boldness to act it: 1 Cor. xv. 33, `Evil words corrupt good

manners., First we think, then speak, and then do. Men will say it is but talk. Be not deceived; a pestilent tongue will infect other members.

Obs. 6. From that the course, or wheel, of our nativity. Man's life is like a wheel. It is always in motion; we are always turning and rolling to our graves: Ps. xc. 3, `Thou turnest man to destruction, and sayest, Return, ye children of men., The meaning is, they are turned into the world, and returned to the grave. It noteth also the uncertainty of any worldly state; the spokes are now up, and now down, sometimes in the dirt, and sometimes out. The bishops of Mentz give a wheel for their arms; it is but the emblem of our lives, and the inconstancy of every condition of life; when you see the wheel , improve the occasion to some good meditation. There is a story of Bajazet, as also of another taken by an ancient king of France, when they saw the wheel of the conqueror's chariot, they smiled, saying, `The upper spokes will come down again., Here we are always moving, sometimes up, sometimes down, but still towards the grave.

Obs. 7. The evils of the tongue are of a large and universal influence, diffuse themselves into all conditions and states of life. There is no faculty which the tongue doth not poison, from the understanding to the locomotive; it violently stirreth up the will and affections, maketh the hands and the feet `swift to shed blood., Rom. iii. 14, 15. There is no action which it doth not reach; not only those of ordinary conversation, by lying, swearing, censuring, &c., but holy duties, as prayer, and those direct and higher addresses to God, by foolish babbling, and carnal requests; we would have God revenge our private quarrel. Pulpits are made stages and cockpits, on which men play their prizes and masteries, and set on private passions. There is no age exempted; it is not only found in young men, that are of eager and

fervorous spirits, but in those whom age and experience hath more matured and ripened. Other sins decay with age, this many times increaseth; and we grow more forward and pettish as natural strength decayeth, and `the days come on in which is no pleasure., I say, when other sins lose their vigour, as being tamed and subdued by the infirmities of old age, we see the spirit groweth more tart, nature being drawn down to the dregs, and the expressions more passionate. No calling is exempted. The tradesman in his shop abuseth his tongue for gain: Prov. xxi. 6, `The getting of treasures by a lying tongue is a vanity tossed to and fro of them that love death;, the woman at home, in idle tattling, and vain censures. Ministers in the pulpit often prostitute the sacredness of their function to the corruption of the tongue, by preaching for gain, by being `rash with their mouths to utter anything before God, Eccles. v. 1; by being furiously passionate, &c. There is no temper so meek and humble but may be perverted. Holy Moses, the meekest man upon earth, was angry at the waters of strife, and brake out into passion: Ps. cvi. 33, `He spake unadvisedly with his lips., Meek Christians in a disease, how fro ward are they! injurious even to God himself. David well prayeth in a great cross, `O Lord, keep the door of my lips, Ps. cxli. 3. Well, then, none of us should think these exhortations unnecessary. It is a vain scoff, and it argueth horrible slightness of spirit, to charge this only upon the female sex: through the strength and pregnancy of imagination or fancy, they may be given to talk; but you see men, the best and highest, are apt to offend. The apostle saith, `It setteth on fire the whole course of nature., No part of man so noxious and hurtful; no part of a man more fierce and unbridled; no part more easy and apt to err.

Obs. 8. A wicked tongue is of an infernal original. The prophets, fires, as I told you, were kindled from heaven; like the chaste fires

of the Roman vestals, which, if let out, were to be rekindled by a sun beam. In all heats it is good to see whence they come; heat in good matters out of a selfish aim, is a coal fetched not from the altar, but the kitchen. Calumnies and reproaches are a fire blown up by the breath of hell. The devil hath been `a liar from the beginning, John viii. 44, and an accuser of the brethren, and he loveth to make others like himself. Learn, then, to abhor revilings, contentions, and reproaches, as you would hell flames; these are but the eruptions of an infernal fire; slanderers are the devil's slaves and instruments. Again, if blasted with contumely, learn to slight it; who would care for the suggestions of the father of lies? The murderer is a liar. In short, that which cometh from hell will go thither again: Mat. v. 22, `Whosoever shall say, Thou fool, shall be in danger of hell fire., Wrath being expressed in a word of reproach, you see how deadly and grievous it is. By nourishing an evil tongue, you do nourish and keep in hell flame, which hereafter will break out to your destruction.

Ver. 7, 8. For every kind of beasts, and of birds, and of serpents, and things in the sea, is tamed, and hath been tamed of man kind: but the tongue can no man tame: it is an unruly evil, and full of deadly poison.

Having showed the cursed influence of the tongue, he showeth how difficult the cure is. Wild beasts are more tractable, and may be sooner brought to hand, than an evil tongue; it is wilder than the wildest beast.

Every kind of beasts, and birds, and serpents, and things in the sea.--The enumeration is the more full, that he may show how far human art can reach. For instances and stories, interpreters abound in them. How lions have been tamed and brought to hunt as dogs, or draw the chariot as horses, you may see Pliny in his Natural History, lib. viii.

cap. 16, and Ælian, lib. xv. cap. 14. How birds have been taught, you may see Plin. lib. x. cap 42, and Macrob. lib. ii. Saturn, cap. 10. Of elephants, Lipsius, cent, primà, Epist. 50. In short, nothing is so violent and noxious by nature but human art and industry hath made it serviceable to human uses. This is a fruit and relic of that dominion God gave man over the creatures at first; by an instinct put into their natures they were all to obey him and serve him; but man, revolting, lost imperium suum and imperium sui, the command of himself and the command of the creatures; he rebelling against God, the creatures rebelled against him, to avenge the quarrel of the creator. But now, by art and industry, and some relics of the image of God in himself, and the help and concurrence of a general providence, he doth in part recover his dominion over the creatures; but over himself he cannot by any means, no, not over his tongue, `a little member;, for to that end is this illustration brought here.

Is tamed, and hath been tamed of mankind.--As if he had said, It not only hath been done in ancient times, but we see it still done. He useth this distinctness of expression to show that he doth not only intend the subjection of the creatures before the fall, which was full and voluntary, or some miraculous effects, as when the whale hurted not Jonah, chap. ii.; or the lions, Daniel in the den, chap. vi.; or the viper, Paul, Acts xxviii; but what is usual and ordinary, and falleth out often in common experience.

But the tongue can no man tame.--The old Pelagians, wholly wresting this place, did read it as an interrogation, as if the sense were, Man can tame all other things, and can he not then tame himself? which is quite contrary to the apostle's scope, which is to show what an unruly and an untractable evil the tongue is. Others, to avoid the seeming harshness of the sentence, say, He speaketh of other men's tongues; who

can stop them? as if it were a saying of a like sense with that Ps. cxx. 3, `What shall we give to thee? or what shall be done to thee, thou false tongue?, How shall I prevent it? But this also doth not agree with the apostle's scope, who doth not show how we should bridle other men's tongues, but guide our own. The meaning is, then, no man can do it of himself; and we have not such an absolute concurrence of the divine grace as to do it wholly.

It is an unruly evil, kako`n akata'scheton.--Some take it causally; it is the cause of sedition and unruliness: but rather it signifieth what was formerly expressed, an evil that will not be held in. It is a metaphor taken from beasts that are kept within rails or chains. God hath, in the structure of the mouth, appointed a double rail to it, teeth and lips, and by grace laid many restraints upon it; and yet it breaketh out.

Full of deadly poison.--It is an allusion to such creatures as hurt by poison. The tongue is as deadly, and hath as much need to be tamed, as venomous beasts. Besides, some beasts carry their poison in their tongues, as the asp in a bladder under the tongue, which, when they bite, is broken, and then the poison cometh out; therefore it is said, Ps. cxl. 3, `They have sharpened their tongues as a serpent; adders, poison is under their lips.,

The notes are these: from the 7th verse you may observe:--

Obs. 1. The tractableness of the beasts to man, and the disobedience of man to God. Beasts are tamed, serpents are charmed by our skill, but we are not charmed by all the witchcrafts and allurements of Heaven: Ps. lviii. 4, 5, `Their poison is like the poison of a serpent; they are like the deaf adder, which stoppeth her ear, which will not hearken to the voice of charmers, charming never so wisely., It is an allusion to the fashion of the asp, which, when he seeth the charmer, layeth one

ear close to the ground, and covereth the other with his tail. But now we read in the text, `Serpents have been tamed, and are tamed., But all the magic of the gospel, the sweet spells of grace, will not cure the heart of man. So the ox, a creature of great strength, is obedient to man, a weaker creature; but we kick with the heel against God, as the prophet, Isa. i. 3, `The ox knoweth his owner, and the ass his master's crib; but my people doth not know, Israel doth not consider., Fallen man may go to school to the beasts to learn mildness and obedience; and yet God hath more power to subdue, and we have more reason to obey. Obs. 2. The greatness of man's folly and impotency in governing his own soul. Though he tameth other things, he doth not tame himself. We seek to recover our loss of dominion over the creatures, but who seeketh to recover that power which he once had over his own soul? How can we lock to have our dominion entire over beasts and inferior creatures, when by the irregularity of our lusts we make ourselves as one of them? Ps. xlix. 12, `He is as the beasts that perish., We all affect sovereignty, but not holiness. Men seek to conquer others, but not themselves. Solomon saith, `He that ruleth his own spirit is better than he that winneth a city;, that is the nobler conquest, but we effect it not. We would recover our lordship over the creatures, but still remain captives to our own lusts. Domat feram, non domat linguam; it was Austin's [245] complaint, we do not tame the beasts in our own bosoms. The evil tongue is the worst serpent; and the most rabid and curst of all the fierce beasts is the railer; and therefore Solomon saith, Prov. xxi. 19, `It is better to dwell in a wilderness, than with a contentious and angry woman., In the wild desert there are lions, and bears, and tigers, but these assault us but now and then, and these can but rend the skin; but a contentious woman is like a tiger, that still lieth in our bosoms, with sharp and bitter words, ever ready to fret

out our hearts.

Obs. 3. The deepness of man's misery. Our own art and skill is able to tame the fiercest beasts, and make them serviceable; beasts as strong as lions and elephants; fishes that do, as it were, inhabit another world; birds as swift almost as a thought; serpents hurtful and noxious. But, alas! there is more rebellion in our affections; sin is stronger, all our art will not tame it. We may teach beasts to do things contrary to their fierceness and natural dispositions; ^elephants to crouch, horses to dance; but man is the'rion dusmetachei'riston as Plato called him, a beast that will not easily come to hand. We see in children much stubbornness, ere they come to be ripened and habituated in sin. A man would think their inclinations should be more flexible; but `folly is bound up in their hearts., Certainly man's will is the toughest sinew in the whole creation.

Obs. 4. Art and skill to subdue creatures is a relic and argument of our old superiority. The heathens [246] discerned we had once a do minion, and the scriptures plainly assert it: Gen. i. 26, `Let them have dominion over the fowl of the air, over the fish of the sea, and over all the earth, and over the cattle, and over every creeping thing., Next to God's glory, they were ordained for man's service and benefit. We had a right and a grant from God, and therefore all the beasts were to come to Adam and receive their names, which was a kind of formal submission to his government, and a presenting of their homage and fealty to him. For the maintaining of this government, God gave man wisdom, and planted an instinct in the creatures by which they should be ready to obey him, fearful of doing him harm and offence. And therefore, when the grant was in part renewed, it was said to Noah and his sons, Gen. ix. 2, `The fear and dread of you shall be upon every beast of the earth, fowls of the air, fishes of the sea, &c. So that

then Adam could converse among the beasts without fear (as Noah and his sons did afterwards in the ark by singular dispensation), and command them at his beck and will; there would have been, on man's part, no such difficulty to subdue them to human uses--Adam, in the great wisdom with which he was then furnished, knowing how to accommodate himself to the dispositions of the beasts; and on the beasts, part, there would have been no repugnancy. But, alas! ever since the fall this right was forfeited, and the creatures withdrew themselves from man's obedience, and proved hurtful and rebellious; [247] therein representing to us our own treason and disloyalty. And therefore usually wild beasts are made an instrument of divine vengeance: 2 Kings xvii. 25, `The Lord sent lions among them., So Ezek. xiv. 15, `I will cause noisome beasts to pass through the land, and spoil it., The insurrection and rebellion of the creatures against us is a memorial of our unfaithfulness and rebellion against God. But yet, though this grant be forfeited, it is not wholly extinguished. A wicked man hath lost his right, but not the use, which to him is continued out of God's patience and general providence, for the preservation of human society. And the elect have a new title and right by Christ, which will at length fully instate them in the absoluteness of the old dominion; [248] when the creature, being `freed from the bondage of corruption, shall willingly be subject to the children of God, Rom. viii. 19-22. But for the present the dominion is exercised in a much lower way than it was in innocency. Though we have some skill to subdue them, and govern them for human uses, either of profit or delight; and though there be some instinct of fear in the hurtful creatures, and therefore they do not come abroad at such times as man is supposed to be in the field, Ps. civ. 20-23, yet this subjection is not with such willingness as formerly on the creatures, part, Rom. viii. 20, nor with such easiness on ours, it being a matter

of more difficulty and toil. Besides that, there are many creatures which, by their swiftness and fierceness, do wholly escape the terrors of man's sovereignty.

From the 8th verse observe:--

Obs. 1. The tongue is hardly tamed and subdued to any right use. I say hardly; for he doth not say none, but no man can--no human art and power can ever find a remedy and curb for it. And in this life God doth not give out absolute grace so as to avoid every idle word. The note is useful to refute the patrons of free-will; it cannot tame one member; and also perfectists. Do but consider the offences of the tongue, and you will see that you have cause to walk humbly with God. If he should but charge the sins of your own tongue upon you, what will become of you? But if it cannot be tamed, what shall we do? why do you bid us bridle it? I answer--(1.) If we have lost our power, God must not lose his right. Weakness doth not exempt from duty; we must bridle it, though we cannot of ourselves. (2.) Though we cannot bridle it, yet God can: Mat. xix. 26, it is a hard matter for `a rich man to enter into the kingdom of God; but with God all things are possible., Difficulty and impossibility as to the creature's endeavours are left, that we may fly to God. The horse doth not tame himself, nor the camel himself, nor man himself; [249] man tameth the beast, and God tameth man; thou tamest a lion, and thou didst not make it: God made thee, and shall he not tame thee? Imago Dei domat feram, saith Augustine; domabit Deus imagmem suam. The work is done by the next highest power. (3.) To those that attempt it, and do what they are able, God will give grace; he never faileth a diligent, waiting soul. When God hath given you to` thelein, `to will, he will give you to` energein, `to do;, the first motions are from him, and so is the accomplishment; offer yourselves to his work. (4.) Though we cannot be altogether without sin, yet we must

not altogether leave off to resist sin. Sin reigneth where it is not resisted; it only remaineth in you where it is opposed. But you will say, What is our duty? I answer--(1.) Come before God humbly; bewail the depravation of your natures, manifested in this untamed member. This was one of the sins which Austin confessed, he said his tongue was fornax mali, an Ætna that was always vomiting up distempered fires and heats. Complain of it to God: `wretched man! who shall deliver me?, (2.) Come earnestly; this was one of the occasions upon which Austin in his Confessions [250] sobbed out his Da quod jubes, et jube quod vis--Lord, give what thou commandest, and command what thou wilt. He spake it upon the occasion of lust, and he spake it upon the occasion of the evils of the tongue. Your applications to grace must be the more earnest and frequent; cry for a remedy: `O Lord, keep the door of my lips, Ps. cxli. 3.

Obs. 2. From that an unruly evil. There is an unbridled license and violence in the tongue: Job xxxii. 19, `Behold, my belly is as wine which hath no vent, it is ready to burst like new bottles., When the mind is big with the conception, the tongue is earnest to utter it: Ps. xxxix. 3, `My heart was hot within me; while I was musing, the fire burned., Therefore in the remedy we should use not only spiritual care, but an holy violence: `I will keep my mouth as with a bridle, `I will lay my hand upon my mouth, Ps. xxxix. 1. And you had need look to the heart; it cometh from `the abundance of iniquity, naughtiness must have some vent for its excrement and superfluity; and from the heat of wrath get a cool spirit; and from the itch of vainglory let man's honour seem a small thing, 1 Cor. iv. 3; and from the height of discontent, full vessels will plash over. Meeken the heart into a sweet submission, lest discontent seek the vent of murmuring.

Obs. 3. From that full of deadly poison. A wicked tongue is venomous

and hurtful: as Bernard observeth, it killeth three at once--him that is slandered, his fame by ill report; him to whom it is told, his belief with a lie; and himself with the sin of detraction. Bless God when you escape those deadly bites, the fangs of detraction `A good name is a precious ointment, and a slanderous tongue is a `deadly poison;, nothing will secure you but the antidote of innocency; but if it be your lot, bear it with patience; there is a resurrection of names as well as persons. Though you are poisoned by the tongue of detraction, yet remember he is wont to give a cordial `in whose mouth there is no guile, 1 Peter ii. 22. It may also dissuade men from the sin; we would not poison one another; slander is poison.

Ver. 9. Therewith we bless God, even the leather; and therewith we curse men, that are made offer the similitude of God.

Here he showeth the good and bad use of the tongue; the good to bless God, the bad to curse men; and the absurdity of doing both with the same tongue: you put the same member to the best and worst use. Things employed in worship, because of their relation are wont to be accounted holy; certainly too worthy to be submitted or debauched to mean, at least, to the vilest, uses and purposes; that were a monstrous and unbeseeming levity.

I shall open the phrases in the points.

Obs. 1. The proper use of the tongue is to bless God: Ps. li. 15, `Open my mouth, and I will show forth thy praise., If God give speech and abilities of utterance, he must have the glory; it is the rent we owe to him. This is the advantage we have above the creatures, that we can be distinct and explicit in his praises: Ps. cxlv. 10, `All thy works, O Lord, shall praise thee, and thy saints shall bless thee., The creatures offer the matter, but the saints publish it. The whole creation is as a well-tuned instrument, but man maketh the music.

Speech, being the most excellent faculty, should be consecrated to divine uses: [251] Eph. v. 4, `Nor filthiness, nor foolish speaking, but giving of thanks, eucha'ristia, thankfully remembering your sweet experiences. It is a Christian's work, and his recreation: `While I have breath I will praise the Lord, saith the psalmist. God gave us these pipes and organs for that purpose; your breath cannot be better spent. Acts ii. 4, when they spake with other tongues, they spake `the wonderful works of God., Well, then, go away and say, `I will bless the Lord continually; his praise shall be always in my mouth, Ps. xxxiv. 1. This is to begin heaven upon earth. Some birds sing in winter as well as in spring. Stir up one another, Eph. v. 18, as one bird setteth all the flock a-chirping.

Obs. 2. From that God, even the Father; that is, of Christ, and in him of us: you had the same speech, chap. i. 27. The note is, We bless God most cheerfully when we consider him as a father. Thoughts of God as a judge cannot be comfortable. Our meditations of him are sweet when we look upon him as a father in Christ. The new song and the new heart do best suit. [252] Every one cannot learn the Lamb's new song, Rev. xiv. 3. Praise cometh from us most kindly when it cometh from us like water out of a fountain, not like water out of a still; out of a sense of love, not out of a fear of wrath. Wicked men can howl, though they cannot sing. Pharaoh in his misery could say, `The Lord is righteous.,

Obs. 3. From that and therewith me curse men. The same tongue should not bless God and curse men, it is hypocrisy. Acts of piety are counterfeited when acts of charity are neglected: Ps. l. 16, with 19, 20, `What hast thou to do to take my covenant in thy mouth? seeing thou givest thy mouth to evil, and thy tongue frameth deceit: thou speakest against thy brother, and slanderest thine own mother's son., Hypocrites are most censorious, but true piety maketh men meek and humble. It is

storied of Cranmer, that he never miscalled a servant, or used words of disgrace and contempt to them. Religion begetteth a grave awe and reverence. The seraphim never revile, but only praise God: Jude 9, `He durst not bring a railing accusation against the devil., Some are of a wicked temper, can only curse, like dogs, non proferitate, sed pro consuetudine latrant, that bark not so much out of fierceness as custom. They know not how to pray, their mouths are so inured to cursing and evil-speaking. Others there are that can curse and bless at the same time: `They bless with their mouths, but they curse inwardly, Ps. lxii. 4; others that curse and rail under a pretence of piety and zeal. The evils of the tongue, where they are not restrained, cannot consist with true piety. Obedience is counterfeit where it is not uniform. One table cannot be kept with the violation of another. Oh! check yourselves, then, when you are about to break out into passion. Shall I pray and brawl with the same tongue? and divert from worship to railing? With this tongue I have been speaking to God, and shall it presently be set on fire of hell?

Obs. 4. Man is made after God's own image: `Let us make man after our image and likeness, Gen. i. 26. In other creatures there are vestigia; we may track God by his works, but man is his very image and likeness. I shall not be large in this argument. This image of God consisteth in three things--(1.) In his nature, which was intellectual. God gave him a rational soul, spiritual, simple, immortal, free in its choice; yea, in the body there were some rays and strictures of the divine glory and majesty. (2.) In those qualities of `knowledge, Col. iii. 10;, righteousness, Eccles. vii. 29: and `true holiness, Eph. iv. 24. (3.) In his state, in a happy confluence of all inward and outward blessings, as the enjoyment of God, power over the creatures, &c. But now this image is in a great part defaced and lost, and can only be

restored in Christ. Well, then, this was the great privilege of our creation, to be made like God: the more we resemble him the more happy. Oh! remember the height of your original. We press men to walk worthy their extraction. Those potters that were of a servile spirit disgraced the kingly family and line of which they came, 1 Chron. iv. 22. Plutarch saith of Alexander, that he was wont to heighten his courage by remembering he came of the gods. [253] Remember you were made after the image of God; do not deface it in yourselves, or render it liable to contempt, by giving others occasion to revile you.

Obs. 5. It is a dissuasive from slandering and evil-speaking of others, to consider they are made after God's image. I shall inquire--(1.) How this can be a motive. (2.) Wherein the force of it lieth.

1. How can this be a motive, since the image and likeness of God is defaced and lost by the fall? I answer--He speaketh of new creatures especially, in whom Adam's loss is repaired and made up again in Christ: Col. iii. 10, `Ye have put on the new man, which is renewed in knowledge after the image of him that created him., So Eph. iv. 24, `That ye put on the new man, which, after God, is created in righteousness and true holiness., God is tender of his new creatures; intemperance of tongue against saints is dangerous: as he said, `Take heed what you do; this man is a Roman, so take heed what you speak; these are Christians, created after God's image, choice pieces, whom God hath restored out of the common ruins. (2.) He may speak it concerning all men, for there are some few relics of God's image in all, as Epiphanius well argueth out of that Gen. ix. 6, `Who so sheddeth man's blood, by man shall his blood be shed; for in the image of God made he him., In which reason there would be no force, if there were not after sin some relics of God left in man, though much deformed. So this saying in James, being promiscuously spoken of all

kind of men, it argueth, that in them as yet remaineth some similitude of God, as the simplicity and immortality of the soul; some moral inclinations instead of true holiness; some common notices of the nature and will of God instead of saving knowledge; which, though they cannot make us happy, yet serve to leave us inexcusable. So also some pre-eminence above other creatures, as we have a mind to know God, capable of divine illumination and grace; and in the fabric of the body and countenance there is some majesty and excellency above the beasts, as also in the relics of dominion and authority spoken of before. And look, as we reverence the drizzled picture of a friend, and the ruins of a stately edifice, so some respect is due to these remains of our primitive integrity.

2. Wherein lieth the force of the argument--cursing man made after the image of God? I answer--(1.) God hath made man his deputy to receive love and common respects; higher respects of trust and worship are to be carried out to God alone; but in other things, Christians, the poorest of them, are Christ's receivers. Hence those expressions, `He that despiseth you, despiseth me, Luke x. 16; and `Inasmuch as ye did it not to one of these little ones, ye did it not to me, Mat. xxv. (2.) The image of God is that which we can come at: we would blast all excellency: [254] we go as far as our malice can reach. As they say, the panther, when she cannot come at the man, rendeth his picture; so do we deal with God. (3.) God himself is wronged by the injury done to his image; as among men the contempt and despite is done to the king himself which is done to his image or coin; as Mat. xxiii. 18, to `swear by the altar, which was the symbol of God's presence, was to swear by God. [255] (4.) This is the fence God hath placed against injury: Gen. ix. 6, `For in the image of God made he him., It is referred, not to the slayer, as if he had sinned against those common

notices of justice and right continued in his conscience, but of the man slain, he is the image of God: God hath honoured this lump of flesh by stamping his own image upon him; and who would offer violation to the image of the great King? Now to speak evil against him is to wrong the image of God. All God's works are to be looked upon and spoken of with reverence, much more his image.

Well, then, in your carriage towards men let this check injury and indecency of speech: he is God's image. Though images are not to be worshipped, yet the image of God is not to be bespattered with reproaches; especially if they have a new creation, and a new forming: these are vessels of honour. Consider against whom the sin is in its latest result, a despite done to God himself, because done to his work and image. Solomon saith, Prov. xvii. 5, `Whoso mocketh the poor reproacheth his maker., God is the maker of all; but he instanceth in the poor because they are the usual objects of our scoffs and reproaches: though poor and mean, they are the image of God as well as thou: this should beget a restraint and reverence. Nay, the poor are secured by a special reason; their persons are the image of God, and their condition is the work of God. Besides creation there is an ordination of providence; you afflict a man, and you afflict misery, which are both of God's making; and though they cannot avenge the injury, God can, whose command you have not only violated, but his image.

Ver. 10. Out of the same mouth proceedeth blessing mid cursing. My brethren, these things ought not to be so.

He amplifieth the absurdity by a repetition or new proposal of it. His meekness is observable, he might have reproved them sharply; but dissuading them from the evils of the tongue, he would himself give them a pattern of modesty and gentleness.

These things ought not to be so; that is, they should be quite other wise. It is a phrase savouring of apostolical meekness; Paul useth it in almost a like case, 1 Tim. v. 13, `Speaking things they ought not;, and Titus i. 11, `Teaching things which they ought not.,

Out of this verse observe:--

Obs. 1. That blessings and cursing do not become the same mouth. This is like him in Æsop that blew hot and cold with the same breath. A good man should be uniform and constant: the same heart cannot be occupied by God and the devil, nor the same tongue be employed to such different uses. The Pharisee prayed and censured at the same time, Luke xviii. 10; and many pray and curse, pray and rail, in the same breath. This is most unseemly; one part condemneth and destroyeth the other; the good aggravateth the evil, and the evil disproveth the good: railing is the worse because of the solemnity of the action; and praying is but a revengeful eructation, when thus managed and accompanied. When the tongue is employed in prayer, it is as it were hallowed and consecrated, and therefore must not be alienated to common and vile purposes. They were carnal wretches that said `Our tongues are our own, Ps. xii. 4; thine is given up to God.

Obs. 2. From that ought not to be. We must look not to what we desire to do, but what ought to be done. Lust, or the bent of the spirit, is not the rule of duty. Many advise with no other counsellor but their own hearts; carnal constraints are an ill warrant. Beasts are led by strength of instinct and natural impulse; man is to be governed by an outward rule: there is an higher Lord than your own will. Look, then, not to the earnestness of your motions, but the regularity of them; not at what you would, but what you ought.

Ver. 11, 12. Doth a fountain send forth at the same place sweet water and bitter? Can the fig-tree, my brethren, bear olive-berries? either a

vine, figs? so can no fountain yield both salt water and fresh.

Here are several illustrations taken from the course of nature, to show that one cause and original can have but one orderly and kindly birth. He reasoneth from what is impossible in nature to what is absurd in manners. In the similitudes he speaketh of what falleth out for the most part. If any rare instances can be brought to the contrary, it prejudiceth not the apostle's scope, which is to show what falleth out in the wonted course and influence of causes, and thereby to declare how incompatible with true religion the evils of the tongue are if not restrained.

Obs. Nature abhorreth hypocrisy and double-dealing; contrary effects from the same cause are monstrous: it is against the whole ordination of God among the creatures. There is not a surer note of hypocrisy then deformity of effects and practices. It is true a Christian hath a double principle--flesh and spirit; but not a double heart. All the productions of the soul are like the yeanlings of Laban's sheep, Gen. xxx. 39, `Speckled and spotted:, but in an hypocrite's life there is an utter dissonancy and disproportion. Hate this double-dealing, when you profess religion and live in sins; see how contrary it is to the whole course of nature: say, Sure this cannot come from an uniform and good heart. Especially use these illustrations to check the deformities of your speech; when you are apt to bless and curse, pray and revile, say, This would be monstrous in nature; is there such another cause in the world as the tongue is--of such, different uses and employments?

Ver. 13. Who is a wise man, and endued with knowledge among you? let him show out of a good conversation his ivories with meekness of wisdom.

He now diverteth to another matter, though that which is near of kin with the former, which is an exhortation to meekness, as opposed to

envy and strife.

Who is a wise man among you, and endued with knowledge? Some apply this, as all the former discourse, to the ministry, as if the meaning of the question or supposition were, If any be qualified for this dispensation; and they are strengthened in this conceit by the words here used, so'phos kai` episte'mon which hold forth the two gifts that are necessary for the ministry. The apostle elsewhere calleth them `the word of knowledge `and `the word of wisdom, 1 Cor. xii. 8; but the very structure of the words showeth them to be generally intended. He speaketh of wisdom and knowledge, because all the former evils come from a presumption of greater skill and ability than others; or because they affected the repute of prudent, knowing Christians. Now, saith the apostle, if you would be so indeed, you must be meekly godly. The questionary proposal intimateth the rare contemperation of these two qualities; wisdom and knowledge are very seldom coupled: knowing he might grant these censors to be, but not wise.

Let him show out of a good conversation.--The first requisite of true wisdom is to honour knowledge with practice, that being the end of all information; and the knowing person having a greater obligation to duty than others.

His works with meekness of wisdom.--Here is the second requisite, prudent meekness in converse, wisdom being most able to consider of frailties, and to bridle anger.

The points are these:--

Obs. 1. Wisdom and knowledge do well together; the one to inform, the other to direct. They are elsewhere coupled: Hosea xiv. 9, `Who is wise, and he shall understand these things? prudent, and he shall know them?, There is a difference between these two, knowledge and wisdom, wisdom and prudence, as appeareth by that Prov. viii. 13, `I, wisdom,

dwell with prudence., A good apprehension and a good judgment make a complete Christian. Where heavenly wisdom is, there will be also prudence, a practical application of our light to the occurrences of life; and where God giveth knowledge, he giveth also wholesome and needful counsels for the ordering of the conversation. Prudence dispenseth the light of knowledge according to particular occasions. Faith is opposed to folly as well as ignorance: Luke xxiv., `O ye fools, and slow of heart to believe!, Faith is a wise grace, a spiritual prudence, more for practical inferences than nice speculations. Well, then, do not rest in `a form of knowledge, Rom. ii. 20; couple it with wisdom. A Christian is better known by his life than discourse. Bare `knowledge puffeth up, 1 Cor. viii. 1, getteth into the head or tongue; then it is right, when `wisdom entereth into thy heart, &c., Prov. ii. 10. Men of abstracted conceits and sublime speculations are but wise fools; like the lark, that soareth high, peering and peering, but falleth into the net of the fowler. Knowledge without wisdom may be soon discerned; it is usually curious and censorious. Obs. 2. That true wisdom endeth in a good conversation. Surely the practical Christian is the most wise: in others, knowledge is but like a jewel in a toad's head: Deut. iv. 6, `Keep these statutes, for this is your wisdom., This is saving knowledge, the other is but curious. What greater folly than for learned men to be disputing of heaven and religion, and others less knowing to surprise it! [256] This is like him that gazed upon the moon, but fell into the pit. One property of true wisdom is to be able to manage and carry on our work and business; therefore none so wise as they that `walk circumspectly, Eph. v. 15. The careless Christian is the greatest fool; he is heedless of his main business. Another part of wisdom is to prevent danger; and the greater the danger, the more caution should we use. Certainly, then, there is

no fool like the sinning fool, that ventureth his soul at every cast, and runneth blindfold upon the greatest hazard. I might enlarge myself in all points of wisdom, but I forget the laws of this exercise. [257] The use of all is to check those that please themselves in a false wisdom. (1.) The worldly wise. Men are cunning to spin a web of vanity, and to effectuate their carnal purposes. Alas! this is the greatest folly: Jer. viii. 9, `Since they have rejected the word of God, what wisdom is in them?, Who would dig for iron with mattocks of gold? The strength of your spirits, your serious cares, are better worth than vanity. Usually providence maketh fools of the worldly wise;, their understanding undoeth them, as it is said of Babylon, Isa. xlvii. 10, they overwit and outreach themselves. (2.) Such as content themselves with human knowledge. Some can almost with Berenger dispute de omni scibili; or with Solomon, unravel nature `from the cedar to the hyssop;, but know not God, know not themselves: like the foolish virgins, make no provision for the time to come; and so do but wisely go to hell. [258] Some of the heathens had large endowments; but `professing themselves wise, they became fools., Rom. i. 22. (3.) Such as hunt after notions and sublime speculations, knowing only that they may know. A poor soul that looketh heaven ward hath more true wisdom than all the great rabbis of the world: `The testimonies of the Lord make wise the simple, Ps. xix. 7. And in another place, `A good understanding have all they that do there after., Others may have sharper wits, but they have more savoury apprehensions; as blunt irons, if heated, pierce deeper than those that are sharp and edged if cold. (4.) Such as are sinfully crafty have wit enough to brew wickedness. Oh! it is better be a fool in that craft: 1 Cor. xiv. 20, `Be not children in understanding, but in malice be ye children., Happy they whose souls never enter into sin's secrets! Rom. xvi. 19, `I would have

you wise in that which is good, and simple in that which is evil., It is best be one of the devil's fools; simple as to wicked enterprises. They that affect the glory of acuteness in sin do but resemble their father the devil, who is of great knowledge, but much malice.

Obs. 3. The more true wisdom, the more meek. Wise men are less \angry and more humble. (1.) Less angry: There is much spoken of a fool's wrath: Prov. xxvii. 3, `A stone is heavy, and the sand is weighty, and a fool's wrath is heavier than them both., He wanteth judgment and understanding to allay and moderate the rage of it; so that where it falleth, it falleth with the whole strength and weight of it. The more wisdom a man hath, the more can he give check to passion; they can oppose wise considerations, the frailties of nature, their own slips, their need of pardon from God; at least they will not trust such a furious passion, and let it out without restraint: Prov. xix. 11, `A wise man deferreth his anger, lest it burn with too hot a flame. Once more we hear of the wrath of a fool: Prov. xvii. 12, `Let a bear robbed of her whelps meet a man, rather than a fool in his folly;, that is, in the heat of his rage (as the similitude implieth); and it is called folly, for then men are most foolish. (2.) They are more humble: Prov. xi. 2, `With the lowly there is wisdom, Pride and folly always go together, and so do lowliness and wisdom. The world many times looketh upon meekness as folly, but it is heavenly wisdom. Moses is renowned in scripture for wisdom and meekness. Men that are but morally wise, we see, are most meek. The laden clusters will bow the head. Well, then, we all affect the repute of wisdom; discover it in meekness, in bearing with others, in being lowly within yourselves; other wisdom may serve your carnal ends best; but this is true wisdom, this pleaseth God best: `The ornament of a meek and quiet spirit is a thing of great price in the eyes of the Lord, 1 Peter iii. 4. The world counteth it an

effeminate softness; God counteth it an ornament; this the best Christian temper. Christ is `the lion of the tribe of Judah, but that is to his enemies; he is a `lamb, to his followers. Fierce ruffianly spirits do not become Christianity, no more than the wolves would the lamb's bosom. There are excellent fruits of meekness that discover the use of it, either in setting on doctrine--man is won by love: `With meekness instruct those that oppose themselves, 2 Tim. ii. 25; this is like the small rain upon the tender grass: or in preventing contention: `A soft answer pacifieth strife;, Abigail stopped David's fury, &c.

Obs. 4. Meekness must be a wise meekness. It is said, `Meekness of wisdom., It not only noteth the cause of it, but the quality of it. It must be such as is opposite to fierceness, not to zeal. The Spirit appeared in `cloven tongues of fire, as well as in the form of a dove; and the apostle saith there is `a spirit of love and power, which may well consist and stand together, 2 Tim. i. 7.

Obs. 5. From that let him show forth. A Christian must not only have a good heart, but a good life, and in his conversation show forth the graces of his spirit: Mat. v. 16, `Let your light shine, &c. We must study to honour God, and honour our profession. It is one thing to do works that may be seen, and another to do them that they might be seen `that they may see your good works, Hina, or the word for that, is taken, ekbatikos, not aitiologikos. It doth not note the scope, but the event. [259]

Ver. 14. But if ye have bitter envying and strife in our hearts, glory not, and lie not against the truth.

Having showed what was the effect and token of true wisdom, he inferreth that if the contrary were found in them, they had little cause to glory, rather to be ashamed; and opposeth two things to the former double effect of wisdom--to meekness and good works, envy and

strife.

But if ye have.--The apostle's modesty in reproving is observable. He doth not positively tax them, but speaketh by way of supposition. So also chap. i. 25 and ii. 15. In reproofs it is wiser to proceed by way of supposition than direct accusation.

Ye have bitter envying.--He noteth the root of tongue-evils. We pretend zeal and justice, but the true cause is envy. He calleth it zelon pi'kron, `bitter envying, to distinguish it from that agathe` e'ris, that `holy emulation, which maketh us strive who shall excel each other in the ways of godliness; as also from true zeal for God's glory, which they pretended; as if he had said, It is a zeal, but a bitter zeal. As also to note the original of it; it proceedeth from the over flow of gall and choler, that `root of bitterness, that is in the heart. It also noteth the effects of it. It is bitter to ourselves and others. It maketh us displeasant to those with whom we do converse; and though it be sweet for the present, yet when conscience is opened, and we taste the fruits of it, it proveth `bitterness in the issue., And it showeth whither that similitude, ver. 11, tendeth, `Doth a fountain at the same time send forth sweet water and bitter?,

And strife in your hearts.--This is the usual effect of envy. And he saith `in your hearts;, because, though it be managed with the tongue or hand, it is first contrived in the heart, and because this aggravateth the matter. Breaches may fall out between Christians in their converse besides intention; but where they are affected and cherished, they are abominable.

Glory not; that is, either of your Christianity, an evil so contrary to it being allowed, or of your zeal, it being so deeply culpable, or of any special wisdom and ability, as if able to reprove others; this most probably. For the main bent of the discourse is against opinionative

wisdom. You have no reason to boast of your wit and zeal in censuring or contention, as men are wont to do in such cases, unless you will glory in your own shame; rather you have cause to be humbled, that you may get these vile affections mortified,

And lie not against the truth.--Some say by a carnal profession. Hypocrisy is a practical lie. Some speak lies, others do them: John iii. 21, `He that doth the truth cometh to the light, &c. Rather by false pretences of zeal and wisdom. It is a pleonasm usual in the apostle's writings: Rom. ix. 1, `I say the truth in Christ, I lie not;, and 1 John i. 6, `We lie, and do not the truth.,

Out of this verse observe:--

Obs. 1. That envy is the mother of strife. They are often coupled: Rom. i. 29, `Full of envying, then followeth `murder and debate., So Rom. xiii. 13, `Not in strife and envying;, 1 Cor. iii. 3, `There is among you envying, strife, and factions;, so 2 Cor. xii. 20, `Envyings, wraths, strifes;, and Gal. v. 20, `Emulations, wraths, strifes, seditions., These things being so solemnly coupled in scripture, intimate to us that envy is but a cockatrice egg, that soon bringeth forth strife. The world had an early experience of it in Cain and Abel, and afterwards in Abraham and Lot's herdsmen; then in Joseph and his brethren: Gen. xxxvii. 4, `They envied Joseph, and could not speak peaceably to him;, and ver. 11, `They envied him, and they conspired to slay him; so in Saul and David: 1 Sam. xviii. 9, `He eyed David, ever afterward; so also in the priests against Christ: `For envy they delivered him, Mat. xxvii. 18. There are two sins which were Christ's sorest enemies, covetousness and envy. Covetousness sold Christ, and envy delivered him. These two sins are still enemies to Christian profession. Covetousness maketh us to sell religion, and envy to persecute it. The church hath had sad experience of it. It is the

source of all heresies. [260] Arius envied Peter of Alexandria, and thence those bitter strifes and persecutions. It must needs be so. Envy is an eager desire of our own fame, and a maligning of that which others have. It is compounded of carnal desire and carnal grief. Well, then, `let nothing be done through strife and vainglory, Phil. ii. 3. Scorn to act out of that impulse. Should we harbour that corruption which betrayed Christ, enkindled the world, and poisoned the church?

Obs. 2. From that strife in your hearts. There is nothing in the life but what was first in the heart: Mat. xv. 19, `Out of the heart proceed evil thoughts, murders, blasphemies, thefts, adulteries;, there is the source of sin, and the fountain of folly. As the seeds of all creatures were in the chaos, so of all sins in the heart. Well, then, look to the heart; keep that clean if you would have the life free from disorder and distemper: Prov. iv. 23, `Keep thy heart above all keeping, for out of it are the issues of life., The Jews were banished England for poisoning fountains. The heart is the fountain, keep it clean and pure; be as careful to avoid guilt as shame. If you would have the life holy before men, let the heart be pure before God; especially cleanse the heart from strife and envy. Strife in the heart is worst; the words are not so abominable in God's eye as the will and purpose. Strife is in the heart when it is kept and cherished there, and anger is soured into malice, and malice bewrayeth itself by debates or desires of revenge; clamour is naught, but malice is worse. The apostle forbiddeth krau'gen, `clamour, or the loudness of speech, Eph. iv. 31. But `woe to them that devise iniquity, and work evil upon their beds, Micah ii. 1. Studied wickedness is worst of all.

Obs. 3. Envious or contentious persons have little reason to glory in their engagements. Envy argueth either a nullity or a poverty of grace; a nullity where it reigneth, a weakness where it is resisted, but not

overcome: `They that are Christ's have crucified the flesh, with the lusts and affections thereof, Gal. v. 24. He is a carnal man that is carried away with any inordinate affection or lust. Now, of all lusts, this is the most natural: `The spirit that is in us lusteth to envy, James iv. 5. Children betray it first; vidi zelantem parvulum--I saw, saith Augustine, a little child looking pale with envy. As it is natural, so it is odious; it is injurious to God and his dispensations, as if he had unequally distributed his gifts. It is hurtful to others; we malign the good that is in them, thence hatred and persecution; it is painful to ourselves, therefore called `the rottenness of the bones, Prov. xiv. 30. In short, it ariseth from pride, it is carried out in covetousness and evil desire, and ends in discontent. Oh! then, beware of this bitter envying and strife: Eph. iv. 31 , `Let all bitterness, and wrath, and anger be put away from you., It is hateful to God, prejudicial to others, troublesome to ourselves; it is its own punishment. Nothing more unjust than envy, and yet nothing more just, saith Nazianzen. Will you know what it is? Discontentedness at another man's good and prosperous estate, holiness, esteem, renown, parts, &c. In carnal things it is sordid, in higher things it is devilish; in the one we partake with the beasts, who ravenously seek to take the prey from one another; in the other with the devils and evil angels, who, being fallen from happiness, now malign and envy those that enjoy it. Envy discovereth itself--(1.) By grief at others, enjoyments, Gen. iv. Cain is sad because Abel's sacrifice was accepted; their having is not the cause of our want, but our envying it. (2.) In rejoicing at their evils, disgrace, ruin: Ps. xxii. 7, `They laughed me to scorn; This is he, &c. David fasted for an enemy's fulness, &c. (3.) By incommunication: men would have all things inclosed within their line and pale; are vexed at the commonest of gifts, because they would shine

alone. Moses, contrarily: `Would to God all did prophesy, Num. xi. 28, 29. Consider these things, how unsuitable to your profession. So also for strifes; they do not become those who should be cemented with the same blood of Christ. [261] All strifes are bad: your heart was never the better when you carne from them; but envious strifes are worst of all, and yet usually this is the sum of our contests, `Who shall be greatest?, Opinions are drawn in for the greater gloss and varnish (as Paul said, Some preached gospel out of envy; Phil. i. 15), but usually that is the main quarrel; and so religion, which is the best thing, is made to serve the vilest affection.

Obs. 4. Envy and strife goeth often under the mask of zeal. These were apt to glory in their carnal strifes; it is easy to take on a pretence of religion, and to baptize envious contests with a glorious name. One faction at Corinth entitled their sect by the name of Christ, `I am of Christ, 1 Cor. i. 12, they are reckoned among the rest of the factions; `I am of Christ, in the apostle's sense, is as bad as `I am of Paul, and I am of Apollos, and I am of Cephas., Well, then, examine those affections that are drawn forth under a disguise of religion; there may be zeal in the pretence, and bitter envy at the bottom. Sin is often arrayed in the garments of virtue; and there are so many things that look like zeal, but are not; and our own interest is so often concerned in the interests of religion, that we have need to suspect ourselves, lest the wild gourds of frowardness and passion be mistaken for `the planting of the Lord, zeal and righteousness. There are two shrewd presumptions, upon which, if you cannot absolutely condemn such motions, you have cause to suspect them. One is, when they boil up into irregular and strange actions: true zeal, though it increase the stream, doth not usually overflow the banks, and break one rule to vindicate another. The other is, when we are apt to glory and boast, as

in this place: we usually boast of graces of our own making: 2 Kings x. 16, `Come and see my zeal for the Lord of hosts, was in effect but, Come and discern my pride and hypocrisy. Hypocrites have so little of the power of religion, that they adore their own form.

Obs. 5. Hypocrisy and carnal pretences are the worst kind of lies. The Lord complaineth, `They compass me about with lies., The practical he is worst of all; by other lies we deny the truth, by this we abuse it; and it is worse sometimes to abuse an enemy than to destroy him. It had been more mercy in Tamerlane to have executed Bajazet, than to have carried him up and down in scorn as his foot stool. Hypocrites do not only feign against religion, but carry it up and down as a footstool, upon which they step into their own interests and advancement. The practical he is little better than blasphemy: Rev. ii. 9, `I know the blasphemy of them that say they are Jews, and are not., It is a `lie against the truth, indeed, and a blasphemy, when we entitle it to our unclean intents.

Ver. 15. This wisdom descendeth not from above, but is earthly, sensual, devilish.

To right the truth against whose glory they had lied, he addeth these words, wherein he showeth that though they had a pretence of zeal and wisdom, yet it was not heavenly wisdom, but such as cometh from the devil, or the corrupt heart of man. There is a great deal of difference between cunning and holy wisdom.

This wisdom descendeth not from above.--`From above;, that is, from God, as chap. i. 17, whom we worship as above, because his glory chiefly shineth forth in the heavens; true wisdom is of that descent.

Some [262] observe a criticism in the word kate'rchetai, descendeth, it properly signifieth returneth; we lost it in Adam, and we receive it again from above; the sense is, then, this is no wisdom of God's

giving. But you will say, all common knowledge is from God, even that which is employed about earthly matters. I answer--The apostle speaketh not of skill, but carnal wisdom, and showeth it is not such as the Holy Ghost giveth, but is inspired by the spirit of darkness.

But is earthly.--Here he cometh to show the properties of carnal wisdom; he reckoneth up three, suiting with the three sorts of lusts mentioned, 1 John ii. 16, as anon more fully. Earthly it is called, because it suiteth with earthly minds, it is employed about earthly things, to a carnal or earthly purpose. So Paul speaketh of some that are sophoi` to aioni tou'to, only wise for this world, 1 Cor. iii. 18.

Sensual.--The word in the original is psuchike`, the vulgar rendereth animalis, animal; it is elsewhere rendered natural, as 1 Cor. ii. 14, a'nthropos psu'chikos, `the natural man, one guided by carnal reason; for he is opposed to pneuma'tikos, `the spiritual man, ver. 15, one that is furnished with divine illumination. It is again used, Jude 19, psu'chikoi, pneuma me` e'chontes, and translated as here, `sensual men, not having the Spirit., The word properly signifieth those that have a soul, or arising from the soul; and it is usually opposed to the light and saving work of the Spirit. It is good to know upon what grounds it is translated sensual. I suppose the reason is partly from that place of the apostle, 1 Thes. v. 23, where he distinguisheth of `body, soul, and spirit, as the three parts and subjects of the sanctifying and renewing work of the Holy Ghost. In the original the words are pneuma, psu'che, soma: by pneuma he understandeth the intellectual or rational part; by psu'che, the mere animal or sensitive part, the sensual appetite, that faculty that we have in common with the beasts; by craj.,^a, that which is commonly understood by it, the body, as it is the organ and instrument of the soul; so that psu'che, being in the apostle's distinction put for our mere animal part, or sensual

appetite, the translators turn psu'chikoi, which is the word that cometh from it, by sensual. Partly because man, being left to himself, to mere soul light or soul inclinations, can bring forth no other fruits than such as are carnal, the bent of nature being altogether for present satisfaction, the conveniences and delights of this present life; and therefore, where it is left to its liberty and power, it only mindeth these things. Thus you see why that word, which in its proper and native signification signifieth animal, is sometimes translated natural, and sometimes sensual. Thus Tertullian, when leavened with Montanism, called the orthodox psychicos, meaning sensual, because they did not with Montanus condemn second marriages.

Devilish.--This the third character of false wisdom. So it is called--(1.) Because Satan is the author; carnal men are `taught of hell., The devil teacheth them not only to brew wickedness, but to turn and wind in the world: `The god of this world hath blinded their eyes, 2 Cor. iv. 4; Eph. ii. 2. (2.) Because it is such a wisdom as is in the devil; he is wise to do hurt. He appeared in the form of the serpent, a subtle creature. So pride, ambition, envy, wrath, revenge, they are Satan's lusts. There are some sins which the scripture calleth `fleshly and beastly lusts, and there are other sins which are called `Satan's lusts, John viii. 44, `Ye are of your father the devil, and his lusts will ye do., Man hath somewhat in common with the beasts, and somewhat in common with the angels. Adultery, riot, &c., these make a man brutish; envy, pride, malice, slander, &c. , these make a man devilish. The devil doth not commit adultery, steal, &c., but he is proud, envious, slanderous. [263] Pride is his original sin, therefore called `the condemnation of the devil, 1 Tim. iii. 6. Envy and slander, they are his actual sins. He envieth lost man; he is wise to devise calumnies and reproaches; it is his work to be accusing and ripping up

the sins and faults of others. This latter sense is most proper.

Out of this verse observe:--

Obs. 1, That we should look after the original of that which we conceive to be wisdom. Is it from above or from beneath? The quality is oft known by the original. True wisdom is inspired by God, and taught out of the word. See for both, Job xxxii. 8; Prov. ii. 6; and fetched out by prayer, 1 Kings iii. 9, and Ps. xxv. 4, 5. Men have a natural faculty to understand and discourse, but without the assistance, counsel, and illumination of the Spirit we can do nothing in divine matters; we have it from God, from his word and Spirit, after waiting and prayer. God's mind is revealed in scripture, but we can see nothing without the spectacles of the Holy Ghost. The quickest, sharpest eye needeth light: Dan. ii. 21, `He giveth wisdom to the wise, and knowledge to them that know understanding., Well, then, you that pretend to wisdom in religion may from hence know of what kind it is, if you were wise indeed. Prayer will be a great part of your duty, [264] the word will be your rule, and the Spirit your counsellor; and then there needeth but one character more, there will be thankfulness to your teacher. Wisdom, as it cometh from God, will carry the soul to God, as the rivers return into the sea from whence they came.

Obs. 2. That the wisdom of man is corrupt. There is a maim in the intellectuals and higher faculties, not only in the sensual appetite: Rom. viii. 5, `They that are in the flesh mind the things of the flesh., All the discourses of the understanding, till it be sanctified, are but sottish and foolish. And afterwards, ver. 7, `The wisdom of the flesh is enmity., If wisdom be merely natural, it will be presently devilish. How vain are men without the Spirit of God in their worship! How disorderly in their conversations! If left to ourselves, what gross thoughts should we have of religion! The heathens, `thinking themselves

wise, became fools., Rom. i. 22. Oh! then, lean not upon your own understandings; soul light is not enough, there must be spirit light. The whole man is corrupted, head, and heart, and feet, and all.

Obs. 3. Carnal wisdom is either earthly, or sensual, or devilish. It is a perfect distribution, like that, 1 John ii. 16, `For all that is in the world is either the lusts of the flesh, the lusts of the eyes, and pride of life., The evils of the world may be reduced to `these three heads--sensuality, covetousness, and pride, suitable to the treble bait that is in the world, pleasures, honours, profits; these, like the three darts that struck through the heart of Absalom, do pierce through the hearts of all worldly men. Thus the devil assaulted our first parents, Gen. iii. 6: it was for fruit; [265] there is `the lusts of the flesh;, it was for the eyes; there `the lust of the eyes: `for wisdom; there `pride., Thus he assaulted Christ; he tempted him, Mat. iv., to turn stones into bread to satisfy appetite; showed him the glory of the world to tempt his eyes: `Cast thyself down;, there is presumption and indiscreet confidence. This is contrary to the three graces commended by the gospel--sobriety, righteousness, and piety: Titus ii. 12, `The grace of God teacheth us to live soberly, righteously, and godly in this present evil world, &c. Soberly, in opposition to the lusts of the flesh; righteously, in opposition to the lust of the eyes; and. piously, to check the pride ^of life. So also you may consider the three duties illustrated by Christ in his sermon, Mat. vi.--alms, fasting, prayer. Fasting, to wean us from sensuality; alms, from covetousness; and prayer, from pride. In short, the three great ends of our creation are our salvation, the good of others, and the glory of God. When men melt away their days in pleasure, they neglect the great salvation. Covetousness is the bane of charity, and pride and self-seeking doth quite divert us from serving God's glory.

All sins, you see, grow upon these roots. Well, then, walk with caution; there are many snares of divers sorts. Satan knoweth our temper, and how to proportion the bait. We must not be secure; this life is nothing but a continued temptation. [266] Here you may offend by a glance of the eyes, there by a taste of pleasures, and anon by a vain thought. If a man escape one snare, he may be caught by another. Usually, indeed, lusts take the throne by turns; but yet there are some inclinations in a man's heart to one sin more than another. `We are all gone astray, but `every man to his way, Isa. liii. 6. We are all out, but some have their particular course: Mat. xxii. 5, `They made light of it, and went their ways, one to his farm, another to his merchandise, &c. Do not say, I am not a sinner, unless you reckon all the kinds. Many are not sensual, but they are covetous; some are not proud, but they are sensual. Every sinner hath his way; the devil's slaves are not all of a sort, &c.

Obs. 4. From that earthly. That wisdom is to be suspected for naught which you find to be earthly. A Christian should be wise for the kingdom of heaven: `The children of this world are wise in their generation, Luke xvi. 8. Oh! it is sad to be a fool for duty and wise for the world, to be serious in trifles and to trifle in serious matters. To the children of God it is said, `Set your affections on things that are above, Col. iii. 2; the word is phronein, we must be wise for them: so Rom. viii. 5, `Minding things of flesh and spirit, is to be wise in either kind. There are some unsavoury spirits that relish nothing but earth and the world, think of nothing but spreading their nets, please and entertain their spirits with carnal projects, and images and suppositions of worldly profit, &c.

Obs. 5. Sensual wisdom is but folly; such as tendeth to gratify the senses, and is spent upon outward pleasures. Brutes, that have no

election, excel us in temperance, they are contented with as much as natural instinct carrieth them to, and yet to enjoy pleasures without remorse is their happiness. Vain men rack their wits, employ their understandings, to rear up their lusts; and, to make the provocation more strong, they sacrifice their time, and care, and precious thoughts upon so vain an interest as that of the belly. Certainly our despite is great against the Lord; when we dethrone him, we set up the basest things in his stead: `Whose god is the belly, Phil. iii. 19. Thoughts, the noblest offspring of the human spirit, were made for a higher purpose then to be spent upon the satisfactions of the appetite; and yet the apostle saith there are some who `make provision for the flesh., Rom. xiii. 14, poiountes pro'noian: their care and projects are to gratify their lusts, and please their senses.

Obs. 6. From that devilish. Fallen man hath not only somewhat of beast, but of the devil in him. Christ had but twelve disciples, `and one of them was a devil, John vi. 70. Full of devilish wisdom and policy. It is said of Judas when he plotted against Christ, Luke xxii. 3, `Then entered Satan into Judas;, and then, saith Luther, there was a devil in a devil. All wicked men are Satan's slaves; they drudge in his work. Some are as it were devils themselves in contriving mischief, hatching wickedness, slandering the godly, envying the gracious estate of their brethren, &c.

Ver. 16. For where envying and strife is, there is confusion, and every evil work.

He proveth that such devilish wisdom as serveth envy and strife cannot be good wisdom, for it bringeth forth quite contrary effects; that is for holiness and meekness, this is for confusion and profaneness. The sentence may be understood either in a public or private reference.

First, In a private reference; and then the sense is, that in what

heart soever envy and contention reigneth, there is also great disorder and wickedness; and then the note is:--

Obs. That an envious and contentious spirit is an unquiet and wicked spirit. (1.) It is an unquiet and disorderly spirit: `Envy is the rottenness of the bones;, nothing more discomposeth the mind. The contentment and felicity of others proveth our sorrow. An envious man is his own Achan, the worst sort of cannibal, that not only troubleth, but `eateth his own flesh, Prov. xi. 17. (2.) An envious spirit is a wicked spirit: there is no wickedness but they will undertake and accomplish it; it is a raging passion, that putteth men upon sad inconveniences. We gave you a catalogue of the fruits of it before. The devil worketh upon nothing so much as envy and discontent: such a spirit is fit for Satan's lure. Well, then, look to the first stirrings of it, and check it as soon as the soul beginneth to look sour upon another's happiness and advancement; you do not know how far the devil may carry you. The first instances that we have of sin are Adam's pride and Cain's envy: the first man was undone by pride, and the second debauched by envy. The whole world, though otherwise empty of men, could not contain two brothers when one was envied. Pride gave us the first merit of death, and envy the first instance of it; the one was the mother, the other the midwife of human ruin. Adam was a sinner, but Cain a murderer; there envy tasted blood, and ever since it is glutted with it. Cain's envy tasted the blood of Abel, but Saul's thirsted for David's, and Joab's gorged itself with that of Abner and Amasa. And still, if the severity of laws restrain it from blood, it pineth if it be not fed with injury.

Secondly, It may be understood in a public sense, that among such a people, where envy and strife reigneth, there will be confusions, and tumults, and seditions, and all licentiousness. Strife followeth envy,

and sedition followeth strife, and all manner of wickedness is the fruit of sedition.

Obs. 1. That where envy and strife is, there will be tumults and confusions. Ill affections divide as much as ill opinions. Lust is the great makebait. An envious proud spirit may undo a commonwealth. Look to your hearts then; it is a sad thing to be the plague and pests of your country: if you would not be noted with such a black coal, mortify your vile affections. We learn hence, also, that religion is a friend to civil peace; it striketh not only at disorder in the life, but lusts in the heart, at envy and pride, the privy roots of contention. Why should the world hate it? It represented a God who is `the God of peace, and not of confusion, 1 Cor. xiv. 33. It holdeth forth a gospel that is `the gospel of peace, Acts x. 36. It establisheth a wisdom which prescribeth all ways of peace, Heb. xii. 14; Rom. xii. 18. It increaseth the number of the godly, who do best in any community; mortified spirits are most peaceable. Pride, envy, self-seeking, hurry others into confusions, and they shake all to serve their own lusts and interests.

Obs. 2. Through confusion and contention every evil work aboundeth. Wickedness then taketh heart and courage, and acteth without restraint. This day is this scripture fulfilled before our eyes; we need no other comment but our own experience. Envy maketh us quarrel one with another, and quarrelling openeth a gap to all looseness. Never had the devil such a harvest in England as since these un happy differences; one party debauching the country with vice, another poisoning it with error. Christ hath got some ground indeed; but when shall the dregs of the war be purged out? Thus usually it is; in the midst of contentions laws are silent, religion loseth its awe, and then men do what is right in their own eyes. There cannot be a better argument than experience to

make us see the benefit of public order and peace.

Ver. 17. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy.

He cometh now to reckon up the fruits of true wisdom. He calleth it `the wisdom that is from above;, because, as I said before, all wisdom is known by its descent. He giveth it several properties; they will be best explained in the observations.

Obs. 1. True wisdom is a pure and holy wisdom. Hagne, the word which we translate pure, signifieth chaste, modest. There is a double purity, [267] such as excludeth mixture; so we say pure wine, when it is not sophisticated and embased; and such as excludeth filthiness; so we say pure water, which is not mudded and defiled; in the former sense purity is opposed to double-mindedness or hypocrisy, in the latter, to filthiness or uncleanness, which is the proper consideration of this place; the word, as I intimated, signifying chaste. But you will say, `Who can say, my heart is clean; I am pure from my sin?, Prov. xx. 9. The answer will be best given in opening the term; I shall do it by six pairs or couples. (1.) It is a cleanness in heart and life. Christ saith, Mat. v. , `Blessed are the pure in heart;, and David saith, Ps. cxix., `Blessed are the undefiled in the way., The heart must be pure, and the way undefiled. So James iv. 8, `Cleanse your hands, ye sinners, and purify your hearts, ye double-minded., Persons scandalous, whom he intendeth by sinners, must cleanse their hands; hypocrites, noted in the other expression, double-minded, they must make their hearts clean. The first care must be spent about the heart; a pure spirit will not brook filthy thoughts, unclean desires, fleshly counsels. Christ condemneth the glance, Mat. v. 22; and Peter speaketh of some that had eyes me'sous moichali'dos, `full of the adulteress, 2 Peter ii. 14,

intimating the impure rollings of the fancy. True Christians do `abstain from the lusts of the flesh, 1 Peter ii. 11, as well `as mortify the deeds of the flesh., Rom. viii. 13. Then after this we must look to the life, that it be void of scandals and blots; that as we do not incur blame from inward guilt, so we do not procure just shame from the outward conversation, that the good conscience may be a feast to give a cheerful heart, and the good name an ointment to give a cheerful countenance. As in the soul there should not be pa'thos epithumi'as, `the passionateness of lust;, so the body must be kept `in sanctification and in honour, 1 Thes. iv. 4. This is the first pair and couple, a pure spirit and a pure life. (2.) It will not brook the filthiness either of error or sin; error is a blot, as well as sin. The way of God is called `the holy commandment, and Gentilism `the pollutions of the world, 2 Peter ii. 20. Jude calleth false teachers `filthy dreamers, ver. 8. Dreamers, be cause of that folly and dotage that is in error; and filthy, because of the defilement of it; and therefore pure wisdom must be made up of truth and holiness. It is said of deacons, 1 Tim. iii. 9, `Holding the mystery of the faith in a pure conscience., Precious liquors are best kept in clean vessels. Some are zealous against errors, that yet are slaves to their own lusts. It is as great a judgment to be delivered up to vile affections as to a vain mind. Jerome speaketh of some qui agebant vitam paganam sub Christiano nomine, were heathens not in opinion but conversation. The bishop of Aliff said in the Council of Trent, that the Protestants had orthodoxos mores, but haereticum fidem, that they were in life orthodox, however faulty in belief. But, alas! now it may be said that many have an heretical conversation, and some of the worst heterodoxism is in their manners. These are like Ithacius, of whom Sulpicius Severus saith there was nothing good or notable in him but only the hatred of the

Priscillian heresy. Others, on the contrary, are of a plausible behaviour, but of a vain mind; sober in regard of fleshly delights, but drunk with error; see Rom. xii. 3. There is less shame, and remurmuration of conscience goeth along with error, and therefore we do not startle at it so much as at sin. `Julian, the apostate, was a very just, temperate, strict man, but a bitter enemy to Christ, [268] So Swenkefield, a man devout and charitable, notable in prayer, famous for alms, but of a very erroneous and fanatical spirit. It is excellent when we can see truth and holiness matched. Sound in faith, fervent in love, how well do these together. (3.) In word and deed. We read of the pure life, and the `pure lip, Zeph. iii. 9. There is a communication that becometh Canaan, [269] and there is a life that becometh that language. Many securely sin with the tongue, and would not be mistaken for so bad as they appear in their talk! But your tongues are not your own; they `defile the whole body, James iii. 6. The apostle condemneth `filthy communication, and `foolish speaking, Eph. v. 4, and iv. 29. There is a sanctified discourse that becometh the children of God. On the other side, many affect a luscious kind of discoursing, and such a flaunting phraseology as is proper to deceivers. 2 Peter ii. 18, `They speak great swelling words of vanity, upe'ronka mataio'tetos many nowadays [270] bluster with the terms of divine teachings, glorious illuminations, the bosom of God, the inward root, &c., and such like `swelling words, Jude 16, which are but a cover and preface to corrupt doctrine or a rotten heart; a vanity and fondness which hath always been discovered in men of an heretical spirit. Calvin observed it in the Libertines of his days; [271] and Jerome noteth the like in Jovinian: Descripsit apostolus Jovinianum loquentem buccis tumentibus, et inflata verba trutinantem (Hieron. lib. i. adversus Jovin). Such windy discourses argue an unsavoury proud mind. (4.) There must be both

an evangelical and a moral cleanness; that is, there must be not only an abstinence from grosser sins, but the heart must be washed in the blood of Christ, cleansed from unbelieving distrustful thoughts. The pure are principally those that believe the pardon of their sins in Christ, and are renewed by the Holy Ghost. There is not only an abstinence from sin, but a purging of their consciences, and a washing of their hearts in `the fountain opened for uncleanness:, Zech. xiii. 1; 1 John i. 7. Now many little mind this; they are civilly moral, lead a fair life in the world, but they are not `washed and made clean in the name of the Lord Jesus, and by the Spirit of our God, 1 Cor. vi. 11. Others are for an evangelical, but not for a moral cleanness; cry up justification to exclude sanctification, certainly to the neglect of civil righteousness; pretend an interest in Christ, though the heart were never purified. True purity is when the spirit is purged both from guilt and filth, `the conscience from dead works, Heb. ix. 14, and `the heart from an evil conscience, ver. 22. The conscience from dead works; that is, from the death that is in it by reason of our works. And the heart from an evil conscience; that is, that inward pollution whereof the conscience is witness and judge, absolved from guilt and cleansed from sin; the one by the merit, the other by the Spirit of Jesus Christ. (5.) It must be in our inward frame, and our outward administrations: Man loveth to divide where God hath joined; purity of heart and purity of ordinances must go together. Many are for a pure administration, and yet of an unclean spirit, as if outward reformation were enough. When the conscience is purged, then it is meet `to serve the living God, Heb. ix. 14. It is an allusion to legal un cleanness, which debarred from worship. So Mal. iii. 3, `I will purify the sons of Levi, and then they shall offer the sacrifices of righteousness, Public care should not excuse private; the first work is to look to our own

spirits. But now others think all care of reformation is confined to a man's own heart. Let a man look to himself, and all is well enough; Satan is busy on every hand. When outward endeavours are perilous and put us to trouble, then we think it is enough to look to ourselves, as if former times were better when administrations were less pure. As a man is to look to himself, so to others: Heb. iii. 12, `Take heed lest there be an evil heart of unbelief in any of you., So Heb. xii. 15, `Looking diligently, lest any root of bitterness spring up amongst you, and so many be defiled., The whole body is polluted, not only by the infection and contagion, but the guilt of the peccant member; scandalous sins are a blot upon the body, till effectual remedies be used. True purity bewrayeth itself uniformly in public and private reformation. (6.) It avoideth real defilements, and defilements in appearance: 2 Cor. vii. 1, `Having such precious promises, let us cleanse ourselves from all filthiness of flesh and spirit., What is the meaning? To keep the flesh or body pure from the show of sin, as to keep the heart pure from the guilt of sin. The case presented was about being present at idol feasts, though they knew the idol to be nothing; the apostle dissuadeth them by the promises of God's dwelling amongst them, and then inferreth, `Having such promises, let us keep ourselves from all flesh-filthiness;, that is, defiling the body with such outward presence, or idolatrous rites, as well as `spirit-filthiness;, that is, defiling the soul with idolatry itself. So Jude 23: `Hating the garment spotted by the flesh., It is a phrase taken from legal uncleanness, which was contracted by touching the houses, the vessels, the garments of unclean persons; detest the show of participating with men in their uncleanness. Socrates [272] speaketh of two young men that flung away their belts, when, being in an idol temple, the lustrating water fell upon them, `detesting, saith the historian, `the garment

spotted by the flesh., The true Christian is loath to go too far, and therefore avoideth `all appearance of evil, 1 Thes. v. 22. Bernard glosseth, quicquid est male coloratum, whatever is of an ill show, or of ill report: that he may neither wound conscience nor credit; this is pure wisdom indeed.

All this is required of those that would be truly pure; and `this will be your wisdom, Deut. iv. 6, how troublesome soever it be in the flesh, and inconvenient in the world: the flesh may judge it folly, and the world a fond scrupulosity; but it is a high point of wisdom to be one of `the world's fools, 1 Cor. iii. 18. The wisdom required in the world is a holy innocency, not a Machiavellian guile, Mat. x. 19. What is more wise than to manage actions in the fear of God, direct them to the glory of God, and conform them to the will of God? Others may be more able to spin out a web of sin, or for worldly contrivance; but no matter though your souls enter not into that secret. [273] It is the glory of a man to be a fool in sin, and wise in grace. Let it be your care, then, to drive on the great design of holiness; this will conform you to God, which is man's excellency; bring you to enjoy God, which is man's happiness: Mat. v. 8; Heb. xii. 14.

Obs. 2. True wisdom is peaceable, and void of strifes and contentions. Solomon, the wisest king, hath his name from Peace: Christ, who is `the wisdom of the Father, is also `our Peace., It is one of the honours of God, `the God of peace, 2 Thes. iii. 16; 1 Cor. xiv. 33. Peace is the purchase of Christ, the work of the Spirit. The great design of heaven was to make peace between two of the greatest enemies--God and sinful man. It is one of the great privileges of heaven; all is quiet and peaceable there: thunder is in the lower regions; in the lower parts are heat and cold, moisture and drowth, contrariant qualities and creatures. It were easy to expatiate upon so sweet an argument. But

loose praises do but entice the fancy into pleasing imaginations; distinct discussions usually are more powerful, to which I must gird up the discourse more closely. There is a sweet connection between peace and wisdom: Moses is renowned for wisdom and meekness; the wisest, and yet the meekest man upon earth in his time. The more cool the spirit is, the more freedom for wise debate. Holiness is a Christian's ornament, and peaceableness is the ornament of holiness. The Alcoran saith, God created the angels of light, and the devils of the flame: Certainly God's children are children of the light, but Satan's instruments are furious, wrathful, all of a flame.

But you will say, Wherein must we be peaceable? I answer--True Christians will strive to keep peace, to make peace; to preserve it where it is, to reduce it where it is lost; they are eire'nikoi, peaceable, and eireno'poioi, peacemakers.

First, They are peaceable; neither offering wrong to others, nor revenging wrong when it is offered to themselves; which indeed are the two things that preserve human societies in any quiet, whereas violence and rigorous austerities disturb them. This is your wisdom, then, to be harmless and innocent. The world may count it an effeminate softness, but it is the truest prudence, the ready way to a blessing. It is said, Mat. v. 5, `The meek shall inherit the earth., Others keep a bustle, invading other men's right and propriety; yet, when all is done, the meek have the earth. A man would think they should lose their patrimony, yet they hold by the safest and surest tenure. And as they offer no wrong, so they pardon it when it is offered to them: those that see they have so much need of pardon from God, they pardon others. God is not inexorable: how often doth he overcome evil with good! And truly when God is so ready to hear, men should be more ingenuously facile. Men think it is generous to keep up their anger; alas! it is

but a sorry weakness; infirmitas animositatis, as Austin calleth it, the weakness of strength of stomach. David, the wronged party, sought peace, Ps. cxxvii. 7: it is more suitable to the pattern. God, the party injured, `loved us first, 1 John iv. 19; and Jesus Christ, `in the night in which he was betrayed, 1 Cor. xi. 23, instituted the supper, consigning to man the highest mysteries, when man did him the most spite. So when he was crucified, he prayed for his enemies. Christians have little reason to think of recompensing evil for evil: no spirit more unsuitable to your profession than revenge; it is sweet to you, but very odious to God. Certainly they must needs be prejudiced against the expectation of pardoning mercy that examine all things by extreme right. Some observe that David was never so rigid as when he lay under his sins of adultery and murder; then `he put the Ammonites under saws and harrows of iron, and made them, pass the brick kilns, 2 Sam. xii. 31.

And as the children of God are careful of civil peace, so also of church peace. True wisdom looketh not only at what may be done, but what should be done in such a juncture of time and affairs; it will do anything but sin, that we may not give just offence. Basil, by reason of the prevalency of the adversaries, abstained from offensive words in the doctrine of the Holy Ghost. [274] Unsober spirits draw their liberty to the highest, and in indifferent matters take that course that will offend; there is little of the wisdom that is from above in such a spirit. True wisdom, as it is careful not to offend Christ by a sin, so not to offend the brethren by a scandal; as it will not sin against faith by error, so not against love by schism. By faith we are united to Christ, by charity one to another; it is careful that neither band be broken. I know the imputation of schism may be unduly charged; and the spouse, being despoiled of her own ornaments, may be clothed

with this infamy: but however they that separate had need look to their spirits. The scripture hath put sad marks upon separation. Cain was the first separatist: Gen. iv. 16, `He went out from the presence of God., God is everywhere; the meaning is, from the church. Jude saith, `They are sensual, not having the Spirit, Jude 19. Korah made a cleft in the congregation, and God made the earth to cleave and open upon him. The good mother would rather lose the child then see it divided. It is said of love, 1 Cor. xiii. 7, `It beareth all things, endureth all things, hopeth all things;, that is, all such things as are proper to the allowance of charity. However, the terms being universal, it showeth men should do much, endure much, before they go off from the communion of any church, not upon such slight grounds as many do, merely to accommodate a fond desire. Whatever we are forced to do by providence and conscience, it must be done with grief; as all acts of extremity are sinful if they be not done renitenti animo, with some reluctation. The question of separation lieth much in the dark; enforcements to love are clear and open: such withdrawment is a mighty exasperation; therefore we should be careful in the circumstances of it. The modesty of Zanchy is well worth notice:--`I, Jerome Zanchy, testify to the church of God to all eternity, that I separated from the Church of Home with no other intent but to turn again to communion with it as soon as I may with a good conscience; which that it may be, should be my prayer to God, &c. [275]

Secondly, They are peacemakers, striving to reduce it where it is lost. It is a thankless office to intermeddle with strife; but there is a blessing promised: Mat. v. 8, `Blessed are the peacemakers, for they shall be called the children of God., They have the greater encouragement from heaven, because they meet with so much scorn upon earth. Men that desire to make up the breach meet with the displeasure

of both sides, as those that interpose between two fencers receive the blows: me'sos, saith Nazianzen, Orat. 2, de Pace, ap' amphote'ron kako`n pa'schei. But the glory of the duty doth recompense the inconvenience of it; and those endeavours that want success among men do not want a blessing with God. Well, then, they are far from true wisdom that love to live in the fire, that cherish contentions, and royl the waters that they may fish in them, that increase the difference and add oil to the flame that they may promote their private interests.

Obs. 3. From that first pure and then peaceable. That true wisdom ordereth the first and chiefest care for purity. You shall see this order in other places:--Mat. v. 8, 9, `Blessed are the pure in heart;, and then, `blessed are the peacemakers;, so 2 Kings xx. 19, `Is it not good that peace and truth should be in my days?, There is the sum of Hezekiah's wish, truth hath the first place. Of all blessings purity and religion is the best. As God is the best of beings, so religion is the best of blessings. A people may be miserable under a peace, but not under purity. [276] A wilderness with God is better than the plenty of Egypt with idols. Troubles and distractions do far excel a sinful peace. When the devil possessed the nations they were in great peace: Luke xi. 21, `When the strong man keepeth the house, the goods are in peace., If we would be contented with half Christ, all would be quiet. [277] In this sense Christ saith that he `came to send a sword;, and it is happy that he doth. Besides, all true peace is founded in purity and holiness. Be it civil peace: Prov. xvi. 17, `When a man's ways please the Lord, he will make his enemies to be at peace with him., The best way is to make peace with God, and then he can bend and dispose hearts to every purpose. So for ecclesiastical peace. Holiness meekeneth spirits, and the purest and surest agreement is in the truth. [278]

First there is `a pure language, and then `one shoulder, Zeph. iii. 9. One faith is urged by the apostle as a ground of union, Eph. iv. He will bring it to that at length. The world looketh at purity as the makebait, but it is the great reconciler.

There are two corollaries that may be drawn from hence:--(1.) If the chiefest care must be for purity, then peace may be broken in truth's quarrel. It is a zealous speech of Luther, that rather heaven and earth should be blended together in confusion than one jot of truth perish. [279] It is a sleepy zeal that letteth errors go away quietly without conviction. If the gospel stir up uproars in Ephesus, Acts xix., yet it is better it were preached than forborne. Though shrine-makers lose their craft, it is better than the whole city should lose their souls. Calm lectures of contemplative divinity please more; but the wolf must be hunted out, as well as the sheep foddered. (2.) Truth must never be violated for peace's sake, nor any accommodation agitated to the disservice of religion, [280] lest while we make peace with man, we make a breach with God. The world would have stirs ended; desire peace, but not with holiness: Mark ix. 50, `Have salt in yourselves, and peace one with another., Doctrine must be kept whole some, and truth retain its savour and acrimony, and then look after peace. Well, then--(1.) Truth must not be embased by unworthy mixtures for peace's sake, as in the design of the Interim. God hateth those cothurnos, socks in religion, when truth is made to serve every man's turn, and is mollified to a compliance with all factions. Nazianzen observeth of his father, that he always hated this daubing and temporising, [281] when truth is made to speak `half in the language of Canaan, and half in the language of Ashdod., (2.) Truth must not be injured by promiscuous tolerations. [282] This were to love our ease more than God. (3.) Truth must not be proscribed and suppressed. M0n double their troubles by

hoping to free themselves this way. The Jews rolled a stone against Christ's sepulchre, and set men to watch it, but Christ rose again. Though carnal policy conspire against it, yet truth will have a resurrection. The Romans came, though the Pharisees thought to provide against that fear by killing Christ, John xi. 48. Maximinus, that he might enjoy a continued peace, interdicteth the profession of Christianity, and then presently followeth a civil war, which was his undoing. `The dwellers on earth, rejoiced when the witnesses were slain, but they revived again to their woe and torment, Rev. xi. 10, 13. Carnal policy lifted up against truth never thriveth.

Obs. 4. Next to purity we must regard peace. He doth not only say, `first pure, but `then peaceable., Truth is to be preferred, yet peace is not to be neglected. We are bidden to follow after, dio'kein te`n eire'nen, to `prosecute peace, Heb. xii. 14. There are many commendations of it in scripture: `It is a good and pleasant thing, Ps. cxxxiii. 1. It is a note of religion, John xiii. 35, `By this shall all men know, &c. The curtains of the tabernacle were to be looped together; so should Christians. It is the beauty, the glory of the church: Cant. vi. 9, `My dove is but one; the daughters saw her, and blessed her., It is the church's strength against common adversaries: broken forces are soon dissipated. When Gebal, and Ammon, and Amalek combine, should we stand single? It is the nurse of piety; truths have less power when controverted. It is the pleasure which the godly have in the world: the best part of the present world is the church. Now when the church groweth full of strifes, the godly grow weary of it: Ps. cxx. 6, `My soul hath too long dwelt with them that hate peace., Strigelius desired to die, to be freed ab implacabilibus odiis theologorum, from the implacable strifes of divines. Well, then, use all endeavours to purchase this great blessing. See how it is enforced,

Rom. xii. 18, `If it be possible, and as much as in you lieth, &c. Deal with God; treat, yield, comply with men, as far as you can with religion and a good conscience: 2 Thes. iii. 16, `The Lord give you peace always, and by all means, &c. We must be earnest with the Lord, use all ways and means with man. You should not stick at your own interests and concernments. Curtius, a heathen, ran into the gulf to save his country. Nazianzen saith, If I be the Jonah, throw me into the sea to allay the storm. Usually we stick here: `All seek their own things, and not the things of Jesus Christ, Phil. ii. 21. Nay, mostly our strifes are for carnal interests, sovereignty and greatness, who shall bear sway; as the disciples were in controversy `who should be greatest, till their noise awakened Christ's zeal. Oh! consider, the Lord himself hath given us a fair pattern: one end why he abolished the ceremonial law was for peace sake, Eph. ii. 15-17. And though we cannot quit ordinances, because they are not in our power, yet certainly there may be a suspension of practice or a forbearance of profession in matters of a lesser or lower importance for the better advantage of religion. As in nature many things act contrary to the rule of their particular nature for the conservation of the universe, so many of the smaller things of religion may be forborne for the general peace. It were good to consider how far the case of continuing circumcision may be a precedent.

Obs. 5. From the next qualification observe, that true wisdom is gentle. The word is epieike`s. Beza rendereth it aequa, equal, or just with moderation; so we translate epiei'keia, Phil. iv. 5, `Let your moderation be known to all men., Elsewhere we translate it by patience; the deacon must be epieike`s, patient, 1 Tim. iii. 3. When men stand upon terms of extreme right, contentions are engendered, and all patience is lost. This gentleness, then, is opposite to severity of

practices, and rigour of censures, and insobriety of disputes. And so a truly wise Christian is moderate--(1.) In his censures; not always making the worst of matters, but charitably and favourably judging, where things are capable of a candid interpretation. Those akribodi'kaioi, that examine all things by rules of extreme right, and use harder terms than the quality of man's actions requireth, though they would seem more wise and quick-sighted than others, show that they want much of this true wisdom which the apostle commendeth. Austerity is the note of folly. Wise Christians, in weighing an action, always cast in the allowance of human frailty. (2.) In his opinions; not urging his own beyond their weight, nor wresting those of his adversaries beyond their intention to odious consequences which they disclaim, a fault which hath much disturbed the peace of Christendom. [283] Charity should consider not what followeth of itself upon any opinion, but what followeth in the conscience of those that hold it; though usually these uncharitable deductions and inferences are rather forced by the disingenuity of the adversary, than found in the opinions of the author. A man may err in logic that doth not err in faith; and though he may be urged with the consequences of his opinion, yet he may not be charged with them. You have no reason to infame him with the brats of your own malice: to make any man worse than he is, is the way to disgrace an adversary, not reclaim him. (3.) In his conversation, going off from his own right for peace's sake; other wise, while we seek to do ourselves the greatest right, we do ourselves the greatest wrong; revenge proveth our own trouble: Eccles. vii. 16, `Be not just over-much, neither make thyself over-wise; why shouldst thou destroy thyself?, [284] That rule is of great extent and use in the affairs of human life. Among other senses and intents of it, this is one, to forbid a rigid innocency and severe prosecution. When magistrates deal

extremely in all cases, the name of justice is made a cover for cruelty. The severity of the laws must be mitigated, not in an indulgence to sin, but upon just and convenient reasons, and the equity must still be preferred before the letter. So also it concerneth private Christians, when they stand upon right, and will not part with it upon any considerations, how conducible soever it be to the glory of God, and our peace with others. David saith, Ps. lxix. 4, `I restored that which I took not away;, and our Lord paid tribute to avoid scandal, though otherwise he were not bound, Mat. xvii. 27. We are not only to look to what is lawful, but what is equal and convenient. [285]

Obs. 6. That true wisdom is easy to be entreated; eupei'thes, exordble, and of an ingenuous facility, either to be persuaded to what is good, or dissuaded from what is evil. Men think it is a disgrace to change their mind, and therefore are headstrong, wilful, unpliable to all suggestions and applications that are used towards them. But there is not a greater piece of folly than not to give place to right reason. I confess there is a faulty easiness. Some are of the temper of those Asiatics that could not say, ou, No, no; or like that king in the prophet, Jer. xxxviii. 5, `The king is not he that can say you nay;, easily drawn by company and evil counsel. It is better to be stiff than thus flexible to every carnal insinuation. In the way of religion, to be deaf to entreaties is not obstinacy, but resolution. Thus Paul, though they did even break his heart, they could not break his purpose, Acts xix.; and Galeacius Carracciolus broke through the entreaties of friends, the embraces of his wife, the cries of his children, that he might keep his purpose to God. The easiness to be entreated that is here commended must be shown--(1.) In a condescension to all honest and just motions and requests; it becometh not them that find God's ear so ready to hear to be inexorable. The crying of the poor hath such a

resemblance with our addresses to God that I wonder how they that expect mercy should not find more ready bowels: the unjust judge was won by the widow's importunity, Luke xviii. (2.) In yielding to the persuasions of the word; this is that which is intended in the promise of the `heart of flesh, Ezek. xxxvi. 26, a heart docile and tractable. Some harden their hearts to God's fear; will not be either persuaded to good: the apostle calleth such ato'pous, absurd, `unreasonable men, 2 Thes. iii. 2, or dissuaded from evil: Hosea iv. 17, `Ephraim is joined to idols, let him alone., The Septuagint read, me'tochos ton eido'lon, incorporated with his idols; there is no disjoining him and idols; leave him to his mad pervicacy. So see Jer. ii. 25, and xliv. 17-19, where there is a perfect description of our English vulgus. (3.) In yielding to the counsels of others when better reason is discovered. Job would not `despise the counsel of his servant, Job xxxi. The same is recorded of Naaman, 2 Kings v. 12. So David was persuaded by Abigail, 1 Sam. xxv. 33. (4.) In matters of dispute, not jangling beyond sobriety. Many out of pride will hold fast their first conclusion, though manifestly disproved: Prov. xxvi. 16, 1 The sluggard in his own conceit is wiser than seven men that can render a reason., Usually we find it thus, men will not let go their prejudices, and what is wanting in argument is made up in obstinacy, as if matters were to be decided by the strength of will rather than reason, 2 Peter ii. 10, `self-willed., Men think that a disparagement which indeed is the greatest praise, to strike sail to a represented truth. [286]

Obs. 7. The next qualification of wisdom is `full of mercy, which is shown either to those that offend or to those that want. (1.) To those that offend: Prov. xix. 11, `It is the glory of a man to pass over a transgression., Men think it is a disgrace, as if clemency did argue a man void of courage and spirit. But in the judgment of the word it is

your honour; there is more generosity in pardon than revenge. (2.) To those that want: Col. iii. 12, `As the elect of God put on bowels of mercy;, that is a good garment for a Christian, without which he is naked and filthy before God.

Obs. 8. The next qualification is, `full of good works, by which he understandeth all offices of humanity which will become good nature and grace. It is a scandal brought upon religion, as if it were too tetric and morose; whereas it is kind and affable, full of a holy sweetness; and he calleth those offices of humanity `good fruits, because they are from mercy as from a root. Well, then, religion is not a barren tree; the godly are the best neighbours: common offices are performed out of a principle and engagement of grace. It is the great fault of some that when they begin to be religious, leave off to be human, as if there were no tree that grew in Christ's garden but crabs.

Obs. 9. Another property of true wisdom is adia'kritos. We render it in the text without partiality; in the margin, without wrangling: the word will brook other senses, without suspicion, or without judging; all are proper enough to the matter in hand: `Without partiality;, that is, making no difference between person and person because of outward respects, which indeed is a high point of wisdom. Fools are dazzled with outward splendour, and, like children, count nothing good but what is gay and adorned with pomp; this the apostle calleth `knowing things after the flesh, 2 Cor. v. 16. True wisdom weigheth nothing in a carnal balance. If you render it `without wrangling, the sense is thus: True wisdom is an enemy to brawling disputes; passion dwelleth at the sign of the fool. If `without suspicion, or `curious inquiry, thus: True wisdom doth not suspiciously inquire after other men's faults; when we desire to make others worse than they are, we make ourselves worse than they; inquisitiveness argueth malice. Solomon condemneth listening:

Eccles. vii. 21, `Take no heed to every word that is spoken, lest thou hear thy servants curse thee., When men will be hearkening to every word that is spoken, they are often acquainted with their own disgrace. Or you may render it, `without judging, or `censuring., Fools are the greatest censurers; what they want in worth is made up in pride; and because they cannot raise themselves to an equality with others, endeavour by censures to take them down, that they may be as low as themselves.

Obs. 10. The last property is, `without hypocrisy., In true wisdom there is much light, but no guile. The greatest care of a Christian is to be what he seemeth to be, and to account godliness the chiefest cunning. Carnal men count them wise that can manage their matters with most craft and guile, and gratify their interests by a plausible dissimulation; but this the Lord hateth. The hypocrite is the greatest fool, and putteth the greatest cheat upon himself in the issue; all that he gaineth by his designs is but the fee of hell: `He shall give him his portion with hypocrites, Mat. xxiv. 51. Well, then, reckon sincerity as the highest point of wisdom: 2 Cor. i. 12, `Our rejoicing is this, the testimony of our conscience, that, in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we had our conversation in the world, &c. Avoid hypocrisy in all the actions of your life, not only in addresses to God, but your respects to men. The scriptures, that require `faith unfeigned, 1 Tim. i. 5; 2 Tim. i. 5, do also require `love unfeigned, 1 Peter i. 22; 2 Cor. vi. 6; Rom. xii. 9: `Let us not love in word and tongue, but in deed and in truth, 1 John iii. 18. We should be as willing to do them good, as to proffer it; to reprove, as to flatter; to pray to God for them in secret, as to make professions of respect to themselves.

Ver. 18. And the fruit of righteousness is sown in peace of them that

make peace.

These words are the conclusion of the whole discourse, intimating the happiness of them who have the wisdom formerly described. The words have been diversely expounded. Some thus: That peaceable men do sow a seed that afterward will yield sheaves of comfort into their bosoms; as if the meaning were, that in their peaceable endeavours they did sow the seed of the everlasting reward which afterwards they should receive in heaven. Others thus: That though they do with a great deal of modesty and sweetness bear with many evils, yet they do not leave off to sow the seed of righteousness. The first sense maketh it an argument of persuasion, the next an anticipation of an objection; the first noteth the happiness of the reward, the last the quality of their endeavours. Which is to be preferred? I answer--I suppose they may be compounded and drawn into one; their sowing implying the hope and expectation of the reward, and their `sowing the fruit of righteousness, the quality of their endeavours, which will appear by a fuller explication of the terms.

The fruit of righteousness.--It is an expression elsewhere used; as Phil. i. 11, `Being filled with the fruits of righteousness, which are by Christ to the praise and glory of God;, so Rom. vi. 22, `Having your fruit to holiness, &c.; and again, Heb. xii. 11, `Afflictions yield eire'nikon ka'rpon dikaiosu'nes, the quiet fruit of righteousness., In short, `the fruit of righteousness, either that fruit which is of righteousness, to wit, eternal life, which is the reward that God hath promised to sanctification; or else it is put for holiness and sanctification itself, which is called fruit in scripture, and that in many regards:--(1.) In regard of the root, Christ, John xv. 5, 16. (2.) Because they are the free, native, and noble offspring of the Spirit in us; whereas lusts and sins are a servile drudgery: that is the reason

why the apostle expresseth himself with such difference, Gal. v. 19, e'rga sa'rkos, `the works of the flesh;, but ver. 22, ka'rpos pneumatos, `the fruit of the Spirit., (3.) Because of the increase and growth; as fruits by degrees come to maturity and ripeness; so Phil. i. 11. Thus in the Canticles we read of buds and tender grapes. (4.) Because of its excellent and happy reward; it will be fruit, not an empty and dry tree; so Rom. vi. 22. (5.) In regard of the delay of this reward; it will be fruit, though now seed; therefore he saith, `the fruit of righteousness is sown, which is the next term.

Is sown.--It implieth either their care of holiness--they have sown it--or the sureness of the reward of grace; it is not as water spilt upon the ground, but as seed cast into the ground; you do not lose your labour, such endeavours will yield an increase; see Isa. xxxii. 17. Or, lastly, it implieth their non-enjoyment of the reward for the present; they do not reap, but sow: how the harvest [287] of a peaceable righteousness is not so soon had. It is usual in scripture to express such effects and consequents of things as do not presently follow by sowing and ploughing.

In peace.--The meaning is, either in a peaceable and sweet way; but that seemeth to be expressed in the last clause, `that make peace;, or else with much spiritual tranquillity and comfort, much rest and peace in their souls for the present. So Heb. xii. 11, eire'nikon ka'rpon, `the peaceable fruit of righteousness., Righteousness or sanctification bringeth peace with it.

Of them that make peace.--So Christ saith, Mat. v. 9, `Blessed are the peacemakers., It implieth not the event and success, but the endeavour or care, conatum, non eventum; the notion of making in scripture phrase belonging to the bent of the soul; as to make a he is to be given to lying. So 1 John ii. 29, `Every one that doth or maketh righteousness,

&c., o poion te`n dikaiosu'nen. So 1 John iii. 8, `He that doth or maketh sin, o poion te`n amarti'an noteth the full bent and inclination of the soul. So to `make peace, is to have strong and hearty affections this way.

So that you may take the words as a direction to duty, and the sense is, that they that are studious of peace ought to have a care of sowing righteousness; or as a promise of a blessing, and then thus: They that with their peaceable endeavours couple a care of righteousness, they shall have a threefold blessing, increase of grace with peace for the present, `and shall reap the crop of all hereafter.

Obs. 1. Whatever we do in this life is seed; as we sow, so we reap. [288] See how the scripture followeth this metaphor both ways; in point of sin or duty. In sin, see Gal. vi. 8, and Job iv. 8; so Prov. xxii. 8; Hosea viii. 7. It may be long first, but the crop will be according to the seed: `They have sown the wind, they shall reap the whirlwind., The whirlwind is nothing but wind imprisoned in the bowels of the earth; and so it is an excellent allusion to note the damage and ruin which they receive who study nothing but vain things. In duty or good actions: Hosea x. 12, `Sow to yourselves in righteousness, and reap in mercy, &c.; that is, endeavour good works, and you will find God propitious; they are the way, not the cause. God showeth mercy according to works, though not for works. So in particular it is ap plied to charity: 2 Cor. ix. 6, `He that soweth sparingly shall reap sparingly., So to penitent tears: Ps. cxxvi. 5, `They shall sow in tears, and reap in joy., There is an intimate connection between our endeavours and the Lord's recompenses. (1.) Let it press us to a care of our actions; they are seed; they fall upon the ground, not to be lost, but to grow up again; we may taste the fruits of them long after they be committed; be sure you sow good seed. To help you, consider

there must be subactum solum, a ground prepared, Hosea x. 12. If you would reap mercy, `plough up your fallow ground;, so Jer. iv. 3, 4. The heart is like waste ground, till it be prepared by breaking; then let the actions be good for principle, manner, and end. We must not only do good, but well; a man may sin in doing good, but not in doing well. Chiefly you must regard the end, God's glory. A tree beareth fruit for the owner: Hosea x. 1, `Israel is an empty vine, that bringeth forth fruit to himself., Actions done with a carnal aim are not seed, they lose their fruit and reward with God, Mat. vi. 1. (2.) Have a care of the season, it is the seed-time; [289] a husbandman would not lose that. Eternity dependeth upon this moment; now we sow our everlasting weal or woe. Take heed of sowing nothing, then you can expect nothing; he had not a drop that would not give a crumb. And take heed of sowing to the flesh; when others have their bosoms full of sheaves, you will be empty; the foolish virgins made a great cry when their vessels were empty, &c. (3.) Ground of hope to the children of God; their works are not lost, it is seed that will spring up again: Eccles. xi. 1, `Cast thy bread upon many waters, and after many days thou shalt find it, `Thy bread, that is, `thy bread corn., Faith, which is `the evidence of things not seen, can look for a crop out of the waters. If the reward were sure, .men would act more uniformly and proportionably to their hopes. Oh! consider, whatever you do to God, or for God, it is seed. Wicked men count it lost, a vain profusion, or as foolish a course as ploughing the ocean, or scattering seed upon the sea. Ay! but you will find it again, there is no loss by serving God, Mal. iii. 14. (4.) It is comfort to us. Here we are miserable; it is our seed-time that is usually in tears; you must expect the harvest: Ps. xcvii. 11, `Light is sown for the righteous., It is buried out of sight, but it will spring up again. The corn must first die in the ground; you cannot sow and

reap in a day. `The patient abiding of the righteous shall not perish for ever.,

Obs. 2. That a care of righteousness bringeth peace with it. All good actions cause an enthumi'an, serenity in the mind. The kingdom of grace yieldeth `joy unspeakable, 1 Peter i. 7, though not glory unspeakable. We have `songs in our pilgrimage, Ps. cxix. 54. God will have us to enter upon our possession by degrees; joy entereth into us before we enter into our master's joy. We have first the day-star, then the sun. What a good master do we serve, that giveth us a part of our wages ere we have done our work! Whilst we are sowing we have peace, the conscience and contentment of a good action. There is no work like God's: `In the keeping of his commands there is reward, Ps. xix. 7. Sin bringeth shame and horror, but gracious actions leave a savour of sweetness, and diffuse a joy throughout the soul. There is no feast to that of a good conscience: Jer. ii. 5, `What iniquity did your fathers find in me?, Did you ever lose by communion with God? A man cannot do an ill action without blame. But how quietly do we enjoy ourselves when we have enjoyed our God! Conscience of duty giveth the purest contentment to the mind. Base comforts and sinful satisfactions are bought with clamour of conscience, and then they are bought very dear. What a great reward may we expect, since we have so much joy and peace in the expectation of it? How great are the joys of heaven, since the very interest in them casteth such a lightsome brightness upon the soul! If the taste be such, what is the fulness? If the morning glances and forerunning beams be so glorious, what will the high noon be? If there be songs in your pilgrimage, you will have hallelujahs in your country.

Obs. 2. It is the duty of God's children to sow the fruit of righteousness in peace. The oil of grace and the oil of gladness do

well together. That you may not lose the comfort of grace, live socially with God and sweetly with men. (1.) Socially with God. Maintain a constant and intimate communion and commerce between you and heaven, that `your fellowship may indeed be with the Father and the Son, 1 John i. 5. Neglect of God maketh the conscience restless and clamorous: `Acquaint thyself with God, and be at peace, Job xxii. 21. When David had discontinued his intercourse and communion, he lay a-roaring, Ps. xxxii. Things can never be quiet out of their centre; after gross neglects and strangeness, conscience will scourge you. (2.) Sweetly with men. An austere man troubleth his own flesh; there is a holy amiableness, as well as a strict righteousness. It is said of Jesus Christ: Luke ii. 52, `He increased in favour with God and man., We should walk in his steps in a holy strictness, and an amiable sweetness. Athanasius was magnes and adamas--an adamant and a loadstone; neither of a loose easiness, nor of an uncivil austerity. Do this, and you will increase in comfort and grace; couple a sweet goodness with a severe righteousness.

Obs. 4. From that them that make peace. That true lovers of peace are and must be also lovers of righteousness. Peace without righteousness is but a sordid compliance; righteousness without peace is but a rough austerity. They are not true friends to peace that can enhaunt with wicked men, digest violations of God's law, truth, and worship, because ease is good, and go on with a sleepy and careless silence; can violate truth, debase it; stupidly bear with errors without witnessing against them. These, whilst they seek to knit with men, they disjoin themselves from God; and whilst they would make up a strife with others, they make a greater between God and their own souls. So, on the other side, they are not true friends to righteousness that have no care of making peace. Hypocrites carry on all things with a blind and brawling

violence. It is true God's children cannot choose but speak warmly; but I intend those that care not what ruptures they make, how they disadvantage the cause of religion, so as they may discharge or disgorge their rage and passion: John xiii. 35, `By this shall ye know that ye are my disciples, if ye love one another., As to men, that is the badge or note; sons of God are not usually sons of the coal. Oh! that we could learn this holy art of coupling righteousness with peace, that we could reprove with faithfulness, and yet bear with meekness; that we might not do the office of an executioner, but a chirurgeon. Be zealous, and yet with temperateness and moderation. But of this before.

Obs. 5. That a righteous peaceableness is blessed with grace here, and glory hereafter. This verse is a promise, as well as a direction. This is our comfort against all the difficulties and inconveniences that holy and peaceable endeavours meet with in the world; your reward is with God, you have a pledge of it in your own souls; while strifes lessen grace in others, you grow and thrive and; you shall reap in glory.

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[222] `Non dicit, ut aliqui, modestiae fuisset istud; sunt enim aliqui profecto daemones humana specie larvati, universalem naturam sortitur indefinitus enunciandi modus.,--Dr Hall, Serm. Synod. Dord.

[223] `Aut sumus, aut fuimus, aut possumus esse quod hic est.,

[224] Bernard. de Resurrect. Dom.

[225] Euseb. Eccl. Hist., lib. ii. cap. 1.

[226] `Opus bonum optime factum mortals peccatum est,; et paulo post, `Omne opus justi damnabile est, et mortale peccatum, si judicio Dei judicetur.,--Luther in Assert., arts. 31, 32, 35, 36.

[227] `Omne virtutis nostrae meritum est vitium, et omnis humana justitia injustitia est si stricte judicetur.,--Greg. Moral. 9, caps.

1, 14.

[228] `Deus in ipso regenerationis opere adeo potenter in voluntatem agit, ut actualiter resistendi potentia proxima pro illo tempore suspendatur; emotam autem et in actu primo positam resistendi potentiam non quidem funditus extirpat, sed in sua amara radice delitessere permittit.,--Theol. Britan. in Synod. Dord., Art. de Conversione.

[229] `Me` lalein ta` ma'taia, eide'nai kairon kai` me'tra kai` lo'gon anankaion kai` eWpi'kisin eu'stochon, me` lalein arru'thmos, me` chalazein tou`s entuncha'nontas te sphodro'teti.,--Nyssenus, peri` eupoiias.

[230] `Habitat, sed non regnat; manet, sed non dominatur; evulsum quodammodo, nec tamen expulsum; dejectum, sed non prorsus ejectum tamen.,--Bern. in Psal. xc., serm. 10.

[231] Similitude Procli apud Epiphan. Haeres 64.

[232] `Deinon e'pos phu'gen e'rkos odo'nton.,--Homer.

[233] Qu. `but,?--ED.

[234] `Qualia principia, talia principiata.,

[235] `Dia` ti` peda'lion mi'kron ep' escha'tou ploi'ou tosau'ten du'namin e'chei, &c.--Arist. ii. Mechanikon, cap. 5.

[236] `Reliquit haec sane Deus humanis ingeniis eruenda; tamen fieri non potest quin ipsius sint omnia, qui et sapientiam tribuit homini ut inveniret, et illa ipsa quae possunt inveniri primus invenit.,--Lactant. de Falsa Relig., lib. i. cap. 18.

[237] `In Alexandria una scintilla fuit, sed quia non statim oppressa est, totum orbem ejus flamma populata est.,--Hieron.

[238] `Penes reges est inferre bellum; penes autem Deum terminare.,

[239] Qu. `either meddle not,?--ED.

[240] `Illic incipit, et illuc rapit.,

[241] Laurent, in loc.

[242] Ps. cviii. 1, and xvi. 9, compared with Acts ii. 26.

[243] `Anthropos en phu'sei zoon poli'tikon.,--Arist. Pol., lib. i.

cap. 2.

[244] `Peccatum quod alter incurrit operando, tuum facis obloquendo.,

[245] Aug. Serm. 4, de Verbis Domini.

[246]

`Sanctius his animal mentisque capacius altae,

Deerat adhuc, et quod dominari in cetera possit,

Natus homo est.,--Ovid. Met., lib. i.

[247] `Quia per peccatum deseruit homo eum sub quo esse debuit,

subditus est iis supra quae esse debebat.,--Aug. Tract. in Johan.

[248] See Dr Alting, Problem. Theol., pars 1, quaest. 61, 62.

[249] `Attendite similitudinem ab ipsis bestiis quas domamus. Equus non

se domat, camelus non se domat, aspis non se domat; sic et homo non se

domat, sed ut dometur equus, bos, camelus, elephantus, leo, aspis,

quaeritur homo; ergo Deus quaeratur ut dometur homo.,--Aug. Serm. 4, de

Verbis Domini, tom. x.

[250] August. Confess. lib. x. See Cornel. a Lapide in hunc locum.

[251] See Nazianzen. Orat. ii. in Pascha.

[252] `Canticum novum et vetus homo male concordant.,--Aug. in Psalm.

[253] `Quoties diis genitum se putavit, toties in barbaros, multo

ferocius et insolentius pugnavit.,

[254] `E tou eiko'nos ti`me epi` to` proto'tupon anabai'nei.,--Basil.

de Spiritu Sancto, cap. 13.

[255] `So Maximinus his statues were thrown down, in disgrace to the

person.,--Euseb. Hist. Eccl., lib. ix., cap. 11.

[256] `Surgunt indocti, et rapiunt coelum, et nos cum omnibus doctrinis

nostris detrudimur in Gehennam.,

[257] See Dr Sibbs in Hosea xiv. 8.

[258] `Sapientes sapienter descendant in infernum.,--Hieron.

[259] Chrysost. in locum.

[260] `Fuerunt quidam nostrorum vel minus stabilita fide, vel minus docti, vel minus cauti, qui dissidium facerent unitatis vel ecclesiam dissiparent; sed ii quorum fides fuit lubrica, cum Deum nosse se aut colere simularunt, augendis opibus et honori studentes affectabant maximum sacerdotium, et a potioribus victi secedere cum suffragatoribus suis maluerunt, quam eos ferre praepositos quibus concupiebant ipsi praeponi,, &c.--Lactan., lib. 4, Instit., cap. ult.

[261] `Eodem sanguine Christi glutinati.,--Aug.

[262] `Non dicit e'rchetai, sed kate'rcheta. Is apud Demosthenem et Aristotelem, innotante Budaeo, dicitur kate'rchesthai, qui redit exul, seu postliminio redit.,--Brochm. in locum.

[263] `Invidientia vitium diabolicum, quo solus diabolus reus est, et inexpiabiliter reus; non enim dicitur diabolo ut damnetur, adulterium commisisti, furtum fecisti, villam alienam rapuisti, sed homini stanti lapsus invidisti.,--Aug. lib. de Disciplina Christiana, cap. 1.

[264] `Bene orasse est bene studuisse.,--Luther.

[265] Qu. `food,?--ED.

[266] `Nemo securus esse debet in ista vita quae tota tentalio nominatur.,--Aug. Conf., lib. x.

[267] Dr Hammond, Pract. Cat. in Mat. v. 8.

[268] Vide Petri Merentini Praef. in Juliani Miso.

[269] The lip of Canaan, Isa. xix. 18.

[270] Belmen., and others.

[271] `Communi sermone spreto, exoticum nescio quod idioma sibi fingunt, interea nihil spirituals asserunt.,--Calv. in Jud. 13.

[272] Socrates Scholasticus, Eccles. Hist., lib. ii.

[273] See before on ver. 13.

[274] Nazianz. alicubi.

[275] `Ab Ecclesia Romana non alio discessimus animo, quam ut si correcta ad priorem ecclesiae formam redeat, nos quoque ad illam revertamur, et communionem cum illa in suis porro caetibus habeamus, quod ut tandem fiat, toto animo Dominum Jesum precamur; quid enim pio cuique optatius, quam ubi per baptismum renati sumus, ibi etiam in finem usque vivamus, modo in Domino; ego Hieronymus Zanchius septuagenarius cum tota familia testatum hoc volo toti ecclesiae Christi in omnem eternitatem.,

[276] `Krei'tton eu'pathous omonoi'as e upe`r eu'sebei'as dia'stasis., So Nazianzen (though a man zealous for peace) Orat. 2, de Pace.

[277] `Si dimidio Christi contenti essemus, facile transigeremus omnia.,--Calvin.

[278] `Oude`n ou'tos i'schuron pro`s eire'nen os peri` tou theou sumphoni'a.,--Naz. ubi supra.

[279] `Potius ruat coelum quam pereat una mica veritatis.,--Luth.

[280] `Ne dum humana foris jurgia metuant, interni foederis discussione feriantur.,--Ambros.

[281] `Ou kata` tou`s nun so'phous kataklino'menos oude` technikos kai` mesos tou kath' emas li'gou pooista'menos.,--Naz.

[282] See my sermon before the Parliament on Zech. xiv. 9.

[283] See Davenant Sent. de Pace Procur., and Dr Hall of Christian Moderation, lib. ii. sect. 11.

[284] See Dr Hall's sermon on that scripture, recorded in the History of the Synod of Dort.

[285] See Mr Perkins of Christian Moderation on Phil. iv. 5.

[286] `Laudem non veniam meretur repudium agniti erroris.,--Tertul. Apol.

[287] Qu. `but sow now; the harvest,?--ED.

[288] The metaphor is used of all moral actions, either good or evil.

[289] `Hieme non seminavit; venit aestas, et nihil messuit.,

Chapter 4

CHAPTER IV: VER. 1. From whence come wars and fightings among you? come they not

VER. 1. From whence come wars and fightings among you? come they not hence, even from your lusts, that war in your members?

He had in the former chapter spoken against strifes, as proceeding from envy, and pressed them to a holy wisdom; he doth here speak against strifes and contentions, as proceeding from other carnal lusts, as ambition, covetousness, &c., which make them vex one another, and break out into unseemly brawlings. He proceedeth by way of question and conviction, as appealing to their consciences.

From whence come wars and fightings among you?--These words, polemoi kai machai, wars and fightings, are usually applied to their private contentions; either strifes and contentions about riches, greatness, and outward pomp, or else vexatious lawsuits, and that before unbelieving judges. And the reason alleged for this exposition is, because the Christians of those times durst not openly invade one another in a hostile way: they must of necessity then have disturbed the peace of the places where they were scattered. But how plausible soever this exposition may seem, to me it is frivolous; partly (1.) because it is harsh to render polemoi kai machai, by private strifes and contentions; partly because these wars the apostle speaketh of did go so far as bloodshed; ver. 2, `Ye kill, and desire to have, and cannot obtain; ye fight and war, and yet ye have not., And (2.) in the epistle to the Hebrews, they went so far as slandering, [290] the true Christians being spoiled and rifled by the counterfeit, Heb. x. 34. And (3.) Histories speak of wars and tumultuary agitations that then were between Jew and Jew; as Acts v. 37; see Josephus, lib. xviii. cap. 1,

4, 10, and lib. xx.; see Grot. in locum. And in these probably many of the pseudo-Christians were engaged. (4.) The apostle out of his special relation doth in this epistle not only write to the believers, but the whole nation of Israel, as doth appear by many passages of the epistle, and hath been once and again cleared.

Come they not hence, even from your lusts, apo ton hedonon, `from your pleasures, as it is in the margin. Lust and pleasure are often put for each other, and sometimes they are coupled; as Titus iii. 3, `Serving divers lusts and pleasures:, both note the affection of a wicked man to sin. Lust noteth properly the earnest motion of the soul after sin; pleasure, the contentment it findeth in sin. Sin is a pleasure to wicked men; it taketh up their desires or delights: 2 Peter ii. 13, `Take pleasure to riot away the daytime , 2 Thes. ii. 12. `Had pleasure in unrighteousness, Pleasure is a sign of a perfect habit, and it is hardly left. Beware of a delight in sin, when acts of uncleanness, or thoughts of revenge are sweet to you, or when you please yourself in surmises of vanity, and proud reflections upon your honour and greatness in the world. Lord, if ever sin overcome, let it be my burden, and not my pleasure. It is a sad and high degree to `rejoice to do evil.,

Which war in your members.--There are several sorts of wars in the heart of man. In a wicked man's heart there may be combats--(1.) Between a man and his conscience. A heathen [291] could say, stasia'zei auton psu'che, their soul is in a mutiny; and elsewhere, speaking of a wicked man, ou'de pro`s eauto`n philikos e'chei, he is not friends with himself. A wicked man and his conscience are at odds and difference. (2.) Between conviction and corruption. Sin stormeth at the light that discovereth it, and `the law of the members, riseth up against `the law of the mind., (3.) Between corruption and corruption. Lusts are

contrary one to another, and therefore jostle for the throne, and usually take it by turns. As our ancestors sent for the Saxons to drive out the Picts, so do carnal men drive out one lust by another, and, like the lunatic in the Gospel, Mat. xvii., `fall sometimes in the water and sometimes in the fire., As diseases are contrary, not only to health, but to themselves, so are sins, not only to grace, but to one another; and we ought not seek to cure a dead palsy by a burning fever. But now in a godly man the war is between sin and grace, fleshly counsel and enlightened reason. Now these `wars, are said to be `in their members., By members are understood both inward and outward faculties, which are employed as instruments of sin; and the inward faculties are called members elsewhere: Rom. vii. 23, `The law in the members., He meaneth the strong inclination and bent of the will and affections against the knowledge of the truth. So Rom. vi. 13, `Give not up your members to be weapons of unrighteousness;, that is, your faculties, which are exercised in and by the members of the body, and because of the analogy and proportion that they carry to the outward members, as the eye to the understanding, the will to the hand, &c.
Obs. 1. Lust is the makebait in a community. Covetousness, pride, and ambition make men injurious and insolent. (1.) Covetousness maketh us to contend with those that have anything that we covet, as Ahab with Naboth; hence those injuries and vexatious suits between neighbour and neighbour; hence public contentions. [292] Men care not how they overturn all public welfare, so they may attain those things upon which their covetous and carnal desires have fastened. The Assyrian king did `destroy and cut off nations not a few, to add to the greatness of his empire, Isa. x. 7. (2.) Pride is the cockatrice egg that discloseth the fiery flying-serpent: Prov. xiii. 10, `By pride cometh contention., Pride endureth no equals. Hainan's thirst of blood came from his

haughtiness; the apostles strove who should be greatest. (3.) Ambition. Diotrephes, loving the preeminence disturbed the churches of Asia, 3 John 10. (4.) Envy. Abraham and Lot's herdsmen fell out, Gen. xiii. 7. Two great ones cannot endure one another near them: Gal. v. 26, `Let us not be desirous of vainglory, provoking one another, envying one another.,

Obs. 2. When evils abound in a place, it is good to look after the rise and cause of them. Men engage in a heat, and do not know wherefore: usually lust is at the bottom; the sight of the cause will shame us. Is it not because I would be greater than others, more pompous and high than they? Grammarians talk of finding out the root, and philosophers of finding out the cause; so may Christians also. It is good to sift things to the bran and bottom. From whence doth this come? 1 Cor. iii. 3, `While there is among you envying, strife, and divisions, are ye not carnal?, It is good to check the fervour of an engagement by such a pause and consideration.

Obs. 3. Lust is a tyrant that warreth in the soul, and warreth against the soul. (1.) It warreth in the soul; it abuseth your affections, to carry on the rebellion against heaven: Gal. v. 17, `The flesh lusteth against the Spirit, &c. The Spirit no sooner presenteth a good motion, but the flesh riseth up in defiance against it; there is pride, and passion, and earthly-mindedness, envy, sensuality, unbelief, self-seeking, carnal policy; as soon as you purpose to repent, believe, pray, these are ready to hinder you, to distract you, that you cannot do the things that you would; nay, the flesh sometimes lusteth against the flesh: sin is a burdensome taskmaster, it commandeth contrary things. How often is a man divided between his pomp and his sparing, his luxury and his covetousness! (2.) It warreth against the soul: 1 Peter ii. 11, `Abstain from fleshy lusts, which war against the soul.,

You carry an enemy in your own bosoms, which defaceth the beauty, disturbeth the order, and enthralleth the liberty of the soul. Instead of God's image there is Satan's likeness; and instead of subjection to reason there is the rebellion of appetite and vile affections; instead of freedom for righteousness there is a sad bondage, which we may discover, but cannot help.

Before I go from this verse, I must handle two questions; one is concerning outward wars, and the other concerning inward.

Quest. 1. Concerning outward wars. The apostle's speech is inde finite, and at first seemeth to condemn all wars, as if they were of a base original and descent, of the lineage of lust; therefore I shall inquire whether any wars are lawful or no. Besides the insinuation of the text, a further cause of doubting is the unsuitableness of it to a Christian spirit, it being the most dreadful way of retaliating and revenging wrongs, which is contrary to Christianity, and a course not only questioned by some modern Anabaptists, but by antiquity itself. The eleventh canon of the Nicene Council enjoineth penance to them that take up arms after their conversion to Christianity; and to this very day it is decried by the whole Socinian school, as contrary^ to evangelical meekness and patience, and that course of defence which Christ hath instituted, to wit, martyrdom, or shedding of our own blood, not spilling that of others.

I answer briefly--(1.) There is nothing in scripture expressly against it, nothing but strained consequences, as that of Mat v. 43, 44, concerning love of enemies, which is forced; for nothing is there commanded but what is commanded in the Old Testament. Now there wars are approved, yea, appointed by God; and that saying of Christ concerneth private persons forbidding private revenge, passions, and animosities; and so likewise Mat. v. 39, where we are forbidden to

resist, must be understood of the retaliations of private revenge; and so that of Rom. xii. 19-21, `Avenge not yourselves, &c. The magistrate's vengeance is God's vengeance; he is a person authorised by the Lord: therefore is it forbidden to a private man--he is not God's minister--to avenge them that do ill, &c. (2.) If there were some thing in the letter against it, it were to be modified by some commodious interpretation, rather than commonwealths should be deprived of such a necessary support. If the avoiding of a personal inconvenience, as one argueth well, hath by all men been accounted a sufficient reason to expound literal scriptures to a spiritual sense, as those of cutting off the right arm and the right eye, then questionless the letter of such scriptures must be made receptive of other signification; lest human societies should be destroyed, and disarmed of so necessary defence, and the world be turned into one universal rout and confusion; for religion is reasonable and innocent, and would establish no such inconveniences to mankind. (3.) There seemeth to be somewhat in the letter of the scripture for it. Wars in the Old Testament are approved and commanded by God. In the Apocalypse there is a manifest ap probation, if not excitation, of the people of God in their wars against antichrist. Besides, that they are not simply unlawful, it may be pleaded that John, being asked concerning the duty of soldiers, instructeth them, but doth not deny their calling, [293] Luke iii. 14. And again, Peter baptizeth Cornelius without requiring him to give over his military employment, Acts x.; he continued in it when religious, ver. 2; he sent to Peter stratio'ten eusebe, `a devout soldier of them that waited on him continually., So Christ commendeth the centurion, without disallowing his office; so Paul used a band of soldiers against the treachery of the Jews; all which instances yield probable arguments. (4.) It may be proved lawful by such reasons and

consequences as do well suit with the analogy of faith and the intent of the scripture. Christ came not to destroy communities. Now war is the solemn instrument of justice, the restraint of vice and public insolences, the support of a body politic against foreign invasions and domestic rebellions. It were against the interest of all government to deny them this power to resist and withstand the insolences of foreigners or the mutinies of subjects. [294] They are higher powers, ordained for God to resist evil, Rom. xiii. 4; that is, for the punishment of vice, which cannot be done without war many times, as in the story of the book of Judges, chap, xx., and with us now: we are bidden to give all necessary supports to them that are in authority for the maintenance of justice, Mat. xxii., `Give to Caesar, &c., and Rom. xiii. 6, 7. (5.) There is so little in scripture about it, because nature of itself is prone to such cruel and violent remedies, it being revengeful and ambitious. You shall see in all such like cases, where man is very ready to practise, the scripture is very sparing in licensing or requiring. We all desire to sin cum privilegio, with a warrant from heaven; and to say as those in the prophet, `Thou hast deceived us, Jer. iv. 10; or this we do by divine warrant. Therefore the scripture in many matters useth great silence and reservation, lest, by frequent injunctions, it draw out our natural cruelty and revenge, which it seeketh everywhere to restrain. (6.) There are several other reasons why Christianity should be so sparing in directions and alterations concerning war. Partly to take off the scandal of being a makebait, the usual consequent of the gospel being a sword through the corruption of the world. Partly to keep people patient, and in a peaceable cohabitation, as long as equity and common safety may permit, and that there may be an exercise for faith, expecting the recompenses of God for all the wrong done to us; and of

thankfulness, for giving for Christ's sake. Partly to restrain cruelty and delight in war. That is a character of profane men, how lawful soever the quarrel may be: Ps. lxviii. 30, and cxx. 7, `They are for war, &c. It is a barbarous and beastly disposition. [295] Partly to show that peace must not be broken but upon urgent necessity. Every discontent with present affairs will not warrant so desperate a remedy; a thing so highly penal and afflictive should be the last refuge.

Partly to prevent un lawful wars. But you will say, What wars are unlawful? I answer--To make a war lawful there must be a concurrence of several things: there must be offensio patientis, the merits of the cause--jurisdictio judicantis, the warrant of authority--intentio finis convenientis, the uprightness of intention--and aequitas prosequentis, the form of prosecution. (1.) When there is not a good cause, the assailed may cry, as David, `Lord, they hate me without a cause., Every slight pretence will not warrant it, nor every real cause, till other means are tried; for war, being the highest act of vindictive justice, must never be undertaken but upon weighty reasons. It is good to look to this circumstance; if the cause be good, and you are moved with other particular reasons, you sin. (2.) When there is no good authority to warrant it. The power of the civil sword is committed to magistracy, though for the people's good: it is not for every one that is discontented with the present government to take up arms at pleasure; that layeth a ground of all disorder and confusion. But now what authority is necessary may be gathered from the particular constitution of every kingdom: distinct societies have their distinct forms and administrations; in most, the supreme power doth not consist in one, but more persons. (3.) When there is not a right end in those that raise the wars, and in all that engage in it, which must be not only the glory of God in the general, but those particular civil and

righteous ones which are proper to war, as the just defence of the community, or the punishment of such enormous offences as cannot otherwise be redressed. In short, the end of all war should be a righteous peace; not to en large territories, to revenge affronts, to weaken a growing power; [296] not to feed a desire of gain, not to give vent to pride by a discovery of our force and puissance, not to royl the waters that we may fish the better, not to work public changes and innovations for the accomplishing of such things as our covetousness and ambition desireth; not for honour, pay, but in obedience to the higher powers, and a sense of the common good. (4.) When it is not managed in a righteous way, as with cruelty and oppression. Before engagement there should be treating, Deut. xx. 10, they were first to `proclaim peace;, so 2 Sam. xx. 18, `They shall ask at Abel, and so make an end., We should not run upon one another like beasts, not staying for any capitulations. In the battle you must shed as little blood as possibly may be; after the battle you should take nothing from the vanquished but the power of hurting. Briefly, nothing should be done but what suiteth with the just ends of the war, nothing that violateth the law of nature or nations.

Many things might be spoken to this purpose, but I would not dwell upon the discourse. One scruple I shall but touch upon, and that is, whether religion be to be defended with arms or no? I answer--Spiritual things are best defended with spiritual weapons. Christ's warfare is not carnal; but yet sometimes the outward exercises of religion and worship may be established and secured by laws; and among other privileges and rights, the liberty of pure worship may be one, which, if it be invaded by violence, may be defended with arms. So a magistrate may arm his subjects against an invading idolater. The estates of a kingdom may maintain their religion against the tyranny and malice of the prince,

if, after faith given to maintain the laws and the religion established, he should go about to violate it: but if the prince be absolute, and not under former obligations, we have no other remedy left but prayers, and tears, and meek defences.

Out of all you may learn--(1.) Not to cry up a confederacy with every one that crieth up a confederacy. Wars may easily be unrighteous, and it is dangerous to come under the guilt of it. Here we walk upon the brink; it is the most solemn and severe act of vindicative justice, and therefore must not be undertaken slightly. (2.) If we may so many ways sin in war, what cause have we to be humbled, if any of us have been guilty of an undue concurrence to so great an evil, either by irregular engagement, or perverse intentions! The more universal the influence or sad consequences of a sin are, the more grievous should it be in the remembrance; besides the hurt done to our own souls, there is a wrong to others.

Quest. 2. The next question is, Whether lusts war in the heart of a godly man? The occasion of doubting is, because he writeth to Christians, and saith, `Lusts that war in your members., And Peter writing to the same saith, `Abstain from fleshly lusts, &c., 1 Peter ii. 11.

Ans. I answer--Yes. The life of a Christian is a wrestling, conflicting estate; there is a double nature in the best, `flesh and spirit, Gal. v. 17. We carry an enemy in our bosoms; the Canaanite is not wholly cast out. It was a good prayer of him that said, `Lord deliver me from one evil man, and it shall suffice, meaning himself. [297] Flesh and spirit, like the twins in Rebecca's womb, they war and struggle; yea, lusts stir and rage more in a godly heart, to sense and feeling, than in a wicked. `When the strong man keepeth the house, the goods are in peace, Luke xi. 21. There is no stir; wind and tide goeth together.

Conviction may sometimes awaken drowsy lusts, otherwise all is still and quiet; but usually there is more trouble with Bin after conversion, especially presently upon conversion. A bullock is most unruly at first yoking, Jer. xxxi. 18; and green wood, as soon as it beginneth to be fired, casteth much smoke. The devil rageth when he hath but a short time, Rev. xii. 12. And the like you must expect, though in a less degree, in all the duties of holiness. When Joshua came before the Lord, `Satan was at his right hand ready to resist him, Zech. iii. 1. Since the fall it is some evidence of grace to find this contrariety; since the admission of sin, grace is more discerned by the combat than by the absolute victory.

But you will say, How doth this war in a godly man differ from that in a wicked man? The ground of inquiry is, because condition and common illumination may make wicked men hate some sins: there is in them a war between the natural light of conscience and sensual courses, and their hearts will reproach them for gross sins or gross neglects.

I answer--(1.) There is a great deal of difference. Partly in regard of the grounds. A gracious man opposeth sin as it crosseth God's holiness, a wicked man as it crosseth God's justice; the one saith, God hateth this, the other saith, God will punish this; the one worketh out of a principle of love, the other of fear: the one hateth sin as defiling, the other as damning; the one as disabling him for good, Rom. vii. 18; Gal. v. 17, the other because of incommodity and sensible inconvenience; otherwise they can brook sin well enough; he doth not oppose sin as it interrupteth his communion with God. A wicked man careth not to be with God, so he might be securely without him. In short, in a godly man the two seeds and natures are opposite, but in the wicked there is only some foreign awe impressed upon the conscience, and his dislike is rather from a present anger than a

settled hatred. (2.) Partly in regard of the manner. In the one, sin is opposed voluntarily, willingly, readily, because he hateth sin and loveth the commandment; in the other, God's restraint is more grievous than corruption: `The carnal mind is enmity to the law of God., Rom. viii. 7. They snarl at the restraint, they would be `willingly ignorant, 2 Peter iii. 5. A child of God doth the evil that he hateth, but resistance in wicked men is nothing but the rising of a carnal will against an enlightened understanding. (3.) Sometimes in regard of the help. In the one the Spirit warreth against the flesh; in the other, most commonly flesh against flesh; as our fathers drove out the Picts by the Saxons, so they extrude one lust by another. A godly man riseth against sin upon such considerations as the Spirit suggesteth: `How can I do this wickedness, and sin against God?, Gen. xxxix. 9; but a wicked man is mostly moved by carnal considerations. (4.) Partly in regard of the extent. A godly man's resistance is universal; he hateth sin as sin; [298] and true hatred is pro`s ta` ge'ne, against the whole kind: [299] Ps. cxix., `I hate every false way., A wicked man hateth some gross and staring sins; others, which are plausible and profitable, are reserved as a sweet morsel under their tongues. The hatred of a godly man is perpetual and irreconcilable; that of a wicked man may be pacified; he distasteth sin when conscience is roused. A man's heart riseth against a sword when it is drawn against him, but after it is laid down he will take it up; that resembleth a wicked man's resistance. A man's heart riseth against a toad, so that he will not touch it dead or alive; that resembleth the natural and constant enmity that is between a gracious heart and sin. (5.) In regard of the effects. A gracious soul is more humbled and cast down: Rom. vii., `O wretched man that I am, &c. It putteth him upon humble and pious addresses to God by prayer, and maketh him more jealous and watchful

over his own heart; but a convinced man loseth ground conflicting with sin in his own strength; by his own thoughts he cometh at length to lose all awe and fear.

Ver. 2. Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not.

In the context the apostle applieth himself to the cure of carnal desires; he hath mentioned one effect in the 1st verse, inward and outward trouble, both in the world and in our own members; he now cometh to another argument, the dissatisfaction and successlessness of those endeavours which come from lust, they distract the head with cares, and engage the heart in sins, and all to no purpose.

Ye lust, epithumeite, ye desire; but usually it is taken, in an ill sense, for inordinate and passionate desires; therefore it is well rendered ye lust.

And have not.--It may be taken two ways; either you never obtained, or have now lost: male parta male dilabuntur--ill means seldom arrive to possession, or, it, they do, possession is soon lost. Grotius supposeth the apostle intimateth the great want and dearth they sustained in the days of Claudius, Acts xi. 28; all their violent practices could not secure them against the inconveniences of those times. There is somewhat a like expression with this, Prov. xiii. 4, `The soul of the sluggard desireth, and hath nothing., But there the word speaketh of empty wishes and lasy velleities, here of passionate desires; there of the soul of the sluggard, here of the soul of the covetous.

Ye kill.--Calvin, Beza, Cajetan, Erasmus, and others, read phthoneite, ye envy, though most Greek copies read as we do, phoneu'ete, ye kill. The other reading was the rather embraced, because the charge seemed harsh, to say, `ye kill, when, in the received exposition, the wars here mentioned were only private contentions and lawsuits. But we

cleared it before, that wars is here taken properly; and therefore are not urged with this inconvenience, and need not understand it, as OEcumenius doth, of spiritual killing, as if the sense were, ye kill your own souls; or of interpretative murder, mentioned 1 John iii. 15; but may expound it in the usual and received import of the word, covetousness going as high as murder; as 1 Kings xxi. 1, 2, and Prov. i. 19, `Every one that is greedy of gain taketh away the life of the owners thereof., In those public tumults, occasioned by their rapine and avarice, many were slain.

And desire to have, kai` zeloute, ye emulate, or are given to envy. The word is sometimes taken in a good sense: 1 Cor. xiv. 2, `Forasmuch as ye are emulous of spiritual gifts;, the word is zeloute. There is a good emulation when we strive to imitate them that excel in virtue, or to go beyond them; but there is also a carnal emulation, which chiefly respecteth outward enjoyments, and noteth a grief that any should enjoy any outward excellency equal with us or beyond us, and a strong covetous or ambitious desire of appropriating that excellency to ourselves. In the first there is malice, in the second covetousness: we take it chiefly for the latter act of emulation, and therefore render it, `ye desire to have.,

And cannot obtain, ou dunasthe epituchein.--The word is emphatical, ye cannot arrive to happiness; that is, either to their happiness whom ye thus envy or emulate, or else to the happiness you fancy, carnal desires being either disappointed, or else increasing with enjoyment; it is a distemper that will not be satisfied. The language of lust is give, give; it is an appetite without bound or measure. If we had one world, yet we are not happy, we would covet another: carnal desire is a gulf that is never filled up. [300] Enjoyments seem little, because there is still so much in hope; like children, that greedily desire a

thing, and when they have it despise it; or like drunkards, who are always pouring in, yet do not quench, but inflame the appetite. See Eccles. iv. 8, and v. 10. Well may it be said, then, `ye cannot obtain., Carnal men possess much, but have nothing.

Ye fight and war, and yet ye have not; that is, though their violence and carnal desires had broken out so far as public insurrections and tumults, yet still they were at a loss.

Because ye ask not; that is, you do not use the lawful means of prayer. But how can it be said, `ye ask not, since in the next verse he saith, `Ye ask, and receive not, because ye ask amiss,? I answer--(1.) Possibly here he may task one abuse, there another; here that they hoped to help themselves by their own endeavours without prayer, there that their prayers were conceived to a carnal purpose. (2.) Because prayers not conceived in a humble and holy manner are no prayers; lust's prayers are no prayers, eructations of lusts, not spiritual supplications; a howling, Hosea vii. 14, which God regardeth not.

Obs. 1. Lustings are usually disappointed: `Ye lust, and have not., God loveth to cross desires when they are inordinate; his hand is straitened when our desires are enlarged. Sometimes out of mercy. It is a blessing to meet with disappointment in the ways of sin; you cannot have a worse judgment then to have your carnal desires filled up. O unhappy men, whom God leaveth to themselves without restraint! Prov. xiv. 14, `The backslider in heart shall be filled with his own ways, and a good man shall be satisfied from himself., The cursed apostate shall have enough of honours, and pleasures, and preferments. It was a mercy to the church to be disappointed: `She shall follow after her lovers, but shall not overtake them; she shall seek them, but not find them;, then `she shall think of her former husband, &c. Hosea ii. 7. Prosperous and successful wickedness encourageth a man to go on in that

way; some rubs are an advantage. What we desire with greediness we enjoy with surfeit. To disappoint and check our lust, God in mercy fenceth up our way with thorns. Sometimes in judgment, that he may torment men by their own lusts; their desires prove their just torture. The blood heated by intemperance, and the heart enlarged by desire, are both of them sins that bring with them their own punishment, especially when they meet with disappointment. Amnon and Ahab were both sick, the one with lust, the other with covetousness.

Use 1. Learn, then, that when the heart is too much set upon any thing, it is the ready way to miss it. Rachel's desires of children made her the more barren. The fool talked of bigger barns, and that night his soul was taken away. When you forget to subject your desires to God's will, you shall understand the sovereignty of it. When the heart is strongly set upon a thing, there is no reservation of God's good pleasure. We say, I will; and God saith, I will not. We will have such a thing: `I will go after my lovers, as if we were petty gods. God will have his will against your wills: `I will fence thy way with thorns:, there is an implicit and interpretative contest between us and God. Again, when desires mistake in their object, they miss of their, end. God cannot endure that the same affection should be lavished on outward things which is only proper to himself and his grace: `violence, would become `the kingdom, Mat. xi. 12. When Amnon is as sick for Tamar as the spouse is for Christ, it begetteth a jealousy. Affections should rise according to the worth of the object: `Labour not for the meat that perisheth, but the meat which endureth for ever, John vi. Your industrious desires would become a better object; your strength should be laid out for everlasting bread; that is a labour without sin, and without disappointment.

Use 2. Be not always troubled when you cannot have your will; you have

cause to bless God. It is a mercy when carnal desires are disappointed: say, as David, 1 Sam. xxv. 32, `Blessed be the Lord God of Israel, that sent thee to meet me this day., Your hearts have been set on great estates, and you thought, with the fool in the Gospel, of enlarging your barns and exalting your nest, and of a sudden God came in and blasted all these carnal projects. Bless God for such providences: how secure, or sensual, or carnal would your spirit have been else! It was a mercy that `the world was crucified `to Paul, as well as Paul `crucified to the world, Gal. vi. 14. So when you have been crossed in the pursuit of some lust or uncleanness, you may afterward kneel down and adore the wisdom and seasonableness of such providences. Possidonius in the life of Austin hath a memorable history. He being to visit a place, with his guide mistook the way, fell into a bypath, and so escaped the hands of some bloody Donatists that lay in ambush to take away his life. God may lead you beside your intentions to avoid some dangerous sins that would else have destroyed your souls: Hosea ii. 6, `I will hedge up her way with thorns., Some cross providences may be a hedge to keep thee from further misery.

Use 3. It teacheth you what reflections to make upon yourselves in case of disappointment. When we miss any worldly thing that we have desired, say, Have not I lusted after this? Did not I covet it too earnestly? Absalom was the greater curse to David because he loved him too much. Inordinate longings make the affections miscarry. Observe it, those objects seldom prove happy that have too much of our hearts. We find it often that men of great care are successless; they turn and wind hither and thither, and are still like a door upon the hinges, in the same state and case: Ps. cxxvii. 2, `It is in vain to rise early, and go to bed late, and eat the bread of sorrows., A carking industry may be in vain and to no purpose; the success of human endeavours lieth in God's

blessing and concurrence; it is the prerogative he hath reserved to himself; he keepeth it as a bridle over mankind, to keep them in obedience, duty, and dependence. Providence doth sometimes wean us from lust to grace, and showeth us that a blessing is sooner had by faith than worldly care: Ps. xxxix. 6, `Surely every man walketh in a vain show; heapeth up riches, and knoweth not who shall gather them., Man goeth and cometh, and tosseth to and fro, and is gathering of riches, and increaseth the heap, and God of a sudden scattereth all. How often have you seen a covetous, carking man, like a mill-horse, still going round, and yet always in the same place?

Obs. 2. That where there is covetousness there is usually strife, envy, and emulation. Epithumeite, ye lust; phoneu'ete, ye kill; zeloute, ye emulate; these hang in a string. As there is a connection and a cognation between virtues and graces--they go hand in hand--so there is a link between sins, they seldom go alone. If a man be a drunkard he will be a wanton; if he be covetous he will be envious. Christ cast out seven devils out of one Mary Magdalene, and another man was possessed with a legion. When the heart is brought under the power of any sin, it lieth equally obnoxious to all sin. Covetousness may be known by its companions, strife, envy, and emulation: Rom. i. 29, `With covetousness, maliciousness, full of envy., Self-love is the root of all the three; it maketh us covet and desire what is good and excellent, and it maketh us envy that others should enjoy it; and then to break all bonds of duty and charity that we may wrest it from them. A covetous man is a full wicked man; he enlargeth his desires for himself, but is much straitened towards others; his eye is evil when God's hand is good. We often meet with strange compounds and prodigies of vice and sin: 2 Tim. iii. 2, `Covetous, proud, boasters, lovers of themselves, &c. It is said of Catiline that he was monstrum ex variis

diversisque et inter se pugnantibus naturis conflatum, a compound and bundle of warring lusts and vices; so are many wicked men a composition of many sins, which seem to differ in their essence, but spring from the same root of corruption.

Obs. 3. From that ye lust, ye kill, ye fight and war.--It is lust and covetousness that is most apt to trouble neighbourhoods and vicinities. Solomon saith, Prov. xv. 27, `He that is greedy of gain troubleth his own house;, we may add, yea, and all the houses near him; he is truly `the troubler of Israel., Man is by nature a sociable creature, fit for commerce. [301] A covetous man is a wen of the body politic, not a member. A wen, by sucking the nourishment that is due to other parts, groweth monstrous and ugly in itself, and robbeth the body; so he being altogether for private gain, perverteth that which is the cement of all confederacies and societies--a care of the commonweal. Bodies are preserved when `the members care for one another:, 1 Cor. xii. 24. But this is not all. Covetousness is a base affection, that will put a man upon the basest and most unworthy practices; men given to it trouble their families by exacting all their labours, and trouble human societies by unjust contentions; they quarrel with those that possess that which they covet. Ahab spilt Naboth's blood for his vineyard's sake. They promote public changes and innovations, that they may feather their nests with the common spoils. Besides all this, they bring down God's judgments upon their people: Achan's covetousness troubled whole Israel, Josh. vii. Especially if high in place and honour; as when magistrates build their own houses upon others, ruins, and purchase large revenues and estates with the public purse, or detaining the hire of the poor. See Jer. xxii. 13. Well, then, no wonder that covetous men meet with public hatred and detestation; they are not only injurious to God, but human societies; they are a sort of

men that are neither moved with arguments of nature or grace. It is a character of a bad spirit, Luke xviii. 2, that `he neither feared God nor regarded man., These two restraints God hath laid upon us--his own fear to preserve religion, and the shame of the world to preserve human societies. Now some men are moved with neither. It was a character of the Jews in their depravation, 1 Thes. ii. 15, `They please not God, and are contrary to all men;, they agree with none but themselves. So elsewhere it is said, 2 Thes. iii. 2, `Unreasonable men, that have not faith;, neither grace, nor good nature, nor faith, nor reason. So Lactantius saith of Lucian, Nec diis nec hominibus pepercit, he spared neither God nor man. Covetousness maketh men of such a harsh and sour disposition. Towards God it is idolatry; it robbeth him of one of the flowers of his crown, the trust of the creature; and it is the bane of human societies. Why are men's hearts besotted with that which is even the reproach and defamation of their natures?

Obs. 4. That lust will put men not only upon dishonest endeavours, but unlawful means, to accomplish their ends, killing, and warring, and fighting, &c. Bad means will suit well enough with base ends; they resolve to have it, rem, quocunque modo rem; any means will serve the turn, so they may satisfy their thirst of gain: 1 Tim. vi. 9, `They that will be rich fall into temptations and a snare;, Prov. xxviii. 20, `He that hasteth to be rich shall not be innocent., If God will not enrich them, Satan shall; [302] and what they cannot get by honest labour they make up by the deceitful bag. Learn, then, what a tyrant lust is; if God doth not bless us, it maketh us go to the devil. And again, know that that is rank lust which putteth you upon dishonest means.

Obs. 5. From that ye lust, and have not; and again, ye kill and emulate, and have not; and again, ye fight and war, and have not.--That

do wicked men what they can, when God setteth against them, their endeavours are frustrate. Let them try all ways, yet still they are disappointed: Ps. xxxiii. 10, `He maketh the devices of the wicked to be of none effect., God will not let his creatures to be too hard for him in all strifes; he will overcome, and have the best of it, Rom. iii. 4. But when doth God set himself to frustrate the endeavours of the creature? I answer--When the creature setteth itself to frustrate his counsels and intents. That may be done several ways:--(1.) When we will do things in despite of providence. They are disappointed once or twice in an evil way, yet they will try again, as if they would have the mastery of God; as the king of Israel would adventure the other fifty after two fifties were destroyed, 2 Kings i.; Pharaoh would harden his heart after many plagues; Balaam would smite his ass three times, Num. xxii. 25, and after that he would build altar upon altar to curse Israel. (2.) When men seek by carnal policies to make void God's promises or threatenings. God had said, `I will cut off Ahab's posterity, To avoid this he falleth a-begetting of children; he had seventy children, that were all brought up in seventy strong cities, yet all beheaded by Jehu. Herod, that he might make sure work of Christ, killed all the children of Bethlehem, and some say his own son, nursed there; whereupon Augustus said, Melius est Herodis porcus esse quam filius--it is better to be Herod's swine than his son: and yet Christ was kept safe: Prov. xxi. 30, `There is no wisdom, nor understanding, nor counsel against the Lord., He useth many words to show that all the exquisiteness and choiceness of parts will not be able to manage the contest against providence. (3.) When men crossed by providence seek happiness elsewhere by unlawful acts and means, as violence, cozenage, extortion, deceit, as if Satan could make them more prosperous than God; see if these men do not go back in their estates;

if their families, which they seek to raise by such means, be not ruined. The old world would build a tower, as if there were more security in a tower than a promise, Gen. xi. 4. Many devices there are in man's heart to compass their ends, but they are all blasted and marked with the curse of providence. (4.) When you say I will, without God's leave: see Exod. xv. 9; James iv. 3. Such confident purposes and presumptions as are not subjected to God's pleasure are seldom prosperous. (5.) By reiterated endeavours against the church: see Isa. viii. 9, 10. They are still `broken in pieces, though they join force to policy, combine themselves in leagues most holy, and renew their assaults with a united strength; therefore the prophet repeateth it so often, `Ye shall be broken in pieces, ye shall, &c.

Obs. 6. From that because ye ask not; that is, ask not God's leave in humble and holy prayer. The note is, that it is not good to engage in any undertaking without prayer. In prayer you ask God's leave, and show your action is not a contest with him. The families that call not upon God's name must needs be cursed: in their actions they do, as it were, say they will be happy without God. We learn hence--(1.) That that argument against prayer is vain: God knows our requests already; and God's decrees are immutable, and cannot be altered by our prayers. So argued of old Maximus Tyrius, a heathen philosopher, and so many Libertines in our days. I answer--Prayer is not for God's information, but the creature's submission; we pray that we may have his leave. And again, God's decrees do not exclude the duty of creatures and the work of second causes: Ezek. xxxvi. 37, `I will yet for this be inquired after by the house of Israel;, so Jer. xxix. 11, 12, `I know the thoughts of peace that I have towards you, yet ye shall call upon me, and I will hear you., (2.) That no actions must be taken in hand but such as we can commend to God in prayer; such recreations as we are

ashamed to ask a blessing upon must not be used; such enterprises we must not engage in as we dare not communicate to God in our supplications: Isa. xxix. 15, `Woe unto them that seek deep to hide their counsel from the Lord;, that is, design their enterprises, and never inquire after the will of God, or communicate their purpose to him in prayer.

Ver. 3. Ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts.

In this verse he anticipateth and preventeth an objection. They might say, We do ask, and go to God (suppose) by daily prayers. The apostle answereth, You ask indeed; but because of your vicious intention you cannot complain of not being heard; would you make God a servant to your lusts? For to convince them, he showeth what was the aim of their prayers the conveniences of a fleshly life: `Ye ask, that ye may consume it upon your lusts or pleasures, tais hedonais.

There are several points notable in this verse; they may be reduced to these three:--

1. That we pray amiss when our ends and aims are not right in prayer.

2. That our ends and aims are wrong when we ask blessings for the use and encouragement of our lusts.

3. That prayers so framed are usually successless; we miss when we ask amiss.

Obs. 1. I begin with the first. That we pray amiss when our ends and aims are not right in prayer. The end is a main circumstance in every action, the purest offspring of the soul. Practices and affections may be overruled; this is the genuine, immediate birth and issue of the human spirit. We may instance in all sorts of actions; we know the quality of them, not by the matter, but the end. In indifferent things the property of the action is altered by a wrong end. To eat out of

necessity is a duty we owe to nature; to eat out of wantonness is an effect of lust. So in all things instituted and commanded, the end determineth the action. Jehu's slaying of Ahab's children was not obedience, but murder, because done for his own ends. God required it, 2 Kings x. 30; and yet God saith, Hosea i. 4, `I will avenge the blood of Jezreel upon the house of Jehu., God required it as a righteous satisfaction to justice. Jehu spilt it out of ambition; therefore so many persons slain, so many murders. So in these actions of worship, they are good or bad as their end is. Speaking to God may be prayer, if it come from zeal; it may be howling, if it come from lust, Hosea vii. 14; then it is but a brutish cry, as beasts out of the rage of appetite howl for the prey, or things they stand in need of. For worship must never have an end beneath itself. We act preposterously, and not according to reason, when the means are more noble than the end. When we make self the end of prayer, it is not worship of God, but self-seeking. All our actions are to have a reference and ordination to God, much more the acts that are proper to the spiritual life; it is called a `living to God, Gal. ii. 19. That is the main difference between the carnal life and the spiritual; the one is a living to ourselves, the other is a living to God. Now especially acts of worship are to be unto God and for God, for there the soul setteth itself to glorify him; and the addresses being directly to him, must not be prostituted to a common use. Well, then, consider your ends in prayer, not the manner only, not the object only, but the end. It is not enough to look to the vehemency of the affections; many make that all their work, to raise themselves into some quickness and smartness of spirit, but do not consider their aim. It is true, it is good to come with full sails; `fervent prayer, is like an arrow drawn with full strength, but yet it must be godly prayer. A carnal spring may send forth high tides

of affection; the motions of lust are usually very earnest and rapid.

It is not enough to look to the fluency and serviceableness of invention; carnal affections and imagination joined together may engage the wit, and set it a-work; invention followeth affection. It is not enough to make God the object of the prayer, but the end also. Duty is expressed sometimes by `serving God, at other times by `seeking God;, serving noteth the object, seeking noteth the end; in serving we must seek, &c.

Obs. 2. The next point is, that our ends and aims are wrong in prayer when we ask blessings for the use and encouragement of our lusts. Men sin with reference to the aim of prayer several ways: (1.) When the end is grossly carnal and sinful. Some seek God for their sins, and would engage the divine blessing upon a revengeful and carnal enterprise; as the thief kindled his torch that he might steal by at the lamps of the altar. Solomon saith, Prov. xxi. 27, the wicked offereth sacrifice `with an evil mind., Foolish creatures vainly imagine to entice heaven to their lure. Balaam buildeth altars out of a hope that God would curse his own people; and wicked men hope by fasts and prayers to draw God into their quarrel; others seek a blessing upon their theft and unjust practices. The whore had her vows and peace-offerings for the prosperity of her unclean trade, Prov. vii. 14. This was a thing which heathens condemned. Juvenal laughed at it in one of his satires. Plato forbiddeth it in his Alcibiades. Pliny detesteth it as a stupid impudence, to profane the religion of the temples by making it conscious to unclean requests. These impious stories of prayers commended to the Virgin Mary for a blessing upon thefts and adulteries, which yet they say were granted because of the devoutness of the supplicants in the psalter and rosary, are worthy all Christians, abomination. [303] (2.) When men privily seek to gratify their lusts,

men look upon God tanquam aliquem magnum, as some great power that must serve their carnal turns; as he came to Christ, Luke xii. 13, `Master, speak to my brother to divide the inheritance., We would have somewhat from God to give to lust; health and long life, that we may live pleasantly; wealth, that we may `fare deliciously every day;, estates, that we raise up our name and family; victory and success, to excuse ourselves from glorifying God by suffering, or to wreak our malice upon the enemies; church deliverances, out of a spirit of wrath and revenge. As they were ready to `call for fire from heaven, not knowing of what spirit they were, Luke ix. 55. So some pray for the assistance and quickenings of the Spirit to set off their own praise and glory, and pervert the most holy things to common uses and secular advantages. Simon Magus would have gifts that he might be tis me'gas, a man of great repute in his place, Acts viii. 9. The divine grace, by a vile submission and diversion, is forced to serve our vainglory. (3.) When we pray for blessings with a selfish aim, and not with serious and actual designs of God's glory, as when a man prayeth for spiritual blessings with a mere respect to his own ease and comfort, as for pardon, heaven, grace, faith, repentance, only that he may escape wrath. This is but a carnal respect to our own good and welfare. God would have us mind our own comfort, but not only. God's glory is the pure spiritual aim. Then we seek these things with the same mind that God offereth them: Eph. i. 6, `He hath accepted us in the beloved, to the praise of his glorious grace., Your desires in asking are never regular but when they suit with God's ends in giving. God's glory is a better thing, and beyond our welfare and salvation. So in temporal cases. When men desire outward provisions merely that they may live the more comfortably, not serve God the more cheerfully. Agur measureth the conveniency and inconveniency of his outward estate, as it would more

or less fit him for the service of God: Prov. xxx. 8, 9, `Not poverty, lest I deny thee; not riches, lest I forget thee., So in public cases of church deliverance, when we do not seek our own safety and welfare so much as God's glory: Ps. cxv. 1, `Not to us, not to us, &c.; that is, not for our merits, not for our revenge, our safety, but that mercy and truth may shine forth. [304]

But you will say, May we not seek our own good and benefit?

I answer--Not ultimately, not absolutely, but only with submission to God's will, and subordination to God's glory. The main end why we desire to be saved, to be sanctified, to be delivered out of any danger, must be that God may be honoured in these experiences, in comparison of which our own glory and welfare should be nothing: `Not to us, not to us, &c.

But you will say, How shall we know that God's glory is the utmost aim? A deluded heart will pretend much.

I answer--You may discern it: (1.) By the work of your own thoughts. The end is first in intention and last in execution, therefore the heart worketh upon it. Now, what runneth often in the thoughts? When you pray against enemies, do you please yourself with suppositions and surmises of revenge, or hopes of the vindication of God's name? So in prayers for strength and quickening, do not you entertain your spirit with whispers of vanity, dreams of applause, and the echoes and returns of your own praise? or enchant your minds with the sweet music of public acclamations? By these inward and secret thoughts the soul falleth out after carnal success and advantage. (2.) By the manner of praying--absolutely for God's glory, but in all other things with a sweet submission to God's will: John xii. 27, 28, `Save me from this hour; for this cause came I to this hour. Father, glorify thy name., Christ is absolute in that request, and so receiveth an answer. It is

enough to a gracious heart if God will glorify his own name. But now carnal aims make the spirit impetuous and impatient of check and denial. They are all for being saved from this hour. Rachel must have children or die. When the heart is set upon earthly success, or pleasure, or comfort, they cannot brook a denial. (3.) By the disposition of your hearts. When prayers are accomplished, when we do not ask for God's glory, we abuse mercies to revenge, luxury, excess. Lust is an earnest craver, but when it receiveth any comfort it consumeth it in ease and pleasure. We deceive ourselves with notions. The time of having mercies is the time of trial.

But how shall I do to get my ends right in prayer?

It is a necessary question; nothing maketh a man see the necessity of the divine help and concurrence to the word of prayer so much as this. To act for a holy end requireth the presence of the Spirit of grace; supernatural acts need supernatural strength. It is true in these inward productions `that which is of the flesh is flesh;, water cannot rise higher than its fountain; bare nature aimeth at its own welfare, ease, and preservation; therefore go to God; beg uprightness--it is his gift as well as other graces. The help that we have from the Spirit is to make requests kata` The'on, `according to the will of God;, or, as it is in the original, `according to God., Rom. viii. 27; that is, to put up godly requests for God's sake. Besides, there should be much mortification; that which lieth uppermost will be soonest expressed: `Out of the abundance of the heart the mouth speaketh., God's people are ready in holy requests, because their hearts are exercised in them: Ps. xlv. 1, `My heart initeth a good matter, &c. Worldly cares, worldly sorrows, worldly desires, must have vent. Vessels give a sound according to the metal they are made of. Hypocrites will howl for carnal comforts. Beat away these carnal reflections when they rush into

your minds: Abraham drove the fowls away, Gen. xv. When you feel the heart running out by a perverse aim, disclaim it the more solemnly: `Not to us, not to us, &c.

Obs. 3. That prayers framed out of a carnal intention are usually successless. Prayers that want a good aim do also want a good issue. God's glory is the end of prayer and the beginning of hope, otherwise we can look for nothing. God never undertook to satisfy fleshly desires. He will own no other voice in prayer but that of his own Spirit: Rom. viii. 27, `He that searcheth the heart knoweth the mind of the Spirit., What is a fleshly groan? and what is a spiritual groan^? A carnal aim expressed is but a supplication with a confutation; it is the next way to be denied. Spiritual sighs and breathings are sooner heard than carnal roarings: they that cannot ask a mercy well, seldom use it well: in the enjoyment there is more temptation. Usually our hearts are more devout when we want a blessing than when we enjoy it; and therefore when our prayers are not directed to the glory of God, there is little hope that when we receive the talent we shall employ it to the Master's use. Besides all this, prayers made with a base aim put a great affront and dishonour upon God; you would make him a servant to his enemy: Isa. xliii. 24, `Ye made me to serve with your iniquities., We would commit sin, and we would have God to bless us in it. It is much you should be servants of sin, but that you should make God administrum peccati, a fellow-servant, and yoke him with yourselves in the same servility, it is not to be endured. Well, then, it teacheth us what to do when our prayers are not granted; let us not charge God foolishly, but examine ourselves: Were not our requests carnal? suppose you prayed for quickening, and God left you to your own deadness, did not your heart fancy your own praise? If for safety, you would live in ease, in pleasure; if for an estate, you were pleasing yourself in the

suppositions of greatness and esteem in the world. O brethren! as we mind success, let us not come to God with an evil mind; holy desires have a sure answer, Ps. cxlv. 19, and x. 17.

Ver. 4. Ye adulterers and adulteresses, know ye not that the friend ship of the world is enmity with God? whosoever therefore will be a friend of the world, is an enemy of God.

Because they were so overcome with worldly lusts that their very prayers and devotionary acts looked that way, he cometh to show the danger and heinousness of these lusts. The arguments of this verse are two--(1.) They will make you commit adultery; (2.) They will make you enemies to God.

Ye adulterers and adulteresses.--This must be understood spirit ually, as appeareth by the following words and the drift of the context, which is to inveigh against those lusts and pleasures which inveigle the soul and withdraw it from God. Now these are spiritual adulterers whom the love of the world alienateth and estrangeth from the Lord. The metaphor is elsewhere used, Mat. xii. 39, and xvi. 4, `This evil and adulterous generation.,

Know ye not.--He appealeth to their consciences; it is a rousing question. Worldly men do not sin out of ignorance so much as incogitancy; they do not consider.

That the friendship of the world.--By e phili'a tou ki'smou he understandeth an emancipation of our affections to the pleasures, profits, and lusts of the world. Men study to please their friends, and they are friends of the world therefore that seek to gratify worldly men or worldly lusts, and court outward vanities rather than renounce them; a practice unsuitable to religion. You may use the world, but not seek the friendship of it. Those that would be dandled upon the world's knees, lose a friend of Christ. As to instance, in pleasing the men of

the world, Gal. i. 10, `If I yet please men, I were not the servant of Christ., So for gratifying of worldly lusts; we may use the comforts of the world, but may not serve the lusts and pleasures of it: that is a description of the carnal state, Titus iii. 3.

Is enmity with God.--When you begin to please the world you wage war against heaven, and bid open defiance to the Lord of hosts; the love of God and care of obedience is abated just so much as the world prevaileth in you. There is a like expression Rom. viii. 7, `The carnal mind is enmity against God;, averse and adverse. So doth the world not only withdraw the heart from God, but oppose him. A man can hardly serve two masters, though of the same judgment; but God and the world are opposite masters, they command contrary things: 1 John ii. 15, `If any man love the world, the love of the Father is not in him;, Mat. vi. 24, `Ye cannot serve God and mammon., They that match covetousness with profession seek to reconcile two of the most unsuitable things in the world.

Whosoever therefore.--General truths must be enforced by applicative inferences, and so they fall directly upon the soul: Job v. 27, `So it is, hear it, and know it for thy good.,

Will be the friend of the world.--Boulethe noteth the aim and serious purpose. All do not find the world to favour them; do what they can, `the world is crucified to them;, but they are not as Paul was, `crucified to the world, Gal. vi. 14. Therefore the scripture taketh notice not of what is in the event, but the aim. Besides, the serious purpose and choice discovereth the state of the soul; he is also absolutely a worldly man that will be a friend of the world. So 1 Tim. vi. 9, oi' boulo'menoi ploutein, `they that will be rich., In heavenly matters the deliberate choice and full purpose discovereth grace: Acts xi. 23, `That with purpose of heart they would cleave to the Lord.,

Therefore Christians should look to their purpose and aim. What is it? What do you give your minds to? When a man setteth himself to grow rich, to lay up treasures upon earth, he is a worldly man; as when he giveth his heart and mind and whole man to do what God requireth, whatever cometh of it, he is a true servant of the Lord. To this purpose are those speeches of Solomon: Prov. xxiii. 4, `Labour not to be rich;, that is, do not give up thy heart and endeavours to find out and follow all ways to increase thy wealth and estate: so Prov. xxviii. 20, `He that maketh haste to be rich, &c., hath set up that for his purpose. Now this purpose of the soul may be known, partly by a resolute carrying on the end without weighing the means and consequences; partly by the diligence and earnestness of the spirit. When the end is fixed, we are patient of all labour, but impatient of check and disappointment.

Is the enemy of God.--Actively and passively; it maketh a man hate God, and to be hated by God. Duty will either make us weary of the world, or the world will make us weary of duty. The children of God have experience of the one, and hypocrites of the other.

The points, besides those observed in the exposition, are these:--

Obs. 1. That worldliness in Christians is spiritual adultery. It dissolveth the spiritual marriage between God and the soul; of all sins it is most unsuitable to the marriage-covenant, the covenant of grace, wherein God propoundeth himself to be `all-sufficient, Gen. xvii. 1. We have enough in God, but we desire to make up our happiness in the creatures; this is plain whoring: Ps. lxxiii. 27, `Thou hast destroyed all them that go a whoring from thee;, that is, those which sought that in the world which is only to be found in God. There are degrees in this whoredom. You know there may be adultery in affection when the body is not defiled; unclean glances are a degree of lust. The children

of God may have some outrunning and straggling thoughts: when the devil is at their elbows, the world may be greatened in their esteem and imagination: `Happy is the people that is in such a case, Ps. cxliv. 15; but they presently correct themselves, and return to the bosom of God; yea, rather, `happy is the people whose God is the Lord., In others there is a higher degree; they settle those affections upon the world which are only due and proper to God, as their care, delight, desire, fear, hope, which should be kept chaste and loyal to Jesus Christ; yet there is still some profession. As a woman that is not contented with one husband, and yet still retaineth the colour and pretence of the first marriage: this is in hypocrites, who divide their hearts between God and the world. There are others who plainly leave the Creator for the creature, and prefer the world before God, the profits and pleasures of it before communion with him in holy duties. To let the world share with God is an evil, but to prefer the world before God is an impiety. As a whorish wife preferreth every one before her own husband, so do the profane, who live as professed prostitutes: their love is wholly with drawn from God as a husband, and their obedience from him as a lord: they `love pleasures more than God, 2 Tim. iii. 4. Well, then, check worldly inclinations; when 3 r our hearts are too passionately drawn forth to present comforts and contentments, or when your thoughts are raised into too great admiration of them, or when worldly ease and pleasure hindereth and withdraweth you from duty, or are apt to prefer carnal satisfaction before communion with God, remember at such time this is adultery. You are not your own, but given up to God: 1 Cor. vi. 15, `Know ye not that your bodies are members of Christ? And shall I take the members of Christ, and make them the members of an harlot? God forbid., This love is Christ's; these admiring thoughts, these pains, time, care,

earnestness, they are all Christ's; and shall I give that which is Christ's to the world? God hath fenced us against outward adultery by fear and shame: some countries punish it with whipping, others with death. There is baseness and danger also in spiritual adultery. There is baseness; affections are impure, so far as they are let out upon other things rather than God: shall I be an adulterer or an adulteress to God? How will this expose me to the scorn of men and angels? At the last day they will come pointing, as in Ps. lii. 7, `This is the man that made not God his strength, but trusted in the abundance of his riches!, This is a Gadarene, that loved his swine more than Christ, that preferred a game at cards before communion with God, a cup, a drunken meeting, before the house of God, &c. Spiritual harlots will not be able to look good men and angels in the face. There is danger in it too; God is a jealous God. Whoring under the law was punished with death: `Every one that goeth a-whoring from thee wilt thou destroy., There is nothing provoketh the Lord so much as this, that base things should be preferred before him.

Obs. 2. From that and adulteresses. The Syriac translation hath not this word; the vulgar hath only adulteri, yet the Greek copies have it. It is not usual in scriptures to speak to women; the speeches of the apostles in their epistles are usually directed to men, therefore it is the more notable. The note is, that women have special need to take heed of worldly pleasures and lusts: `You adulterers and adulteresses., Whore is a name of reproach; you cannot endure it. Ah! be not whores spiritually, doting too much upon outward pleasure and pomp. You are loyal to your earthly husbands; ah! be so to Jesus Christ. Men's hearts are more usually distracted with worldly cares, but yours are apt to be besotted with worldly pleasures; we usually call it softness and effeminacy. The apostle speaks of some women that `wax wanton against

Christ, 1 Tim. v. 11; that is, when they begin to renounce the inward mortification of fleshly lusts. Remember you have a heavenly husband; let not soft delicacy so corrupt your minds as to make you forget your duty to him: you have a great many snares--your tenderness, others, examples, &c.

Obs. 3. That to seek the friendship of the world is the ready way to be God's enemy. God and the world are contrary; he is all good, and the world lieth in wickedness; and they command contrary things. The world saith, Slack no opportunity of gain and pleasure; if you will be so peevish as to stand nicely upon conscience, you will do nothing but draw trouble upon yourselves. Now, God saith, Deny yourselves, take up your cross, renounce the world, &c. The world saith, `Wilt thou take thy bread, and thy water, and thy flesh, and give it unto men whom thou knowest not whence they be?, 1 Sam. xxv. 11. But God saith, `Sell that ye have, and give alms, provide bags that waste not, &c. It were easy to instance in several such contrarieties. We find by experience that so far as we mingle with the world, so far are our hearts deadened and estranged from God; and by the encroachment of worldly delights and vanities upon the spirit, the love of God decayeth. It is a vain conceit to think we can serve God and our lusts too. The world and grace are incompatible; they may be together sometimes, as a rusty dial may be right by chance. But you will be put to trial; and when God and the world come in competition, you may see whose friendship you do desire. When a worldly man must do the one or the other, you shall see where his heart is; he will rather offend God than lose riches, pleasures, or preferment: he is loath to be bound up by the curt allowance of conscience and religion; and though he would gild all with a pretence of respect to God, yet carnal reasons oversway, and he taketh the world's part against God. Well, now, you see the enmity

between God and the world. (1.) Think of it seriously, when you are about to mingle with earthly comforts and delights, and can neglect God for a little carnal conveniency and satisfaction; this is to be an enemy to God; and can I make good my part against him? He is almighty, and can crush you. What are our feeble hands to the grasp of omnipotency? See Ezek. xxii. 14. And he is a terrible enemy `when he whetteth his glittering sword, Deut. xxxii. 41. Nay, if none of all this were to be feared, the very estrangement from God is punishment enough to itself. Shall I renounce the love and favour of God, and all commerce and communion between him and me, for a little temporal delight and pleasure? God forbid. (2.) Learn how odious worldliness is; it is direct enmity to God, because it is carried on under sly pretences; of all sins this seemeth most plausible. Usually we stroke it with a gentle censure, and say, He is a good man, but a little covetous and worldly, &c. That is enough to entitle him God's enemy. The world reckoneth sins, not by the inward contrariety to God, but by the outward excesses and acts of filthiness; and therefore, because covetous persons do not break out into acts foul and shameful, they have much of the honour and respect of the world: Ps. xlix. 13, `Their way is folly, yet their posterity approve their sayings;, that is, praise and esteem such a kind of life. Sensual persons are like beasts, and therefore the object of common scorn; but worldliness suiteth more with carnal reason, and is a sin more human and rational: Ps. x. 3, `They bless the covetous, whom the Lord abhorreth., The Lord abhorreth them, but men bless them; for they do not measure sins so much by the inward enmity, as by the outward excess. God's hatred ariseth from his own purity, but man's from the external inconveniences of disgrace and loss.

Ver. 5. Do ye think the scripture saith in vain. The spirit that

dwelleth in us lusteth to envy?

This scripture hath been much vexed with the several expositions of those that have dealt in it, because it doth not easily appear of what scripture or of what spirit the apostle speaketh. Two opinions are most worthy of regard. Some interpret it of the Spirit of God, others of the corrupt spirit of man. Those that refer it to the Spirit of God read it with a double interrogation, thus: `Doth the scripture speak in vain? doth the Spirit that dwelleth in us lust to envy?, And they interpret it thus: Do the scriptures speak in vain to this drift and purpose to which I have spoken to you? meaning the sentences last spoken, which are everywhere scattered throughout the word: `Doth the Spirit that is in us lust to envy?, that is, the Spirit of God, doth it lust in such a carnal manner? Their reasons are three:--(1.) Because the sentence supposed to be in the latter part of the text is nowhere found in scripture, and therefore some are forced to fly to the shift of some ancient book of piety now lost. (2.) The next is, because of that phrase, `The Spirit which dwelleth in us, which is most properly and most usually applied to the Spirit of God, who is given to us that he may dwell in us; but is not so proper to our corruption, which usually is not called `a spirit, or, at least, not `a spirit dwelling in us., (3.) The third is taken from the first clause of the next verse, `But he giveth more grace;, which he being a relative, must have an antecedent, and that is the Spirit of God here intended. These are the arguments.

The other opinion, that referreth it to the wicked spirit of man, expoundeth the place thus: `Doth the scripture say in vain?, that is, it is not for nothing that the scripture saith: what doth it say? That `the spirit dwelling in us;, that is, our corrupt nature. Some say Satan--more probably the former--`lusteth to envy?, that is, is

mightily carried forth that way. To this opinion I do incline, and my reason is, the easiness and commodiousness of the sense. The other is more harsh and intricate: as also the suitableness of it with the scope of the apostle, which is to prove that carnal lusts are natural to us, and do not become him that would be a friend of God; those that are wholly carried to evil cannot be his friends. And so both text and context runneth smoothly.

But how shall we answer the contrary arguments?

I answer thus--(1.) The first is, that this saying, `The spirit that dwelleth in us lusteth to envy, is nowhere found in scripture. To which I reply, that the sense of it is found in scripture, though not the to` reton, the express words; and when scripture is quoted generally, the sense is sufficient. The apostle, writing to Jews who were versed in scripture, quoteth it generally, and at large. As also doth Peter in many places, and so Paul: 1 Cor. xiv. 21, `In the law it is written, With men of other tongues and other lips will I speak unto this people., So ver. 34, `Women are to be under obedience, as also saith the law., Now these words are nowhere in terminis, but are the drift of many scriptures. So Eph. v. 14, `Wherefore he saith, Awake thou that sleepest, &c., where there is a general citation. So here it is the drift of many scriptures to speak of the corrupt nature of man, and a wicked spirit dwelling in us; though I conceive there is a special allusion to one place, as there is in all those other citations mentioned; and the place alluded to here is Gen. viii. 21, `The imagination of man's heart is evil, only evil, and that continually., And though there be no mention of envy, yet with good reason the apostle might apply a general place to his particular purpose. (2.) The second argument is taken from the property of the phrases, spirit, and kesen, dwelleth, or hath taken up his habitation in us; but this may be

very fitly applied to that natural and corrupt spirit which now we have. I have observed, that it is usual in the scripture to call the bent and strong propension of the soul, either to good or evil, spirit; as `we have not received the spirit of the world, 1 Cor. ii. 12. And the phrase of dwelling in us is used by the apostle, and applied to sin, Rom. vii. 17. Neither is there any emphasis in the word to cause it to be peculiar to the gift of the Holy Ghost; for it only noteth promiscuously any intimate abode. (3.) The third argument is taken from the beginning of the next verse. I answer--If you render it but `it giveth more grace, it is referred to the scriptures; if `he giveth more grace, it is referred to God, mentioned in ver. 4. But we shall examine that passage when we come to ver. 6.

The points are these:--

Obs. 1. Though sin be natural to us, it is not therefore the less evil. It is the apostle's argument against envy and lust, `The spirit that is in us lusteth to it., Poison by nature is more than poison by accident. We pity that which is poisoned, we hate that which is poisonous; as we pity a dog that is poisoned by chance, but hate a toad that is poisonous by nature. We use it as an excuse. We are sinners, and so are all by nature. Ah! this is the greatest aggravation. So David, Ps. li. 5, `In sin was I born, and conceived in iniquity, Lord, I have committed adultery, and I have an adulterous heart and nature! We should set against those sins with the more care, and be humbled for them with the more grief, that are natural to us.

Obs. 2. From that doth the scripture say in vain? Yet it is nowhere in the same terms and words. The scripture saith that which may be inferred from the scope of it and by just consequence. Immediate inferences are as valid as express words. Christ proveth the resurrection not by direct testimony, but by argument, Mat. xxii. 32.

What the scripture doth import, therefore, by good consequence, should be received as if it were expressed.

Obs. 3. Carnal persons make the scriptures speak in vain as to them: 2 Cor. vi. 1, `We beseech you, receive not the grace of God in vain;, that is, the offers of the gospel. When the word of God hath not an answerable effect, it is to us a vain and dead letter. Oh! do not let the scriptures, by way of comfort, counsel, or reproof, speak in vain to you. When you meet with any moving passage, ask within yourselves, Wherefore was this spoken in the word of God? was it spoken in vain? or shall I make it so? &c.

Obs. 4. From that the spirit that dwelleth in us. Some understand it of Satan, as we hinted, `who worketh in the children of disobedience, Eph. ii. 2, but more properly of our own spirit, the bent of our carnal hearts. Naturally we have all a wicked spirit that dwelleth in us. We commit sin, as heavy bodies move downward, not from an impression without, but from our own spirit and nature. Oh! be the more earnest to partake of the divine nature, and be more watchful over yourselves. Your own spirit is the cause of sin; inward concupiscence is the worst enemy, James i. 14.

Obs. 5. From that pro`s phtho'non epipothei, lusteth to envy, or desireth towards envy. A carnal spirit is strongly carried out in the ways of sin; it desireth after it. Suspect such desires as are too vehement; pantings after earthly matters come from lust.

Obs. 6. From that to envy. Natural corruption doth most of all bewray itself by envy. We have it as soon as we come into the world, and it is a hard matter to leave it ere we go out of it again; children suck it in with their milk. [305] The devil first envied us the favour of God, and ever since we have envied one another. The children of God are often surprised. So Joshua, Num. xi. 29. So Peter envied John, as

excelling him in the love of Christ, John xxi. 20, 21. It is a sin that breaketh both tables at once; it beginneth in discontent with God, and endeth in injury to man; it is the root of hatred against godliness.

They that are at the bottom of the hill fret at those that are at the top, and men malign what they will not imitate. Wicked men would have all upon the same level. Abel's sacrifice was better than Cain's, and therefore Cain murdered him. Man would have his own weaknesses lie hid under the common defects; or else out of self-love, like the sun, he would shine alone; and thence come outrages in the world: Prov. xxvii. 4, `Wrath is cruel, and anger outrageous; but who is able to stand before envy?, The heat of anger is soon spent, but envy is a settled, crooked malice, that doth but watch advantage to destroy.

Ver. 6. But he giveth more grace: wherefore he saith, God resisteth the proud, but giveth grace to the humble.

But he giveth more grace.--Some read it giveth, applying it to the scripture. It giveth grace, because it offereth it, and is a means in God's hand of working it. But I rather suppose it is to be applied to God, for it is spoken in opposition to `the spirit in us that lusteth to envy;, and so suiteth with the scope of the context, which is to show, that a wordly spirit is contrary to God. This clause, as thus applied, hath been severally expounded; but because the difference is mostly in the formality of expression, and the senses be all pious and subordinate one to another, it will not be amiss to improve them into so many several observations.

Obs. 1. You may refer it to the context thus: `Our spirit lusteth to envy; but he giveth more grace;, that is, we are envious, and God is bountiful. It is usual in scripture to oppose God's liberality to our envy, his good hand to our evil eye, Mat. xx. 15. Damascene calleth God a'phthonos, one without envy, because he is most liberal. The note is,

that an envious disposition is very contrary to God. God is for communication, and we are for confinement. [306] We would have all blessings within our line and pale; we malign the good of others, but God delighteth. in it. This may make envy odious to us; we all affect to be like God. Our first parents greedily swallowed that bait, `Ye shall be as gods., We would be so in a cursed self-sufficiency, why are we not so in a holy conformity? To set on this thought, consider--(1.) God hath no need to dispense his blessings; we stand in need of one another, the highest monarch of the meanest subject. God was happy enough within himself before there was any creature: Acts xvii. 25. `He needed nothing., The Trinity was not solitary; the persons solaced themselves in one another before there was hill or mountain, Prov. viii. 30. Now, for us to desire all good things inclosed, whose happiness is dependent, and consisteth in a mutual communication, it must be exceeding vile. (2.) It is not only an unlikeness to God, but an injury to him; we would have him less good, and so do not only accuse the wisdom of his dispensations, but would straiten the goodness of his nature. Certainly, then, there is little of the Spirit of God where there is such an envious spirit. Grace standeth in a conformity to God, and therefore it is expressed by a `participation of the divine nature, 2 Peter i. 4. Grace is nothing else but an introduction of the virtues of God into the soul. Now, God delighteth in `giving more grace;, and therefore such as are not communicative and diffusive of their good to others, or are all for an inclosure of blessings, or cannot rejoice in the parts, services, or excellencies of others, have nothing at all, or very little, of the nature of God in them.

Obs. 2. Another consideration of this clause is this: Our spirit is strongly carried to envy, but God giveth more grace; that is, there is enough in him to check sins that are most impetuous and raging. There

is enough in God to help the creature in its sorest conflicts. See Mat. xix. 26, `It is impossible for a rich man to enter into the kingdom of God; but with God all things are possible., Usually we measure infiniteness by our last, and bring down divine attributes to the rate of creatures, judging of God by our own scant ling; as if what is impossible to our endeavours were so also to the divine grace: Zech. viii. 6, `Because it is marvellous in the eyes of the remnant of this people, should it also be marvellous in my eyes? saith the Lord of hosts., There is more in God than there can be in nature, and Satan is not so able to destroy as Christ is to save. Well, then, when lusts are strong, think of a strong God, a mighty Christ, upon whom help is laid. You cannot cure your spirits of envy, pride, self-confidence, or vainglory; but God `giveth more grace., Sense of weakness should not be a discouragement, but an advantage. So it was to Paul; when he was weak in himself, he was always most strong in Christ, 2 Cor. xii. 9, 10. Usually we vex ourselves with idle complaints: `This is a hard saying, John vi. These are austerities which nature can never endure, corruptions which we shall never overcome; and so are discouraged and draw back. Oh! consider, though nature be not only envious, but doth epipothein pro`s phtho'non, `lust to envy, yet `he giveth more grace., If there were a will, you would not want power; the chiefest thing that God requireth of the creature is choice and will: Isa. i. 19, `If ye be willing and obedient, &c. All God's aim is to bring, you upon your knees, and to take power out of the hands of his mercy.

Obs. 3. Another consideration is this: Though we are wicked and sinful, God will make his grace abound the more; our spirit lusteth to envy, and he giveth the more grace. Observe, God taketh occasion many times to discover the more grace by our sinfulness. So Rom. v. 20, `Where sin abounded, grace did much more abound., What a wise God do we serve,

that can make our sins abound to his glory! And what a good God, that will take occasion from our wickedness to show the more grace! It is some kind of claim, `Lord, I am a dog, Mat. xv. 27; and if Christ died for sinners, I am sure I can plead that `I am chief, of that number, 1 Tim. i. 15. If you have no other plea, offer yourselves this way to God, and take hold of the dark side of the promises.

Obs. 4. Another consideration of this place may be this: Naturally it is thus with us, but he giveth more grace; when you are renewed and converted to the faith of Christ, you have another manner of spirit; you are not carried by the old envious spirit that dwelleth in you, but by a more gracious spirit which God hath given you. Observe, the old spirit and the new spirit are quite different. You will be otherwise by grace than what you were by nature. Conversion is discovered by a change. Oh! what a sad thing it is when Christians are what they ever were! You should have more grace; your word should be, ego non sum ego--I am not I now; or nunc oblita mihi--these were my old courses; or, as the apostle, 1 Peter iv. 3, `The time past may suffice to have walked in the lusts of the flesh, &c.

Obs. 5. But `he giveth more grace;, that is, more for better, as often in the scriptures. If you would seek God in a humble manner, you would be acquainted with richer matters; you would not so envy and contend with one another about outward enjoyments. That which the world giveth is not comparable to what God giveth; his is more grace. So John xiv. 27, `Not as the world giveth give I unto you., Blessings more excellent! Here we cumber ourselves with much serving, but God giveth more grace. Faith will show us greater things than these. The main reason why men dote upon the world is because they are not acquainted with a higher glory. Men ate acorns till they were acquainted with the use of corn; a candle is much ere the sun ariseth. We have not a right

apprehension of grace till we can see it yieldeth us more than the world can yield us. Creatures give us a temporary refreshing; the world serveth its season; but grace a full and everlasting joy.

Wherefore he saith.--How cometh in this sentence? I answer--He applieth it to his drift, which is to take them off from carnal pursuits, and to press them to humble addresses to God; and therefore they do ill who leave it out. As Erasmus, who thinketh it only noted at first in the margin, and put into the text by some scribe. But to the points.

Obs. 1. God doth not only offer grace, but discover the way how we may partake of it. Therefore `he saith, in scripture, or defineth the way how we may apply ourselves to him. God is hearty and in good earnest in the offers of grace; he not only offereth, but teacheth, nay, draweth, John vi. 44, 45. Thus Christ discovereth the riches of his grace: `All things are given me of my Father, Mat. xi. 27; then offereth them, `Come to me, &c., ver. 28, then showeth the way, `Learn of me, &c., ver. 29. Usually the soul sticketh at this. There is enough in Christ, but how shall I do to obtain it? God will teach you, draw you; he is as willing to give faith as to give salvation.

Obs. 2. Again, from that wherefore he saith. Those that would have grace must take the right way to obtain it. Not only consider what God giveth, but what be saith. God, that hath decreed the end, hath decreed the means. That is the reason why we have not only promises in scripture, but directions; it checketh those that would have the blessing, but would not use the means. Most content themselves with lazy wishes; vellent, sed nolunt, they would have grace, but lie upon the bed of ease, and expect to be rapt to heaven in a fiery chariot, or that grace should drop to them out of the clouds. God, that saith he will give grace, saith something else--that you must be humble to receive it.

Obs. 3. Again, from the apostle's wherefore. It is an excellent art to rank scriptures in their order, and to know wherefore everything is spoken in the word, that we may suit absolute promises with conditional, and put every truth in its proper place, according to that analogy and proportion that they bear one to another; as James linketh the general offers of grace with another promise, `He giveth grace to the humble., It is good to know truth in its frame. There is a compages, or sweet frame, in which all truths are joined by natural couples and connections; as the curtains of the tabernacle were looped to one another. Indistinct apprehensions do but dispose to error or looseness. Truths awe most when we are sensible of that cognation or kin by which they respect and touch one another: `Mary pondered these sayings in her heart, Luke ii. 19; the word is sullabousa, [307] compared them one with another. A hint here and a hint there maketh men loose and careless; as when absolute promises are not considered in the analogy of faith. Absolute promises may be our first encouragement, but conditional promises must be our direction; they are a plank cast out to save a sinking soul, but these show us the way how to get into the ark. Well, then, be not contented with sermon hints till you have gotten a pattern of sound words, and can discern the intent of God in the several passages of scripture, that you may rank them in their order; as the apostle here showeth the reason why God saith `he giveth grace to the humble.,

He saith.--Where doth God say so? Some difference there is about referring this place to the right scripture from whence it is taken. Some conceive it was a holy proverb or known sentence among the Jews. But this cannot be. The phrase, he saith, seemeth to allude to some passage of scripture. Some refer it to Ps. xviii. 27, `Thou wilt save the afflicted people, and bring down the high looks:, but that is wide;

for humility here doth not imply a low, vile, and abject condition, but a grace and disposition of the mind; and that place cited speaketh only of saving the afflicted people of God. Many refer it to other general places; but most probably it hath respect to Prov. iii. 34, where it is said, `Surely he scorneth the scorners, and giveth grace unto the lowly., The only doubt is how that `he scorneth the scorners, is here rendered `he resisteth the proud., I answer It is done upon good grounds: partly because scorning and contempt of others is an immediate effect of pride; and partly because it is so rendered by the Septuagint, antita'ttetai tois uperepha'nois. And the apostles in their citations usually brought the words of that translation, because it was much in use both among Jews and other nations. Some suppose James alludeth to Peter, 1 Peter v. 5-8, for this is but an epitome of that place, and written after it, and so he may assert the divine authority of that epistle. But I rather rest in the former opinion.

God resisteth the proud, antitattetai, standeth in battle-array, or in direct defiance and opposition against them: the proud man hath his tactics, and God hath his anti-tactics. The word showeth that there is a mutual opposition between God and the proud: they bring forth their battalia against God, and God his battalia against them. And I do the rather note it because in the Proverbs it is said, `He scorneth the scorners., They slight God, and God slighteth them: `Who is the Lord that I should fear him?, and `What is this Pharaoh?, They stand aloof from others, and God from them: Ps. cxxxviii. 6, `He knoweth the proud afar off., Just as they do others; [308] they ruin others to advance themselves, and God ruineth them: God still counteracteth the proud.

The proud.--In the Proverbs it is the scorners. Scorning is a great sign of pride: disdain of others cometh from overvaluing ourselves. God hath made every man an object of respect or pity; it is pride that

maketh them objects of contempt, and in them their maker, Prov. xvii. 5. It is a description of wicked men to `sit in the seat of scorners, Ps. i. 1. It is a sin so hateful to God, that he taketh notice of disdainful gestures; `Putting forth of the finger, in a scoff, Isa. lviii. 9.

But giveth grace.--It is meant spiritually, of such help and grace whereby they may overcome their carnal desires; carnal lusts cannot be overcome but by the assistance of grace.

To the humble.--It is not taken for a vile and abject condition, but for the disposition of the soul; and yet not for a moral humility, but for a holy brokenness and contrition; as by proud, in a spiritual sense, are meant stiff-necked and unhumbled sinners.

The main observations out of this latter clause, besides those hinted in the explication, are these:--

Obs. 1. That of all sins God setteth himself to punish the sin of pride, antitattetai. He abhorreth other sinners, but against the proud he professeth open defiance and hostility. One asked a philosopher what God was a-doing? He answered, Totam ipsius occupationem esse in elevatione humilium, et superborum dejectione--that his whole work was to lift up the humble and cast down the proud. It is the very business of providence; the Bible is full of examples. This was the sin that turned angels into devils; they would be above all, and under none, and therefore God tumbled them down to hell. Noluit Deus pati cohabitationem superbiae, as one saith, God could not endure to have pride so near him. Then it wrecked all mankind when it crept out of heaven into paradise. You may trace the story of it all down along by the ruins and falls of those that entertained it. The time would fail me to speak of all. Pharaoh, and Herod, and Haman, and Nebuchadnezzar, are sad instances, and do loudly proclaim that all the world cannot

keep him up that doth not keep down his own spirit. Herod did but endure the flatteries of others; he had on a suit of cloth of silver, [309] and the sunbeams beating upon it, then the people cried, `The voice of God, and not of man, because the angels were wont to appear in shining garments; now, because he rebuked them not, he was eaten up of lice: see Acts xii. Nay, I observe God hath punished it in his own people; there are sore instances of his displeasure against their pride. `Uzziah's heart was lifted up, 2 Chron. xxvi. 16, and then smitten of leprosy, and so died, apo` lupes kai` athumi'as, out of grief and sorrow, as Josephus saith. David's numbering the people, and glorying in his own greatness, cost the lives of seventy thousand. So Hezekiah, 2 Chron. xxix. 8, `Wrath was upon him, and all Judah and Jerusalem., These judgments on pride are sure and resolved. A man's pride will surely bring him low, Prov. xxix. 23. If they do not visibly light upon the first person, they overtake the posterity: Prov. xv. 25, `The house of the proud shall be destroyed., All their aim is to advance their house and family, but within two or three ages they are utterly wasted and ruined. And I observe that judgments on pride are very shameful, that God may pour the more contempt upon them: `After pride cometh shame, Prov. xi. 2; not only ruin, but shame. Herod in his royalty eaten up with lice. Pharaoh is not assaulted with armies, but with gnats and flies. Miriam smitten with leprosy, a nasty and shameful disease. Goliath, the swelling giant, falleth by the cast of a stone out of the sling of a ruddy youth.

What should be the reason of all this, that God should so expressly set himself against pride? I answer--Because of all sins he hateth this sin, Prov. xvi. 5. Other sins are more hateful to man, because they bring disgrace, and have more of baseness and turpitude in them; whereas pride seemeth to have a kind of bravery in it; but now the Lord

hateth it because it is a sin that sets itself most against him. Other sins are against God's laws, this is against his being and sovereignty. Pride doth not only withdraw the heart from God, but lift it up against God. It is a direct contention who shall be acknowledged the author of blessing and excellency: `They set their heart up as the heart of God, Ezek. xxviii. 6. Babylon speaketh in the name and style of God, `I am, and there is none beside me., So Nineveh, Zeph. ii. 15. And as it riseth against his being, so against his providence. Pride setteth up an anti-providence; it entertaineth crosses with anger, and blessings with disdain, and citeth God before the tribunal of its own will. So also it is the greatest enemy to God's law; there is pride in every sin. Sinning is interpretative confronting of God and `despising the commandment, 2 Sam. xii. 9. The will of the creature is set up against the Creator. But the sin of pride is much more against the law of God; it is a touchy sin, and cannot endure the word that reproveth it. Other sins disturb reason, this humoureth it. Drunkenness is more patient of reproof, conscience consenting to the checks of the word; but pride first blindeth the mind, and then armeth the affections; it layeth the judgment asleep, and then awakeneth anger. Besides, pride is the cause of all other sins. Covetousness is the root of evil, and pride is the soul of it. Covetousness is but pride's purveyor. We pursue carnal enjoyments that we may puff up ourselves in the possession of them; and usually that which is pursued in lust is enjoyed in pride. It is but the complacency of the soul in an earthly excellency: Hab. ii. 5, `He is a proud man, and therefore `enlargeth his desire as hell.,

Use 1. The use of all is, first, to caution us against pride. There are two sorts of pride, one in the mind, and the other in the affections--self-conceit and an aspiring after worldly greatness; both are natural to us, especially the former. (1.) We are marvellous apt to

be puffed up with a conceit of our own excellency, be it in riches, beauty, parts, or grace; the apostle, 1 John ii. 16, calleth it `pride of life, because it spreadeth throughout all the employments and comforts of life. Other lusts are limited, either by their end, as `lusts of the flesh, to content the body; or by their instrument, as `lusts of the eyes;, but pride is of a universal and unlimited influence. It is `pride of life;, the whole life is but sphere enough for pride. Those that have nothing excellent cannot excuse themselves from fearing it. We many times find that men that have nothing to be proud of are most conceited: bloaty spirits are soon puffed up, like bladders filled with wind. We see it in our natures: man was never more proud than since he was wretched and miserable. Pride came in by the fall, and that which should take down the spirit hath raised it. But much more have they that excel cause to suspect themselves; as rich men: 1 Tim. vi; 17, `Charge them that are rich in this world that they be not high-minded., It is hard to carry a full cup without spilling, and not to lift up ourselves when we are raised up by God. Persons that grow up into an estate out of nothing are most apt to be proud; partly be cause not able to digest a sudden change; such happiness is a strange thing to them, and therefore soon oversetteth the spirit; partly because they look upon themselves as the makers of their own fortunes: `Is not this great Babel which I have built?, Other men's estates descend upon them, but there is some concurrence of their industry, and so they are more apt to `sacrifice to their drag, for the fatness of their portion, Hab. i. 16. When you are thus apt to pride yourselves in your present greatness, and entertain your souls with such whispers of vanity, remember this is a sure prognostic of a sudden fall. And as rich men are liable to this evil, so men of parts. Parts, especially if exercised with public applause, are like a strong liquor,

it maketh men giddy and drunk with pride. It is hard to go steady when a consciousness of parts within, and public acclamations without, like violent winds, fill the sail. Knowledge of itself is apt `to puff up, 1 Cor. viii. 2, especially when publicly discovered; therefore the apostle saith that young preachers are prone to `fall into the condemnation of the devil, 1 Tim. iii. 6. Oh! consider God's judgments upon pride in parts. Staupicius was proud of his memory, [310] and God smote it. We find nothing causeth madness so much as pride. Nebuchadnezzar lost his reason and turned beast when he grew proud. Many young men that were proud of their gifts have, by the just judgment of God, lost all the quickness and smartness of them, and quenched their vigour in fleshy and carnal delights. Remember, whatever we have was given of grace; and if we grow proud of it, it will soon be taken away by justice. Nay, not only men of parts, but of much grace and mortification, may be surprised with pride; it once crept into heaven, then into paradise; the best heart can have no security. Christians are not so much in danger of intemperance and sensual lusts as pride; it groweth by the decrease of other sins; and therefore pride is put last, 1 John ii. 16, as being Satan's last engine. They that are set upon the pinnacles of the temple are in danger to be thrown down this way. Paul was apt to grow proud of his revelations, 2 Cor. xii. 7. In heaven only we are most high and most humble. A worm may breed in manna; strong comforts, raised affections, and strange elevations, may much puff up, and by gracious enjoyments we sometimes grow proud, secure, self-sufficient, and disdainful of others, Rom. xiv. 10; but this will cost you a shrewd decay. (2.) For the other part of pride, aspiring after worldly greatness; by such fond pursuits you do but engage God to oppose you. Many men mistake ambition, and think that desire of great place is only unlawful when it is sought by unlawful

means; but to affect greatness is contrary to the rules of the gospel.
We should refer our advancement to the sweet invitation of providence, and stay till the master of the feast bids us sit higher. In our private choice we should be contented with a tolerable supply of necessaries: `Whosoever exalteth himself, &c., Luke xiv. 8, 9; not whosoever is exalted. In the Olympic games the wrestler did never put on his own crown and garland: Heb. v. 5, `Christ glorified not himself as high priest, but was called of God as Aaron., When we do not stay for the call of providence, it is but an untimely desire of promotion, which either God crosseth, or else it proveth a curse and snare to us.
Use 2. The next use is, that we should not envy a proud person, no more than we would a man upon the gallows; they are but lifted up that they may be cast down for ever. We are apt to pity the drunkard, but envy the proud: [311] it is Chrysostom's observation. You had need pity them too, for they are near a fall: Prov. xvi. 19, `Better be of a meek spirit with the lowly than to divide the spoil with the proud;, that is, better be of the depressed party than to cry up a confederacy with those that grow proud upon their successes.
Use 3. Observe the instances of God's displeasure against pride upon yourselves, or those that are near you. Paul took notice of that thorn that was in his flesh, `Lest, saith he, `I should be exalted above measure, 2 Cor. xii. 7. So you may often say, This was an affliction to correct and abate my pride, a prick at the bladder of my flatuous and windy spirit. So on others related to you; near experiences do more work upon us, and leave the greater impressions of awe: See Dan. v. 22, `And thou, O Belshazzar, hast not humbled thine heart, though thou knewest all this., God taketh it ill when we do not improve the marks of vengeance upon our nearest friends: we see others how their gifts are blasted for pride; children taken away for pride, estates wasted

for pride, and we do not lay it to heart.

Obs. 2. God's grace is given to the humble. We lay up the richest wine in the lowest cellars; so doth God the choicest mercies in humble and lowly hearts. Christ did most for those that were most humble; as for the centurion, `I am not worthy that thou shouldst come under my roof , so for the Syrophenician woman, `I am a dog, &c. There is excellency enough in God; he requireth only sense of emptiness in us. God loveth to make all his works creations; and grace worketh most freely when it worketh upon nothing. It is not for the honour of God that the creatures should receive aught from mercy till they are brought upon their knees; the condition which he proposeth is, `only acknowledge thine iniquities, Jer. iii. 13. Lumps of unrelenting guiltiness are as vessels closed up, and cannot receive grace; humility fitteth a man to receive it. and maketh a man to esteem it. The humble are vessels of a larger bore and size, fit to receive what grace giveth out. You may learn hence why humble persons are most gracious, and gracious persons most humble. God delighteth to fill up such; they are vessels of a right bore. The valleys laugh with fatness when the hills are barren; and the laden boughs will bend their heads, &c.

Ver. 7. Submit yourselves therefore to God. Resist the devil, and he will flee from you.

The connection is illative; he applieth the former promise, and by a just inference enforceth the duty therein specified: `Submit yourselves therefore to God., But you will say, Wherein doth the force of the reason lie?

I answer--1. It may be inferred out of the latter part of the sentence thus: `God giveth grace to the humble, therefore do you submit yourselves;, that is, do you come humbly, and seek the grace of God. The note thence is:--

Obs. That general hints of duty must be particularly and faithfully applied, or urged upon our own souls.

Doctrine is but the drawing of the bow, application is the hitting of the mark. How many are wise in generals, but vain en dialogi'smois, in their practical inferences! Rom. i. 22. Generals remain in notion and speculation; particular things work. We are only to give you doctrine, and the necessary uses and inferences; you are to make application. Whenever you hear, let the light of every truth be reflected upon your own souls; never leave it till you have gained the heart to a sense of duty, and a resolution for duty. (1.) A sense of duty: `Know it for thy good, Job v. 27. If God hath required humble addresses, I must submit to God; if the happiness and quiet of the creature consisteth in a nearness to God, then `it is good for me to draw nigh to God, Ps. lxxiii. 28. Thus must you take your share out of every truth; I must live by this rule. When sinners are invited to believe in Christ, say, `I am chief, 1 Tim. i. 15. (2.) A resolution for duty, that your souls may conclude, not only I must, but I will: Ps. xxvii. 8, `When thou saidst, Seek ye my face, my heart said, Thy face, Lord, will I seek., The command is plural, Seek ye; the answer is singular, I will. The heart must echo thus to divine precepts. So Jer. iii. 22, `Return, O backsliding children:, `Behold, we come, for thou art the Lord our God.,

2. It may be inferred out of the former clause thus: `He resisteth the proud, therefore submit yourselves;, that is, therefore let the Lord have a willing and spontaneous subjection from you; and then the note will be:--

Obs. The creature must be humbled either actively or passively. If you have not a humble heart, God hath a mighty hand: 1 Peter v. 6, `Humble yourselves under the mighty hand of God., He will either break the

heart or break the bones. You must judge yourselves, or else God will judge you, 1 Cor. xi. 32. God hath made a righteous law; sin must be judged in one court or another, that the law may not seem to be made in vain. If, at the last day, when the judgment is set and the books are opened, and sinners stand trembling before the white throne of the Lamb, and you are conscious to the whole process, Christ should then make you such an offer, `Judge yourselves, and you shall not be judged, with what thankfulness would you accept of the motion! and the next work would be to inquire into your own hearts. Oh! consider, thus it must be; we must judge or be judged, be humble or be humbled. It were better to anticipate acts of vengeance by acts of duty. Pharaoh and Nebuchadnezzar were humbled, Dan. iv. 34, but to their cost. Passive humiliations are sore and deadly. It were better that we should humble a proud heart than that God, in the threatening of scripture, should humble our proud looks, and we should feel that which we would not do. You will not judge yourselves; ah! but how terrible will it be when the Lord cometh to judge us for all our hard speeches and ungodly deeds! Jude 15. When justice taketh up the quarrel of despised mercy, it will be sad for us; and then we shall know the difference between God's inviting and God's inflicting.

Obs. But let us now go to the duty itself, submit yourselves to God. Observe, those that would seek the friendship of God must submit to him. He speaketh of getting in with God, which must be in a humble way. There is an infinite distance between God and his creatures; we must come with reverence. But we are not only creatures, but guilty creatures, and therefore we must come with a holy awe and trembling.

I shall inquire, first, what this subjection is? The word hupotagete signifieth to place ourselves under God, and so noteth the whole duty of an inferior state. (1.) There must be a subjection to God's will,

the whole man to the whole law of God. To submit to God is to give up ourselves to be governed by his will and pleasure; oar thoughts, our counsels, our affections, our actions, to be guided according to the strict rules of the word. Usually here the work of conversion sticketh; we are loath to resign and give up ourselves to the will of God. Some commands of God, as those which are inward, are contrary to our affections; others, as those which enforce duties external, are contrary to our interests: but we must `take Christ's yoke, Mat. xi. 29. A main thing to be looked at in our first applications to God is this, are we willing to give up ourselves to the will of God without reservation? Can I subject all, without any hesitancy and reluctation of thoughts, to the obedience of Christ? 2 Cor. x. 5. (2.) It implieth humble addresses. Submit yourselves to God; that is, lay aside your pride and stubbornness, humbly acknowledging your sins; come as lost, undone creatures, lying at the feet of mercy. Ah! how long is it ere our mouths are put in the dust! Lam. iii. 29, ere we can come and say in truth of heart, If we be damned, it is just; if we be saved, it is of much mercy. (3.) A referring ourselves to the disposal of God's providence: Acts xxi. 14, `The will of the Lord be done., It is a true Christian speech. Discontent is plain rebellion; we would have our will done, and not God's; when we murmur, God and we contend; his will must be done upon us, as well as by us. Thus you see there is a threefold submission--of our carnal hearts to his holiness, our proud hearts to his mercy, our stormy minds to his sovereignty, that we may be obedient, humble, patient.

Secondly, I shall inquire in what manner this submission must be performed? I answer--(1.) Sincerely; we must do his will, because it is his will, intuitu voluntatis. God's will is both the rule and the reason of duty. So it is urged 1 Thes. iv. 3, `This is the will of God,

even your sanctification., So see 1 Thes. v. 18, and 1 Peter ii. 13.
This is enough, warrant enough, and motive enough: God will have it so. Hypocrites do the matter of the duty, but they have other motives. This is indeed to do a duty as a duty, when we do what is commanded because it is commanded. (2.) Freely; subjection is best when it is willing. If the beast came struggling and unwillingly to the altar, they never offered it to their gods, but counted it unlucky. [312] Certainly the true God looketh most after the ready mind: Ps. cxix. 60, `I made haste, and delayed not to keep thy commandments , without doubting, disputing, consulting with flesh and blood. To offer Isaac was a hard duty, and yet that morning Abraham was up early; see Gen. xxii. 1. (3.) Faithfully, to the Lord's glory, not to our own ends. The Christian life must be unto God, Gal. ii. 19, according to God's will, for God's glory. It was a testimony of Joab's homage and fealty to David, that when he had conquered Rabbath, he sent for David to take the honour. The hardest task of the creature is to subject our ends to God's ends, as well as our ways to God's will.
Thirdly, I shall inquire what considerations are necessary to urge this duty upon the soul. Man is a stout creature, and we are apt to break all cords and restraints. Our language is, `Who is lord over us?, Therefore, for answer to this last question, consider--(1.) The necessity of it: `Humble yourselves under the mighty hand of God, 1 Peter v. 6. It is a madness to contend with him that can command legions. What are we to God? `Are we stronger than he?, 1 Cor. x. 22. Who is so foolish as to stand out against the Almighty? Men fawn upon them that have power. God can ruin us with a breath: Job iv. 9, `By the blast of God they perish, by the breath of his nostrils they come to nought., So with a beck or frown: Ps. lxxx. 16, `They perish at the rebuke of thy countenance., This power we shall feel, if we do not

stoop to it. They are broken by the power of his providence, that are not drawn by the power of his Spirit. God hath sworn: Rom. xiv. 11, `As I live, saith the Lord, all knees shall bow to me;, that is, count me not a living God if I do not make the creature stoop. Hearken to this, you that stand out against the power of the word, can you stand out against the power of Christ when he cometh in glory? Ezek. xxii. 14, `Can your hands be made strong, or your hearts endure in the day that I shall deal with you?, You whose hearts are stout against God, how will your faces gather blackness and darkness before him, when you shall be adjudged to that Tophet `whose burning is fire, and much wood, and the breath of the Lord doth kindle it like a river of brimstone,? (2.) The nobleness of it. Submission seemeth base, but to God it is noble. All other subjection is slavery and vassalage, but this is the truest freedom. Vain men think it a freedom to live at large, to gratify every carnal desire; this is the basest bondage that may be, 2 Peter ii. 18, Wicked men have as many lords as lusts. If conscience be but a little wakened, they are sensible of the tyranny; they see it is ill with them, and they cannot help it; they are drunkards, worldlings, unclean persons, of a carnal and voluptuous spirit, and know not which way to be otherwise. (3.) The utility and benefit of it. This will make almighty power to be the ground of your hope, not your fear: Isa. xxvii. 5, `Let them take hold of my strength, and be at peace with me., This submission is the high way to exaltation, 1 Peter v. 6. How do men crouch for worldly ends, and admire every base person for secular advantage! As Otho in Tacitus did, projicere oscula, adorare vulgus, et omnia serviliter pro imperio--kiss the people, even adore the basest, and all to make way for his own greatness. Ah! should we not rather stoop and submit to the Lord? There is no baseness in the act, and there is much glory in the reward.

Resist the devil.--What connection hath this precept with the former? I answer--It may be conceived several ways:

1. Thus: If you will humbly submit to God, you must look to resist Satan; and the note is:--

Obs. That true obedience findeth much opposition by the devil. Since the fall a godly life is not known by perfection of grace so much as by conflicts with sin. Satan is still busiest there where he hath least to do. Morality is a still way, that putteth us to little trouble. Pirates do not use to set upon empty vessels, and beggars need not fear the thief. Those that have most grace feel most trouble from Satan. He envieth they should enjoy that condition and interest in God which himself hath lost. The devil is loath to waken those that are in his own power: `When the strong man keepeth the house, all the goods are in peace, Luke xi. 42. But for the godly, he `desireth to winnow them as wheat, Luke xxii. 32. Sometimes he vexeth and buffeteth them with sad injections, at other times with carnal temptations. We cannot appear before God, but `he is at our right hand ready to resist us, Zech. iii.

1. We cannot set upon a duty, but he suggesteth lazy thoughts, carnal counsels. Well, then, you cannot judge yourselves forsaken of God because tempted by Satan: no brother in the flesh but hath had his share, 1 Peter v. 9. Such conflicts are not inconsistent with faith and piety. He adventured upon Christ himself after he had a testimony from heaven, Mat. iv. Paul was troubled with one of Satan's messengers, 2 Cor. xii. 7. And the best are exercised with the sorest conflicts, When the thief breaketh into the house, it is not to take away coals, but jewels.

2. The connection may be conceived thus: If you would submit to God, you must beware of those proud suggestions wherewith Satan would puff up your spirits. The note is:--

Obs. That one of Satan's chief temptations is pride. Therefore, when the apostle speaketh of submission, he presently addeth, `resist the devil., By this Satan fell himself; therefore it is called `the condemnation of the devil., That is the cause for which the devil was cast out of heaven. He would fain have more company, and draw us into his own snare. It is a bait soon swallowed, it is natural to us. Our parents catched at that, `Ye shall be as gods., He offered to tempt Christ himself to a vainglorious action. Certainly we all desire to be set on high pinnacles, though we run the hazard of a fall. We had need, then, to be the more watchful against such thoughts and insinuations. Places liable to assault have usually the greatest guard. And we may admire the wisdom of God, who can overcome Satan by Satan. Satan's messenger wherewith Paul was buffeted was to cure his pride, 2 Cor. xii. 7.

3. It may be the occasion of the direction in this place was only thus: He having told them what submission is required, he would also tell them what resistance is lawful. You must submit to God, but not to Satan. The scriptures, that they may speak with clearness and distinction, use thus to make exception of necessary duties. So 1 Cor. xiv. 20, `In malice be ye children, but in understanding be ye men;, so Rom. xvi. 19, `I would have you wise concerning that which is good, but simple in what is evil., Which are speeches much suiting with this of the apostle: You must submit, and yet resist, &c.

Obs. 1. But to the words; resist the devil. Observe, instead of carnal lusts, he mentioneth Satan. The apostle doth not say, `resist sin, but `resist Satan., Observe, that Satan hath a great hand and stroke in all sins. Survey the pedigree of sin, and you shall see it may call the devil father. Carnal desires are called `his lusts, John viii. 44. And it is said, `Whatever is more is ek ponerou, from the evil one, Mat. v.

37; that is, from the devil. Giving place to anger is, in the apostle's language, `giving place to Satan, Eph. iv. 26, 27. Survey the iniquities of every age, and is not Satan's hand in all this? Because our first parents brought death into the world by his suggestion, as also because of the act of Cain, he is called `a murderer from the be ginning, John viii. It is said of Judas's treason against Christ, John xiii. 2, `The devil put it into his heart., So too Ananias, Acts v. 3, `Why hath Satan put it into thy heart to lie?, So 1 Chron. xxi. 1, 1 Satan provoked David to number the people., So Mat. xvi. 23, `Get thee behind me, Satan., The heathen, who understood not the operation of the devil, thought all our conflicts were against internal passions. Now the apostle is clear that we fight not only against lusts and carnal desires, `but spiritual wickednesses in high places, and principalities, and powers, &c., which argueth the fight to be the more sore. Sometimes the devil beginneth the temptation, sometimes we. He began with Judas; he `put it into his heart, by the injection and immission of evil thoughts. At other times, our own corruption working freely, the devil may adjoin himself. As Zanard speaketh of the outward power of the devil over tempests; sometimes he may raise the matter, at other times, the matter being prepared, Satan may adjoin himself, and make the tempest more impetuous. Well, then, all sin being from the devil, as we defy him, let us `defy his works `and lusts too. We defy Satan as the pursuivant of divine justice, but we honour him as head of the carnal state. We love his lusts, and so call him father, and keep the crown upon his head. Many rail on him, and yet honour him. Though he be a proud spirit, he careth not for praise or dispraise. All his aim is at homage and obedience; so he may engross our spiritual respects, other things do not move him. As Christ loveth not a glavering respect when we violate his laws, so Satan is not exasperated

with ill language. His policy is to blind the mind, and carry on his kingdom covertly in the darkness of this world. Every sinner is really the devil's drudge.

Obs. 2. Again, from the nature of the duty pressed, that it is the duty of Christians to resist Satan. The point is of great use in the Christian life, and a subject in which many men of note and eminency in the church of God have travelled. But you know under the law rich men were to leave their gleanings for the poor; therefore we may come and glean up something after the reapers. Possibly, as Boaz did for Ruth, they might let fall some handfuls, Ruth ii. 16, of purpose for others, diligence and industry. I shall endeavour to open four things:--

1. The commerce between Satan and a sinner, and how he cometh to insinuate his temptations.

2. What it is to resist him, the purport and intent of this great duty.

3. The way and means of maintaining this war and conflict.

4. The most persuasive arguments and motives to engage us to the battle.

1. First, To begin with the first thing proposed; that the devil hath a great hand in all sins, we cleared before. Over wicked men he hath almost as great a power as the Spirit of God over holy men. The same words are used to imply the efficacy of Satan and the influence of the Spirit; God `worketh in us, and Satan `worketh in the children of disobedience, Phil. ii. 13, energein; Eph. ii. 3, energountos. The only difference is, the Spirit's works are creations; they suppose and need no matter within. The Spirit, by a sweet and yet strong power, can compel the soul to assent or consent; but not Satan; [313] his advantage lieth in our own wickedness; we do not resist him; he may solicit, but not compel. [314] The Spirit of God giveth `a new heart, Ezek. xxxvi. 26; Prov. xxi. 1; but Satan hath a strong operation upon

the wills and understandings of men by their consent. He worketh indeed by way of imperious suggestion, but without any violation and enforcement of man's will: upon the godly he worketh by way of imposture and deceit, upon the wicked by way of imperious command and sovereignty. He doth not only put into the heart such fancies and conceits as may stir up sensual and worldly lusts, but also such as may blind the spirit and understanding. Satan, that stirreth up some to uncleanness, stirreth up others to error and blasphemy; therefore it is said, 2 Thes. ii. 9, that antichrist's `coming is after the working of Satan in all deceivableness., The communications of spirits are insensible and imperceptible. It is true we are most sensible of his force when tempted to bodily lusts, because they do most of all affright conscience, discompose reason, and oppress the body; and because between every temptation and sin there is an intervening explicit thought to which the soul is conscious; but insinuations of error are more silent and plausible. Satan sorteth every spirit with a proper bait; though he doth not know the heart, yet, being of a spiritual nature and essence, he can the more easily insinuate with our understanding and affections. The scriptures everywhere intimate that great height of understanding and policy which is in the evil spirits; therefore we read of their `snares, 2 Tim. ii. 26; `methods, Eph. vi. 11;, devices, noe'mata, 2 Cor. ii. 11: all which words imply a great deal of cunning and dexterity, which is much increased by experience and observation: he `considered Job, Job ii. 5. They observe and consider us, and know how to suit the bait, partly by supposition and conceit, as imagining by what corrupt aims most men live; partly by external signs; they observe our prayers, discourses, passions, the motions of the bodily spirits; can interpret the silent language of a blush, a smile, a frown, a look, the glance of a lustful eye, the gait

and carriage of the body. Now, to work upon us, they use sometimes the ministry and subserviency of men, as our nearest friends; so he made use of Peter to Christ, Mat. xvi. 23; or of cursed deceivers, 2 Cor. xi. 15. Sometimes he maketh use of our own bodies; by the outward commotion of the humours he stirreth up to revenge, uncleanness, passion, and all sensual lusts; and therefore you had need keep the body in a good frame, that the humours of it be not armed against your souls. Sometimes by presenting the object, as he dealt with Christ, representing the world's glory to him in a map or land scape; so he stirreth up lust by the eye: 2 Peter ii. 14, `Eyes full of adultery;, in the original, moichali'dos, `of the adulteress., Objects are first presented, then he causeth them to dwell upon the fancy, till the heart be ensnared. Sometimes through the immission of thoughts, through the help of fancy: this must needs be one way; how should the devil else tempt to despair, or to spiritual sins, or blind the mind by carnal imaginations and conceits, and obstinate prejudices against the truth? And these thoughts, once immitted, may be continued into a discourse or dispute, and the devil, guessing at the answer, may come on with a reply; therefore we find that he setteth on Christ with new temptations, because he had received so full an answer.

2. Secondly, The next question is to show what it is to resist him. I answer--(1.) Negatively, we must not fear him; the devil hath no enforcing power, but only a persuading sleight. Distrustful fear giveth him advantage. We are to `resist him steadfast in the faith, 1 Peter v. 10. And again, we must not `give place to him, Eph. iv. 27. Anger may make way for malice; and when the first risings of sin are not grievous, the accomplishment of it is not far off. (2.) Positively; so we must manifest our resistance, partly by refusing to commune with him. Sometimes he must be checked with a mere rebuke and abomination;

as when the temptation tendeth to a direct withdrawment from obedience, it is enough to say, `Get thee behind me, Satan, and to chide the thought ere it be settled; so Ps. xi. 1, `How say ye to my soul, Flee as a bird to yonder mountain?, He abominateth the motion; as if he had said, Avaunt, evil thoughts! &c. Sometimes we must oppose gracious reasons and considerations; as when the temptation hath taken any hold upon the thoughts, and corruption riseth up in the defence of the suggestion, this is called a `withstanding in the evil day, and a `quenching of his fiery darts, Eph. vi. 13-16.

3. Thirdly, The next thing is the way and means of maintaining this war and conflict; not by crossing yourselves, spitting at his name and mention, but by the graces of God's Holy Spirit. I shall mention the chiefest. There is--(1.) Faith, 1 Peter v. 10. You had need of faith, that you may overcome mystically, by taking hold of the victory of Christ; and morally, that we may reflect on the glorious^ recompenses that are appointed for them that stand out in time of trial, and the spiritual assistances that are at hand to encourage us in the fight and combat. Faith is necessary every way; it is called `the shield, Eph. vi. 13. The shield covereth the other parts of the armour; so doth faith confirm the other graces when assaulted, by borrowing help, by drawing them forth upon high encouragements, &c. (2.) Prayer; never cope with a temptation alone, but strive to bring God into the combat: `Making prayer and all supplication in the spirit, Eph. vi. 16. By spirit he meaneth the heart or soul; when you are assaulted, lift up the spirit in holy groans to God. (3.) Sobriety, 1 Peter v. 8. We had need be watchful, to take heed to every lust and every distemper; and we had need be sober too in the use of all comforts, creatures, businesses. For I suppose by sobriety the apostle meaneth a moderation of our affections in worldly things, which is necessary to this

purpose, all temptations being insinuated under the baits of pleasure, honour, profit, &c., and therefore a heart drowned in the world is soon overcome. (4.) Watchfulness; those that carry gun powder natures about them had need take care not only of fiery darts, but of the least sparks. God is soon offended; therefore we must walk `with fear and trembling, Phil. ii. 12; and our hearts are soon overcome, and therefore we had need be watchful, looking to what cometh in, lest it prove a temptation, and to what goeth out, lest it be found a corruption. In the fight we should have an eye to victory, and in the victory to the fight again. (5.) Sincerity; the apostle speaketh of `the girdle of truth, Eph. vi. 14. A double-minded man is his own tempter, and unsettled souls do but invite Satan to take part with their own doubts and anxious traverses. The mixture of principles, like civil wars in a country, makes us a prey to the common enemy.

4. Fourthly, The most persuasive arguments to engage us in this fight and warfare: I shall but touch upon them. Consider the necessity. Either you must resist him, or be taken captive by him; there is no middle course; you can make no peace with him but to your own harm; to enter into league with Satan is to be overcome: he now tempteth, hereafter he will accuse. [315] Satan flattereth the creature; the snares of sin will at length prove chains of darkness. We look at the trouble of resistance, the sweetness of victory will abundantly recompense it. Usually we mistake in the traverses of our minds; we reckon upon the sweetness of sin, and the trouble of resistance, and so create a snare to ourselves. The right comparison is between the fruit of sin and the fruit of victory. We have often had experience what it is to be overcome; let us now make trial how sweet victory will be. Nothing discovereth the power and comfort of Christianity so much as the spiritual conflict. Men that swallow temptations, and commit sins

without trouble and remorse, no wonder that they are so cold and dead in the profession of religion, that their evidences for heaven are always so dark and litigious; they never tried the truth and power of grace, nor tasted the sweetness of it; the spiritual combat, the victories of Christ, are riddles and dreams to them. Besides all this, consider the hopes of prevailing. Satan is a foiled adversary; Christ hath overcome him already. All that is required to the victory is a strong negative, No, no; make him no more reply. To resist him, not to yield to him, is the only way to be rid of him. You have a promise, `Resist, and he shall flee from you., Christ hath foiled the enemy, and he hath put weapons into your hands that you may foil him. He trod upon this old serpent when `his heel was bruised, upon the cross; Gen. iii. 15; only he would have you set your feet upon his neck: Rom. xvi. 20, `And the God of peace shall tread Satan under your feet shortly., You need not doubt of help; if Satan be `a roaring lion., Christ is `the lion of the tribe of Judah, to resist him; if Satan be an `accuser., Christ is an `advocate:, there is `the Spirit of God, to strengthen us against the suggestions of `the evil spirit, and the good angels wait upon us, Heb. i. 14, as well as the bad do molest us. Consider the spectators of the combat; thou maintainest God's cause in his own sight; Christ and the good angels are looking upon thee, how thou dost acquit thyself in the battle. Ahasuerus said of Haman, `Will he force the queen before my face?, So, wilt thou commit adultery in the presence of thy Spouse? and yield to Satan when Christ and all the blessed saints and angels stand as witnesses of the conflict? Do not fear being deserted; when thou art in Satan's hands, Satan is in God's hands. Jesus Christ himself was tempted, and he knoweth what it is to be exposed to the rage of a cruel fiend; and therefore `he will succour those that are tempted, Heb. ii. 18, iv. 15. They that have been ill of

the stone will pity others when racked with that pain and torture: Israel was a stranger, and therefore to be kind to strangers. Christ's heart is entendered by his own experience; ever since he grappled with Satan, he is full of bowels to all that are infested by him.

And he will flee from you.--Here is the promise annexed as an encouragement to the duty. But you will say. How is it to be understood? Doth Satan always fly when he is resisted? The children of God by sad experience find that he reneweth the battle, and prevaileth sometimes by the second or third assault. I answer--(1.) Every denial is a great discouragement to Satan; sin is a `giving place, Eph. iv. 27. He is like a dog that standeth looking and waving his tail to receive somewhat from those that sit at table; but if nothing be thrown out, he goeth his way. [316] So doth Satan watch for a grant, as Benhadad's servants did for the word brother. He looketh for a passionate speech, an unclean glance, gestures of wrath and discontent; but if he findeth none of these, he is discouraged. (2.) After a denial he may continue to trouble thee. Jesus Christ was assaulted again and again after a full answer; nay, after all it is said, Luke iv. 13, `He went away from him for a season., Therefore Peter biddeth us always watch, 1 Peter v. 8. (3.) If we continue our resistance, Satan will surely be a loser. A Christian hath the best of it; though he repeat his assaults a thousand times, he can never overcome you without your consent; and though the conflict put you to some trouble, yet it bringeth you much spiritual gain, more sensible experiences of the virtue of Christ, a more earnest trust; as dangers make children clasp about the parent more closely. Besides, it is honour enough to foil him in each particular assault, though usually a Christian doth not only come off with victory; but triumph, and Satan doth not only not prevail, but flee from us.

Ver. 8. Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double-minded.

He cometh again to the main thing in question, the success of humble addresses to God, showing we shall not want the divine help, if we do but make way for it. God is never wanting to us till we are first wanting to ourselves. We withdraw our hearts from God, and therefore no wonder if we do not feel the effects of his grace. All the world may judge between God and sinners, who shall bear the blame of our wants and miseries, providence or our own hearts. If `the foolishness of man pervert his ways, there is no cause why we should `fret against God, Prov. xix. 3.

Draw nigh to God.--You may look upon the words as spoken to sinners or to converts.

First, To sinners, or men uncalled; and then the sense is `draw nigh to God, that is, seek him by faith and repentance;, and he will draw nigh to you, that is, with his grace and blessing. Thence observe:--

Obs. 1. That every man by nature needeth to draw nigh to God. Drawing nigh implieth an absence and departure: we are `estranged from the womb, Ps. lviii. 3. As soon as we were able to go we went astray. In Adam we lost three things--the image of God, the favour of God, and fellowship with God. As soon as man sinned, God speaketh to Adam as lost: `Adam, where art thou?, Non es ubi prius eras, as Austin glosseth thou art not where thou wert before. So when Christ would resemble our apostate nature, he doth it by a prodigal's going `into a far country, Luke xv. 14. And the apostle giveth the reason how we came to lose the fellowship as well as the favour of God, when he thus describeth the natural estate of the Gentiles, `alienated from the life of God, Eph. iv. 18. We are strangers to God's life, and therefore no wonder if we have lost his company. Trees do not converse with beasts, nor beasts

with men, because they do not live the life of each other. Sense must fit the trees to converse with beasts, and reason the beasts to converse with men, and grace must fit men to converse with God. There is a distance, you see. Now men alienate themselves more and more, partly by their affections, and partly by their practices. By their affections; they care not for God, desire not his company: Job xxi. 14, `Depart from us, for we desire not the knowledge of thy ways., Fallen man is grown obstinate, little worse [317] than the devil. The devils said, `Depart from us; art thou come to torment us before our time?, Mat. viii. God's presence is their torment. Men care not to hold communion with him, because of a hatred to his ways; they wish the annihilation and destruction of his being. It is a pleasing thought to carnal spirits to suppose that if there were no God they might let loose the reins to vile affections. So also by their practices. All sins divide between God and the soul: [318] Isa. lix. 2, `Your iniquities have separated between you and God., Sin maketh us shy of his presence; guilt cannot endure a thought of the judge; and it maketh God offended with us. How can a holy nature delight in an impure creature? And as sin in the general doth thus, so there are some special sins that separate between God and the soul; as pride: Ps. cxxxviii. 6, `The proud he knoweth afar off., God standeth at a distance, and will have no communion with a proud spirit. So creature-confidence and self-satisfaction, that keepeth us off from God; we stand at a distance, as if we had enough of our own: Jer. xvii. 5, `Cursed is the man that maketh flesh his arm, departing from the living God., The nearest union is wrought by faith, that maketh the soul stay in him; and the greatest separation when we go to other confidences, for then there is a plain leaving of God. Well, then, consider your condition by nature--aliens from God. That you may resent

it the more, consider the cause and the effects of it. (1.) The cause. The heart is set upon sin, and therefore estranged from God: Col. i. 21, `Alienated, and enemies in your minds by evil works;, or it may be rendered, `by your minds in evil works;, mente operibus malis intenta, that is, because the mind is set upon sin. Likeness is the ground of love. [319] There being such a disproportion between us and God, we delight not in him. So Job xxi., `Depart from us;, why? `for we desire not the knowledge of thy ways., We do not love holiness, and therefore do not love God. What a madness is this, to part with God for sin! If you will not be saints, be men; be not devils; they cannot endure God's presence upon that ground. (2.) The effects of it. You that fly from God as a friend, you will find him an enemy; you may depart from him as a friend, you cannot escape him as an enemy. It is a sweet passage that of Austin, [320] Te non amittit nisi qui dimittit: et qui te dimittit quo fugit, nisi a te placato ad te iratum? You that cannot endure the presence of God, or a thought of him, where will you go from him? Ps. cxxxix. 6, `Whither shall I flee from thy presence? In heaven thou art there; in hell thou art there, &c. Where will you go? Jer. xxiii. 23, `Am I God at hand, and not a God afar off?, God is here, and there, and everywhere; you will find him wherever you go. Surely then it is better to draw near to him as a friend than to run from him as an enemy.

Obs. 2. A great duty that lieth upon the fallen creature is drawing nigh to God. I do not mean to handle the duty at large: I shall only open three things:--

1. How God and the creature may be said to be near one to another, or to draw nigh. God's special presence is in heaven, and we are on earth; and his general presence is with all the creatures, and so `he is not far from any one of us, Acts xvii. I answer--It is to be understood spiritually; we draw nigh unto him non vestigiis corporis, sed animo,

not by the feet of the body, but the soul. Spirits may have converse with one another though at a distance. Now God's children are with him in their thoughts, in the affections and dispositions of their souls. Their poli'teuma, `their business and negotiation is in heaven, Phil. iii. 20; `Their heart and their treasure is there, Mat. vi. 20, 21. Their desires are there; the world is but a larger prison. But it is more especially meant of their communion with God in duties, wherein their souls and their prayers are `lifted up, to him, Acts x. 4; and he is said to come down to meet them, Isa. lxiv. 5. And also it noteth the continual intercourse that is between God and them in all their ways. The first epistle of John was written to this purpose, `That they might have fellowship and communion with the Father and the Son, 1 John i. 4.

2. How is this effected and brought about, since we cannot endure the thought of God? The question is necessary. This was the great design of heaven, to find out a way to bring man into fellowship again with his maker; and God hath found out a `new and living way `by Christ, and therefore he is said to be `the way to the Father, John xiv. 6. And the main intent of his incarnation and death was `to bring us to God, 1 Peter iii. 18. To bring strangers and enemies together is a mighty work. But how doth Christ effect it? I answer--(1.) Partly by doing something for us--satisfying God's justice, and `bearing our sins in his body upon the tree;, otherwise guilt could have no commerce with wrath, stubble with devouring burnings: `God is a consuming fire, and we are as `stubble fully dry., Now Christ is a screen drawn between us: [321] the divine glory would swallow us up, but Christ's flesh is a veil that abateth the edge and brightness of it, Heb. x. 19, 20. (2.) Partly by doing something in us. Christ's work in bringing a soul to God is not ended upon the cross; he giveth us the graces of his Holy Spirit, which fit us for communion with God. The principal are

these:--Faith, which is nothing else but a coming to God by Christ for grace, mercy, and salvation: Heb. x. 22, `Draw nigh by the assurance of faith., Unbelief is a going off from God, Heb. iii. 12, and Zeph. iii. 2; and faith a coming to him. Then love, the grace of union. By desire, it maketh us go out to God; by delight it keepeth us there: the one is the thirst, the other the satisfaction of the soul. Love runneth out upon the feet of desire, and resteth in the bosom of delight. Then holiness: `God wall be sanctified in those that draw nigh to him, Lev. x. 3. Holy hearts are fittest to deal with a holy God, otherwise we should not endure God, nor God us. Then fear, by which the soul walketh with God, and is near to him: there where the thoughts are, there we are spiritually. Of wicked men it is said, `God is not in all their thoughts;, but the godly always keep God in their eye: Acts ii. 25, `I foresaw the Lord always before me., Fear still keepeth them in his company. Then humility; because of our distance and guilt we cannot come to God unless we come humbly and upon our knees: Ps. xcv. 6, `Come let us worship and bow down, and kneel before the Lord our maker;, that is the fittest posture in approaches to God: God `will dwell with the humble, Isa. lvii. 15. Now all these graces, being exercised in the conversation, or in holy duties, where the addresses to God are more direct, make the soul near to him.

3. The last question is, What special acts doth the soul put forth when it draweth nigh to God? The answer may be given you from what was said before. There must be an act of faith in our wants; by faith we must see that in God which we stand in need of in sense. Fear must be acted in all our ways, keeping us in God's eye: persons loose and regardless are far from God: `Walk before me, &c., Gen. xvii. 1. Then love and humility must be acted in holy duties. Drawing nigh doth chiefly imply humble and fervorous addresses; when you come naked to God, as the rich

man that will clothe you; hungry to God, as the bountiful man that will feed you; sick to God, as the physician that will cure you; as servants to your Lord, as disciples to your master, as blind to the light, as cold to the fire, &c. The creatures addresses are best when they begin in want and end in hope, when there is a rare mixture of humility and confidence; and love there must be in every duty, for God must be sought as well as served.

Well, then, let us all mind this duty. Sin is a departing from God, grace a returning. Draw nigh to him, make out after the comforts and supports of his presence: the way is by Christ, but you must resolve upon it; I must, and I will: Ps. xxvii. 8, `Thy face, Lord, will I seek;, there must be a care to bring the soul to this resolution. Mark that place, Jer. xxx. 21, `I will cause him to draw near and approach to me, saith the Lord; for who is this that engageth his heart to draw near to me?, that is, by my Spirit I will comfort them. But will you engage your hearts? Out of a conviction of the necessity and excellency of the duty, issue forth a practical decree: David doth, Ps. lxxiii. 28, `It is good for me to draw near to God.,

Object. There is one doubt in the text which must be cleared before we go further, and that ariseth from the phrase used, `draw nigh to God, as if it were in our own power. The old Pelagians abused this place; and the Rhemists in their notes say, that free-will and man's own endeavour is necessary in coming to God, and that man is a cause of making himself clean, though God's grace be the principal. Usually two things have been built upon this place:--(1.) That the beginning of conversion is in man's power; (2.) That this beginning doth merit or increase further grace from God; for, say they, God will not draw near to man ere he do first draw near to him; therefore, before special grace the beginning of conversion must be in man, and upon this

beginning God will come in.

Sol. I answer--(1.) This place and the like showeth not what man will do, but what he ought to do. We left God ere he left us; therefore, we should be first in returning, as we were first in forsaking: the wronged party may in justice tarry for our submission; but yet, such is the Lord's kindness, that he loveth us first, 1 John iv. 19. (2.) Precepts to duty are not measures of strength: there is no good argument a mandato ad effectum, from what ought to be done to what can or shall be done. These things are expressed thus for another purpose: to show God's right, to convince the creature of weakness, to show us our duty, that man's endeavour is required, and that we should do our utmost, to convince us wherein we have failed, &c. (3.) These precepts are not useless; to the elect they convey grace. God fulfilleth what he commandeth: evangelical commands carry their own blessing with them; for, by the co-working of the Spirit, by this means they are stirred up and made to draw near to God. Towards others they are convincing, and show us our obstinacy and contumacy; we will not come to God, and lie at the foot of his sovereignty, saying, O Lord, thou hast said, Turn to me, and I will turn to you: `Turn us and. we shall be turned; draw us and we shall draw near to thee, Jer. xxxi. 18. Men pretend cannot; the truth is they will not come, hungry to the table, thirsty to the fountain; they will not lie at God's feet for grace: so that those precepts convince the reprobate, and leave them without excuse. I shall conclude all with that sweet saying of Bernard, Nemo te quaerere potest, nisi qui prius invenerit; vis igitur inveniri ut quaeraris, quaeri ut inveniaris; potes quidem inveniri, non tamen praeveniri--none can be aforehand with God; we cannot seek him till we have found him; he will be sought that he may be found, and found that he may be sought: it is grace that must bring us to grace; and the stray sheep

cannot be brought home unless it be upon Christ's shoulders.

2. Secondly, The next consideration of the words is, as they respect Christians already converted and called; and so the sense is, draw more near to God every day in a holy communion, and you shall have more grace from him. The note is:--

Obs. That gracious hearts should always be renewing their accesses to God by Christ. So 1 Peter ii. 5, `Coming to Christ as a living stone;, always coming to him in every duty, in every want. This maintaineth and increaseth grace, and maketh your lives sweet and comfortable, Drawing nigh to God is not the duty of an hour, or in season only at first conversion, but the work of our whole lives.

And he will draw nigh to you; that is, he will make us find that he is near to us by his favour and blessing. You have the like promise, Zech. i. 3, `Turn unto me, and I will turn unto you., So Mal. iii. 7, `Return unto me, and I will return unto you, saith the Lord of hosts.,

Obs. 1. Observe, that the way to have God to turn to us in mercy, is to turn to him in duty. This is the standing law of heaven; God will not vary from it; it is the best way for God's glory, and for the creatures, good. Mercies are most sweet and good to us when we are prepared for them by duty. Do not divide then between mercy and duty. Expectations in God's way cannot be disappointed. The prophet saith, Hosea x. 11, `Ephraim is an heifer that is taught, and loveth to tread out the corn, but not to break the clods. The mouth of the beast that treadeth out the corn was not to be muzzled; in that work they had plenty of food. The meaning--Ephraim would have blessings, but could not endure the yoke of obedience. We are apt to lie upon the bed of ease, and securely look what God will do, but do not stir up ourselves to what we should do.

Obs. 2. God will be near those that are careful to hold communion with

him. See Ps. cxlv. 18, `The Lord is nigh to all that call upon him, io all that call upon him in truth., Nigh to bless, to comfort, to quicken, to guide, to support them. Let it encourage us to come to God, yea, to run to him; we are sure to speed. The father ran to meet the returning prodigal, Luke xv. 18. He will prevent us with loving-kindness: `When they call I will answer, when they cry I will say, Here am I, Isa. lviii. 9. What have you to say to me? what would you have from me? Here am I to satisfy all your desires. Nay, elsewhere it is said, Isa. lxv. 24, `Before they call, I will answer, &c. When they do address themselves to seek God, he is nigh to counsel, to quicken, to enlighten, to defend; ready with blessing ere your imperfect desires can be formed into a request. So Ps. xxxii. 5, `I said, I will confess, and thou forgavest, &c. As soon as David had but conceived a repenting purpose, he felt the comfort of a pardon.

Cleanse your hands, ye sinners, &c.--From the connection of this precept with the former you may observe:--

Obs. That unclean persons can have no commerce with God. You must be holy ere you can draw nigh to him; conformity is the ground of communion: Mat. vi. 9, `Blessed are the pure in heart, for they shall see God., So Josh. xxiv. 19, `You cannot serve the Lord, for he is an holy God, &c. Without holiness God cannot endure our presence; he `will not take the wicked by the hand, Job viii. 20. And we cannot endure his presence: `The sinners in Zion will be afraid, Isa. xxxiii. 14. Well, then, when you would have free converse with God, come with a holy heart; there is special purgation required before worship. The Israelites were to wash themselves when they heard the law, Exod. xix. And David saith, Ps. xxvi. 6, `I will wash mine hands in innocency: and so compass thine altar, O Lord., He hath respect to the solemn washing, which God had appointed for such as came to the altar, Exod. xl. Again,

if you would have sweet converse with God in your ways, walk holily; the Spirit of God loveth to dwell cleanly. See Ps. xxiv. 3, 4, `He that hath clean hands, and an holy heart, shall stand in his holy hill., Generally it was the custom of the eastern countries to wash before worship. The very heathen gods would be served in white, the emblem of purity.

Cleanse your hands.--It noteth good works; as pureness of heart implieth faith and holy affections. Thus it is often taken in scripture, as Job xvii. 9, `The righteous shall hold on his way, and he that is of pure hands shall grow stronger and stronger., Therefore washing the hands was a sign of innocency, as Pilate did in the matter of Christ. Thus the apostle Paul biddeth us, 1 Tim. ii. 8, to `lift up holy hands without wrath and doubting., So God telleth the Israelites, Isa. i. 15, 16, `Your hands are full of blood; wash you, make you clean, &c. When we come to empty the fountain of goodness, we must not do it with impure hands. The hands in all these places are put synecdochically for the whole body, and all the external organs of the soul, because they are principally employed in the accomplishing of many sins, as in bribes, rapine, lust, fights, &c.

Obs. Observe, that the Lord hath required not only holy hearts, but holy hands. The goodness of your hearts must appear in the integrity of your conversations. When men's actions are naught, they pretend their hearts are good. Is there no evil in the hand? The heart must be pure and the way undefiled, that we may neither incur blame from within nor shame from without; and when sin is once committed, the hand must be cleansed as-well as the heart. It is in vain to pretend repentance and washing the heart, when the hand is full of bribes or ill-gotten goods, and no restitution is made.

Ye sinners.--In this first clause he speaketh to men openly vicious,

such as were tainted with the guilt of outward and manifest sins; so the word sinners is used in this place, as elsewhere, where it is put in definitely. So John ix. 31, `The Lord heareth not sinners;, that is, men of a corrupt life. So Mary Magdalene is called `a sinner, [322] Luke vii. 37, that is, openly profane. So, `He eateth and drinketh with sinners, Mat. xi. 9, and Luke xv. 2. Now the chief work of open sinners is to cleanse the hands, or reform the life, that by such representations they may be beaten off from the fond presumption of a good heart whilst the life is scandalous.

Purify your hearts.--He speaketh this, partly because in this latter clause he dealeth with hypocrites, whose life is plausible enough, their main care should be about their hearts; partly because all cometh out of the heart.

Obs. Observe, if you would have a holy life, you must get a clean heart. True conversion beginneth there; spiritual life, as well as natural, is first in the heart. See 1 Peter ii. 11, 12, `Abstain from fleshly lusts . . . having your conversations honest., First mortify the lusts, then the deeds of the body of sin. If you would cure the disease, purge away the sick matter, not only stop the flux of the humours; lest sin return again, cast salt into the spring: Isa. lv. 7, `Let the wicked forsake his way, and the unrighteous man his thoughts, &c. Mark, not only his way or course of life, but his thoughts, the frame of his heart; the heart is the womb of thoughts, and thoughts are the first issues and out-goings of corruption: Mat. xv. 19, `Out of the heart come evil thoughts, murders, adulteries, &c. First the thoughts, then the practices. Well, then, they are foolish and vain men that are over-industrious about the outward man, washing the outside of cups and platters, Mark vii., altogether for dressing up a garb and pretence of religion. That which God looketh after and loveth is `truth in the

inward parts, Ps. li. 6. God will easily find us out under our disguise, as the prophet did Jeroboam's wife. Be not careful merely of honour before the people, but of your hearts before God; and let conscience be dearer to you than credit. Many are sensible of failings in the carriage, because they betray and expose us to shame; you should be as sensible of distempers in the heart; lusts must not be digested without regret and remorse, no more than sins.

Ye double-minded, di'psuchoi.--The word signifieth `of two hearts, or `two souls., An hypocrite hath `an heart and an heart, which is odious to God; they halt between God and Baal, and deny the religion which they profess; their thoughts are divided, and their affections hover always in a doubtful suspense between God and the world. See the notes on chap. i. 8.

Ver. 9. Be afflicted, and mourn, and weep: let your laughter be turned into mourning, and your joy into heaviness.

He now prescribeth them another remedy against their carnal affections and practices; it is proposed with the more earnestness, because of the calamity then ready to fall upon the people and nation of the Jews.

Be afflicted, talaiporesate. What is the meaning? Must we draw affliction and unnecessary troubles upon ourselves? I answer--(1.) It must be understood of some commendable afflicting ourselves; and therefore must either imply that our corporal afflictions and distresses ought to be borne patiently. `Be afflicted;, that is, if God bring it upon you, bear it, be content to be afflicted; it is our duty to be what God would have us to be; let your will be done when the Lord's is. Or else, (2.) Know your misery, be sensible of it; it is some happiness to know our misery. Man, in a proud obstinacy, choketh his grief and stifleth conviction. Or else (3.) It noteth compassion and fellow-feeling of others, sorrows. A member is sensible of pain as

long as it holdeth the body: Heb. xiii. 3, `As being in the body, &c. A pinch or wound in the arm discomposeth the whole body; members will have a care of one another. Or else, (4.) And so most properly to the context, humbling and afflicting the soul for sin; sorrow seemeth to be made for that purpose and use.

Obs. Observe, if we would not be afflicted of God, we should afflict ourselves for sin. Voluntary humiliations are always best and sweetest; they please God best, and they do us most good. God is most pleased then. Christ was `wounded with one of the spouse's eyes, Cant. iv. 9. The angels rejoice at the creatures, repentance, Luke xv. 7. Some say there shall be godly sorrow in heaven, because there will be memory and remembrance of sins in heaven, and because it is rather a perfection than an oppression of nature. But that is a strain beyond elah; [323] there all `tears are wiped from our eyes., But, however, it is pleasing to heaven, to God, and angels; and then these self-afflictings do us most good. Voluntary mournings prevent enforced. `Blessed are they that mourn, for they shall be comforted, Mat. v. 4, that do it freely, and of their own accord. It is one of the attributes of God, `he comforteth those that are cast down, 2 Cor. vii. 6. You see it preventeth misery; if not, it comforteth in misery. This mourning hath always a joy going along with it. Chrysostom observeth that the greatest mourner in Israel was the sweet singer in Israel. A Christian is never more truly joyful than after, yea, in godly sorrow. True conviction of sin is caused by `the Comforter, John xvi. 8. There is consolation mixed with it.

Besides, it is of great profit to the soul. The rain maketh the ground flourish; and melted metals are fit to receive any stamp. `By the sadness of the countenance the heart is made better, Eccles. vii. 3. It is bitter physic, but it procureth health. Holy tears are the sponge of sin; a hard heart must be soaked, and a filthy heart must be washed in

this water. We are most considerate when most pensive. Besides all this, the issue and end of it is very sweet. God will `revive the spirit of the humble, and restore comfort to the mourners, Isa. lvii.

15. Well, then, be afflicted; it is a hard duty, but of great profit. Make your sorrow to draw water for the sanctuary; affections, like the Gibeonites, must not be abolished, but kept for temple uses.

And mourn and weep.--Why so many words to one purpose? The whole verse and the next is of the same strain. I answer--(1.) It is a hard duty, and needeth much enforcement.

Obs. 1. Flesh and blood must be much urged to acts of sorrow. They are painful to the body, and burdensome to the mind^ Frothy spirits love their pleasure and ease: `The fool's heart is in the house of mirth, Eccles. vii. A loose, garish spirit doth not love to converse with mournful objects, or to be pressed to mourning duties. It showeth how instant and earnest we should be in pressing such duties as these. Oh! `weep, `mourn, `be afflicted., It is one of the fancies now in fashion, men would be altogether honeyed and oiled with grace; the wholesome severities of religion are distasted. Some that would be taken for Christians of the highest form are altogether prejudiced against such doctrines as this is, and think we are legal when we press humiliation. How may the poor ministers of the gospel go to God, and say as Moses did, Exod. vi. 12, `The children of Israel have not hearkened unto me, how then shall Pharaoh hear me?, Lord, the professors will not brook such doctrine as this is, how shall we hope to prevail with the poor, blind, carnal world? Certainly it is very sad that that which was wont to be a badge of profaneness men should now adopt it into their religion; I mean, scoffing at doctrines of repentance and humiliation.

Obs. 2. It is a necessary duty; those that will be Christians must look to mourn. The Spirit descended in the form of a dove, to note both

meekness and mourning. Christian affections will be tender. God's glory cannot be violated, but your heart will even bleed if it be right: Ps. cxix. 136, `Rivers of tears run down mine eyes, because thy law is made void., When sins are common, your souls will `weep sore in secret places, Jer. xiii. 17. If afflictions light on God's heritage, you will have a fellow-feeling, Rom. xii. 15. Nay, there will be not only occasions offered without, but within. Your own sins, your own wants. Your sins: Lam. v. 16, `Woe is us, for we have sinned., Times shall come when you shall have occasion to mourn like the doves of the valleys. Oh! woe the time that ever I sinned against God! Your wants and needs: all gracious supplies are to be fetched out this way. The disciple is not above his Lord. `By prayers, and tears, and strong cries, &c., Heb. v. 7. His requests were uttered with deep sighs. Christ, that shed his blood, did also shed tears; and if he were `a man of sorrows, certainly we must not be men and women of pleasures. Well, then, do not call mourning melancholy. The world dealeth perversely with the children of God; they provoke their sorrow, and then upbraid them with it; your sins and injuries give them occasion to mourn, and then you blemish the holy profession, as if it were mopishness and melancholy. Those tears that you see upon the eyes of God's children are either shed for their own sins or yours. If for yours, you should not upbraid them, but bear them company; mourn with these doves of the valleys. If for their own, `a stranger doth not intermeddle with their joys., The sun shineth many times while it raineth: there may be joy in their hearts whilst there are tears in their eyes. Again, it serveth to press us to this duty: better be a `mourner in Zion, than a `sinner in Zion., The mourners were marked for preservation. Though it be a duty against the heart and hair, yet imitate those holy ones of God that `watered their couches with tears, Ps. vi. 6, that wished `their heads

to be fountains of water, Jer. ix. 1. It is likely you will come short of them, but high aims and attempts in duty will do you no hurt. He that shooteth at the sun, though he come far short, will shoot higher than he that aimeth at a shrub; it is best to eye the highest and worthiest examples. Again, it showeth how little of a Christian is found in them that are strangers to godly sorrow, that bathe and steep their souls in fleshly delights. Christ was `a man of sorrows, and the Spirit is a `mourning dove., I confess some Christians are of a sadder temper than others; the Spirit acteth with difference and variety; in some more mournfully, in others more raisedly. Some men's lives are spent in the silence of meditation, others in the heat of service, in doing and suffering for God. The one makes use of Christ's love, like holy Niobes, to dissolve and melt away their souls in tears; the other to quicken themselves to action and more resolution for God. But certainly every Christian is of tender bowels, and they will find frequent occasions of mourning; and unless we be well humbled, we can hardly do well or suffer well.

Obs. 3. The next reason of this multiplication of words is to show that we must continue and persevere in it. We would soon turn over our hard lesson, and love not to dwell upon sad thoughts; therefore the apostle returneth the duty again and again to our care: `Be afflicted, and then `mourn, and then `weep., Sorrow doth not work till it be deep and constant, and the arrows stick fast in the soul. David saith, `My sin is ever before me, Ps. li. 3. We must be held to it; slight sorrows are soon cured. Mourning is a holy exercise, by which the soul is every day more and more weaned from sin, and drawn out to reach after God. Well, then, it checketh those that content themselves with a hasty sigh, and a little blowing upon the matter: judge you, is this being afflicted and mourning and weeping? Check such a vain heart as would presently

run out into the house of mirth again. But you will say, Would you have us turn Heraclites, to be always weeping? I answer--(1.) True it is that sorrow befitteth this life rather than joy. Now we are `absent from the Lord, under the burden of a `vile body, and vicious affections; it is our pilgrimage; we have only a few `songs., God's statutes, Ps. cxix. 54. The communion that we have with God in ordinances is but little. Grace is mixed with sin, faith with doubts, knowledge with ignorance, and peace with troubles. Now `we groan., Rom. viii. 23. We are waiting and groaning for a full and final deliverance. We are as they that `pass through the valley of Baca, Ps. lxxxiv. 6; the Septuagint read dakru'on, tears. (2.) There are some special seasons and occasions of mourning, as chiefly in the time of God's absence: `When the bridegroom is gone, then shall they mourn, Mat. ix. 15; when we have lost the comforts and refreshings of God's presence, or the quickenings of his Spirit. The absence of the sun maketh the earth languish; when you have lost the shine of his countenance, you should cry after him. So in times of great guilt, public or personal: `Deep calleth on deep, and floods to floods;, the deluge of sins upon the flood of holy tears. So in times of great distempers, and the growing of carnal lusts. The persons to whom the apostle speaketh were envious, proud, covetous, ambitious, and he biddeth them `weep and mourn, &c. Salt water and bitter potions kill the worms; so doth bitter weeping fleshly lusts: the exercises of repentance are the best means for the mortifying of carnal desires. So in times when judgments are threatened. Thunder usually causeth rain; and threatenings should draw tears from us. So in times of calamity, when judgments are actually inflicted: Isa. xxii. 12, `Then the Lord called to sackcloth, and baldness, and ashes., So also in times of great mercies, it is a fit season to remember our unkindness; the warm sun melts: she wept much,

because she was pardoned much, Luke vii. 38, with 47. When Christ had washed her soul with his blood, she washed his feet with her tears.

Let your laughter be turned into mourning.--He meaneth their carnal rejoicing in their outward comforts and possessions, they being gotten by rapine and violence, as in the context. Observe hence:--

Obs. 1. That it is a good exchange to put away carnal joy for godly sorrow; for then we put away a sin for a duty, brass for gold; yea, we have that in the duty which we expected in the sin, and in a more pure, full, and sweet way. God will give us that in sorrow which the world cannot find in pleasure; serenity, and contentment of mind. When the world repenteth of their joy, you will never repent of your sorrow, 2 Cor. vii. 10. Solomon saith, Prov. xiv. 13, `The end of that mirth is heaviness., Worldly comforts in the issue and close grow burdensome; but who ever was the sadder for the hours of repentance? Job `cursed the day of his birth, but who ever cursed the day of his new birth? In this exchange of laughter for sorrow, you give that which is good for nothing for that which is useful to your souls. Eccles. ii. 2, 3, `I have said of laughter, thou art mad;, that is, it bringeth forth no solid comfort or profit. When we turn our laughter into mourning, God will turn our mourning into laughter: John xvi. 20, `Ye shall be sorrowful, but your sorrow shall be turned into joy., Out of these salt waters God breweth the wine of spiritual consolation. It is the curse of wicked men that their joy will be `bitterness in the issue:, their wine proveth at length to be like `the gall of asps;, a cup of deadly drink to their conscience. Well, then, be not prejudiced against godly sorrow. Planctus lugentium are better then plausus theatrorum, the saddest duties are sweeter then the greatest triumphs, and the worst and most afflicted part of godliness is better than all the joys and comforts of the world. It is better to have your good things to come,

than here: Luke xvi. 21, he lived in jollity, but his good days were past. Do not measure things by the present sweetness, but by the future profit; that which droppeth honey may prove wormwood. See Luke vi. 25, `Woe unto you that laugh now, for you shall weep, &c.

Obs. 2. That an excellent way to moderate the excess of joy is to mix it with some weeping. He speaketh to men drunk with their present happiness, and his drift is to awaken them out of their sense less stupor. The way to abate one passion is to admit the contrary: in abundance there is danger; therefore in your jollity think of some mournful objects. Nazianzen reporteth of himself that this was his practice, when his mind was likely to be corrupted with happiness, tois thre'nois sungi'gnomai, &c., to read the Lamentations of Jeremiah, [324] and to inure his soul to the consideration of matters sad and mournful. It was God's own physic to Belshazzar, in the midst of his cups to bring him to think of his ruin by a handwriting upon the wall. Well, then, when your mountain standeth strong, think of changes; evils come upon us unawares when we give up our hearts to joy. The secure carnalist would not so much as suppose a possibility of his death that night, Luke xii. 19. Better it was with Job, chap. iii. 25, `The evil which I greatly feared is come upon me., The cockatrice killeth us not if we see it first.

And your joy to heaviness.--In all the context he noteth them as carnal, and as glorying in oppressing one another; such a joy and laughter is intended by which secure sinners please themselves in their present success, putting off all thoughts of imminent judgments.

Obs. That prosperous oppression is rather matter of sorrow than joy to us. You laugh now, but God will laugh hereafter when your calamities and fears come, Prov. i. 20, Ps. xxxvii. 12, 13. Wicked men and carnal oppressors have never so much cause to be humbled as when they are

prosperous; it is but a sure pledge of their speedy ruin. Now you despise others, scoff at the servants and ways of God; you puff, and the children of God sigh; see Ps. xii. 5. Oh! how will you hang the head when the scene is changed, and you are become objects of public scorn and contempt, and the children of God in a holy admiration shall say, as those in the prophet, `Where is the rage of the oppressor now?, Isa. li. 13. Oh! that men would awaken conscience, and say, I am a-laughing and triumphing; have I not more cause to howl and mourn? &c.

Ver. 10. Humble yourselves in the sight of the Lord, and he shall lift you up.

The apostle goeth on inculcating and pressing the same duty upon them; and lest they should rest in external exercises, he useth a word which more properly implieth the inward acts of the soul. Observe, from the context:--

Obs. It is not the outward expressions that God looketh after in mourning, but the humble heart. God, that is a spirit, doth not reckon so much of bodily exercise. Tears, and cries, and beating of the body may all be counterfeit, or else done without a principle of grace; and many times there may be inward humiliation where a dry brain doth not yield tears. Godly sorrow doth not always keep the road, and vent itself by the eyes. Papists place much in tears and afflicting the body. The spirit-work is the more difficult; old wine and old bottles may well agree together, but not new wine and old bottles. Duties that require much spirit and soul-acts are too strong for weak men. I allude to Christ's expression concerning spiritual fasting, Mat. ix. 15, 16. Old carnal hearts cannot endure the rigour of such spiritual duties. Well, then, in your first duties see that ye do not only mourn and weep, but humble your souls. When ye confess sins, it is not words and tears that God looketh after, but a deep shame and feeling of the evil

of your natures, iniquities of life, and defects in obedience. When you pray, look not so much at the outward heat and vehemency: the bodily spirits being agitated, there will be much contention and earnestness of speech; but see that the soul do reach forth after God by the tendency of holy ardours and desires. In the confessing of public sins, it is not the exact enumeration, apt language, but zeal for God's glory, compassion for others, good, holy desires of promoting righteousness, which the Lord looketh after. Ashes and sackcloth are nothing to the work of the soul: Isa. lviii. 5, `Will you call this a fast, or an acceptable day to God?, &c.

In the sight of the Lord.--The like passage is in 1 Peter v. 6; but there it is `Humble yourselves under the mighty hand of God, &c. That expression implieth a motive or consideration to enforce the duty, but this in our apostle the sincerity of it. Observe hence:--

Obs. 1. That duties are then truly done when they are done as in God's sight. The dread and reverence of God maketh the heart more sincere; so James i. 27, `Pure religion and undefiled before God, &c.; so 1 Peter iii. 21, `The answer of a good conscience towards God, &c. In the presence of God would you make such an answer? So Ps. cxix. 168, `I have kept thy testimonies, for all my ways are before thee;, there was David's motive. Well, then, in all duties of worship remember that you are before God; there is a broad and pure eye of glory fixed upon you. You have to do with God, that `telleth man his thought, that discerneth your spirits better than you do yourselves. That is a right address which is described, Acts x. 33, `We are all here present before God, to hear all things that are commanded thee of God., Here we come to pray, to hear, to humble ourselves before God. The soul will have a double advantage by such thoughts; the work will be more spiritual, and more pure and up right. More spiritual: I am not to be humbled before man,

but before God. `Man looketh on the outward appearance, but God on the frame of the heart, 1 Sam. xvi. 7. Will this satisfy God? `Is it such a fast as he hath chosen?, Isa. lviii. 5. So also more pure and upright. Whatever a man doth to God, he will do it for God's sake: religious duties will be performed upon reasons of religion, not for custom and company, but for God, to God.

Obs. 2. The sight of God is an especial help to humiliation. The soul becometh humble by the true knowledge of God and ourselves: Job xlii. 6, `Mine eye seeth thee, therefore I abhor myself in dust and ashes., When he had a glorious apparition of God he vanished into nothing in his own thoughts. The stars vanish when the sun ariseth; and our poor candle is slighted into a disappearance when the glory of God ariseth in our thoughts. We see our wants in God's fulness; the ocean maketh us ashamed of our own drop; and we see our vileness in God's majesty. What is the balance dust to a mountain, and our wickedness in comparison of God's holiness? Elijah wrapt his face in a mantle ^when God's glory passed before him, 1 Kings xix. 13. So Isaiah crieth out, `I am undone, I am undone, a man of polluted lips, when God showed him his glory, Isa. vi. 5. Upon any apparition of God to the faithful they were filled with a fear because of their own weakness and corruption. Well, then, it directeth us how to be humble in our addresses to God; get as large and comprehensive thoughts of him as you can; see his glory, if you would know your own baseness. Men are slight in duties, because they have low thoughts of God. They offered the Lord `a corrupt thing, because they did not consider he was `a great king, Mal. i. 14. The elders that saw God in his glory, `fell down upon their faces, Rev. vi.

And he shall lift you up.--What doth this promise imply? I answer--It is meant of any kind of happiness and felicity; either deliverance out of trouble: `The Lord heareth the desires of the humble, Ps. x. 17;

advancement in the world to honour, or any outward dignity: Prov. xxix. 23, `A man's pride shall bring him low, but honour shall uphold the humble in spirit., Though places of advancement be slippery, yet the humble shall be continued and upheld. So for advancement in grace or glory: Mat. xviii. 4, `Whosoever shall humble himself as a little child, the same shall be greatest in the kingdom of heaven;, that is, have most grace and glory. Learn hence:--

Obs. That submission and humility is the true way to exaltation. It is often repeated in the gospel: `He that humbleth himself shall be exalted, and he that exalteth himself shall be abased;, see Luke xiv. 11; Mat. xxiii. 12. We are all by nature proud, and would be exalted; the way to rise is to fall. God gave us a pattern of it in Jesus Christ. First, `He emptied himself, and humbled himself to the death of the cross; wherefore God hath highly exalted him, and given him a name above all names, Phil. ii. 5-9. Well, then, would you have deliverance? humble yourselves. The lion spareth the prostrate prey. Omnipotence will not be your terror, but protection. Would you have grace? see more of God. He that is in the low pits seeth stars in the daytime. Would you have your outward station firm? the Lord will uphold the humble. Would you have the comforts of the Spirit and the preferment of grace? the Lord will `revive the spirit of the humble, Isa. lvii. 15. You are God's second heaven: `I will dwell with the contrite spirit., The world looketh upon humility as the way to make us contemptible; when we stoop, we think every one will tread upon us. You see in the vote and sentence of the promises it is the way to be exalted either in the favour of God or men. Lastly, out of all we may be encouraged to wait upon God with a holy humility and confidence in our low estate: Job xxii. 29, `When men are cast down thou shalt say, There is a lifting up; and he shall save the humble person., When all thy affairs `go to

decay, thou mayest bear up on these hopes. In Peter it is, 1 Peter v. 6, `He shall lift thee up in due time., Wait God's leisure, and the promise shall surely be fulfilled; only be humble, not only morally, but graciously. Gracious humiliation is a deep sense of our misery and vileness, with a desire to be reconciled to God upon any terms.

Ver. 11. Speak not evil of one another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge.

Here the apostle cometh to dissuade them from another sin, of which he had impleaded them guilty before, and that is detraction and speaking evil of one another.

Speak not evil of one another, brethren, me katalaleite allelon, speak not one against another. The word implieth any speaking which is to the prejudice of another, be it true or false; the scripture requiring that our words should suit with love as well as truth. Note hence:--

Obs. That speaking evil of one another doth not become brethren and Christians. A citizen of Sion is thus described: Ps. xv. 3, `He backbiteth not with his tongue, nor doth evil to his neighbour, nor taketh up a reproach against his neighbour., So there is an express law: Lev. xix. 16, `Thou shalt not go up and down as a tale-bearer among the people., Rokel, saith Ainsworth, [325] signifieth a merchant or trafficker up and down with spices; thence the word rakil, there used for one that wandereth from place to place uttering slanders as wares. These pedlars will be always opening their packs, Thus I have heard of such and such a one, &c.; these were not to be suffered in Israel. There are several kinds of evil-speaking: they may be all ranked under two heads--whispering and backbiting. Whispering is a privy defamation of our brother among those that think well of him;

backbiting is more public, before every one promiscuously. Now both may be done many ways, not only by false accusations, but by a divulging of their secret evils, by extenuating their graces, by increasing or aggravating their faults, and defrauding them of their necessary excuse and mitigation, by depraving their good actions through the supposition of sinister aims; by mentioning what is culpable, and enviously suppressing their worth. It were easy to run out upon this argument, but I contain myself. Well, then, if all this misbecometh brethren, do not give way to it in yourselves, nor give ear to it in others. (1.) Do not give way to it in yourselves; nature is marvellously prone to offend in this kind, therefore you must lay on the greater restraints, especially when the persons whom you would blemish profess religion: Num. xii. 8, `Were you not afraid to speak against my servant, against Moses?, Mark the pa'thos, or emphasis of that expression: What! against my servant? against Moses? You should be afraid to speak against any one, much more against those whom God hath a mind to honour. This is the devil's proper sin; he is `the accuser of the brethren, Rev. xii. 10. He doth not commit adultery, break the Sabbath; these are not laws to him; but he can bear false witness, dishonour parents, accuse the brethren; and yet what more common amongst us? John Baptist's head in a charger is a usual dish at our meals. When men's hearts are warm with wine and good cheer, then God's children are brought in, like Samson among the Philistines, to make them sport. Oh! consider, God will surely recompense this into your bosoms; either in this life--`They that judge are judged, Mat. vii. 1; men are bold with their names, because they were not tender in meddling with others; or in the life to come, without repentance. It is said of the wicked, Ps. lxiv. 8, `Their own tongue shall fall upon them., How unsupportable is the weight of the sins of this one member! (2.) Do not give way to it in others: your

ears may be as guilty as their tongues; therefore such whisperings should never be heard without some expression of dislike. Solomon commendeth a frown and the severity of the countenance: Prov. xxv. 23, `As the north wind driveth away rain, so doth an angry countenance a backbiting tongue., They are discouraged when they do not meet with compliance. David would not have such to dwell in his house, Ps. ci. 5. Certainly our countenancing them draweth us into a fellowship of the guilt. Now if we must not receive these whispers against an ordinary brother, much less against a minis ter; there is express provision for the safety of their repute and credit: `Against an elder receive not, &c., 1 Tim. v. 19; partly because men are apt to hate him that reproveth in the gate, and so they are liable to be traduced; partly because men in office are most observed and watched, see Jer. xx. 12, and Ezek. xxxiii. 30; and partly because their credit is of most concernment for the honour of the gospel: therefore we should not easily hear those that are `talking of them by the walls and doors of the houses, as it is in the prophet.

For he that speaketh evil of his brother, and judgeth his brother.--In that word judgeth the apostle showeth what their censuring amounted to, a usurping of God's office, and a passing sentence upon their brethren; and also what kind of evil-speaking he principally intendeth; that is, for things merely indifferent, as observation of days, meats, and the like, see Rom. xiv. 3, 4. Observe hence:--

Obs. That censuring is a judging: you arrogate an act of power which doth not belong to you. When you are advanced into the chair of arrogance and censure, check yourselves by this thought, Who gave me this superiority? The question put to Moses may well be urged, in the behalf of our wronged brethren, to our souls: `Who made thee a judge over us?, Exod. ii. 14. Paul useth the same disuassion, Rom. xiv. 4,

`Who art thou that judgest another man's servant?, &c.

Speaketh evil of the law, and judgeth the law.--How can this be? Several ways may this sentence be made good. I shall name the principal.

First, Every sin is a kind of an affront to the law that forbiddeth it; for, by doing quite contrary, we do in effect judge the law not fit or worthy to be obeyed. As, for instance, in the present case, the law forbiddeth rash judgment, and speaking evil one of another; but the detractor approveth that which the law condemneth, and so in effect judgeth the law to be not good or equal. From hence observe:--

Obs. That sin is a judging of the law. It is said to David, 2 Sam. xii. 9, `Wherefore hast thou despised the commandment of the Lord, to do evil in his sight?, In the rage of his lust David looked upon it as a slight law. Observe it when you will, you will find that in sinning there are some implicit evil thoughts by which the law of God is disvalued and disapproved; we think it unworthy, hard, or envious, or unequal. Those wretches speak out that which is the silent language of every sinful action: Ezek. xviii. 25, `The ways of the Lord are not equal, the ways of the Lord are not equal., The heart of man is by nature obstinately and vehemently set upon lust, revenge, censuring; therefore, in all these cases, we are most apt to think the law of God hard and injurious to the liberty of man, and that God hath dealt enviously with our natures to deny them the pleasures which we so strongly pursue. This was the devil's first insinuation against God, he seeketh to work Adam into hard thoughts of God's restraint: Gen. iii. 5, `God knoweth, that in the day ye eat thereof, your eyes shall be opened., And still it is Satan's great policy to represent God as a hard taskmaster, and to make us think evil of the law; therefore Paul seeketh to prevent such thoughts, when the law checked his lusts and

brought him into a sense of inevitable misery: Rom. vii. 12, `The law is holy, and the commandment just and good;, but was that good which caused death to him? Yes, saith he, I look upon it still as a rule of right; it is I am carnal, my heart is wicked, &c. Well, then, you see how to make sin odious; it is a despising of the law, a speaking evil of the law; it slighteth that rule which it violateth.

Secondly, They were wont, in that age to condemn one another for things indifferent, merely upon their own will and sense, without any warrant and sentence from the word, as you may see, Rom. xiv. Now this was a kind of condemning of the law, as if it were not full and exact enough, but needed to be pieced up by man's institutions.

Obs. Observe, that to make more sins than God hath made, is to judge the law. You imply it to be an imperfect rule: men will be wise beyond God, and bind others in chains of their own making. It is true there is an `obedience of faith, by which the understanding must be captivated to God, but not to men; to the word, not to every fancy. There is a double superstition, positive and negative; the one when men count that holy which God never made holy, the other when men condemn that which God never condemned. They are both alike faulty; we are not in the place of God; it is not in our power to make sins or duties: `Touch not, taste not, handle not, were the ordinances and precepts of false teachers, Col. ii. 21. There are three things exempted from man's judicatory--God's counsels, the holy scriptures, and the hearts of men. We should not dogmatise and subject men to ordinances of our own making, press our own austerities and rigorous observances as duties. Justice and wisdom is good, but to be `just overmuch, or `wise overmuch, is stark naught, Eccles. vii. 15, 16; that is, to be just or wise beyond the rule. Man is a proud creature, and would fain make his morosity a law to others, and obtrude his own private sense for

doctrine. It is usual to condemn everything that doth not please us, as if our magisterial dictates were articles of faith. We must not come in our own name, but judge as the word judgeth, or else we judge the word. The Lord grant we may consider it in this dogmatising age, wherein every one crieth up his private conceit for law, and men make sins rather than find them!

Thirdly, You may conceive it thus: They might discommend and censure others for that which the word approved and allowed, and so did not so much condemn private persons as the law itself. If you take in this consideration, the note will be:--

Obs. That to plead for sins, or to asperse graces, is to judge the word itself. Thus you set the pride of corrupted wit against the wisdom of God in the scriptures: `Woe be to them that call good evil, and evil good; that put light for darkness, and darkness for light; that put bitter for sweet, and sweet for bitter, Isa. v. 20. Usually thus it is in the world; grace meeteth with calumny and sin with flattery. Open and gross sins are the more gently stroked, because they have the hap to go away under a good name: drunkenness is good fellowship, censure is conference and good discourse, error is new light, rebellion is zeal of public welfare; but grace hath, the hap to suffer under some ill resemblance. As they were wont to deal with Christians in the primitive times, to put them in bearskins, and then to bait them, so graces are miscalled and misrepresented, and then hooted at. The law saith, Be zealous, be peaceable, &c., but in the world's reckoning zeal is fury, peaceableness and holy moderation is time-serving and base compliance; pressing humbling doctrine is legalism, &c. Thus do many deceive themselves with names; but do not you judge the law in all this? The law saith, Sitting at the wine all day is drunkenness, and you call this good fellowship, &c.

But if thou judge the law, thou art not a doer of the law, but a judge; that is, when thou exercisest such a rash superiority over the law, thou dost clearly exempt thyself from obedience and subjection to it. Observe hence:--

Obs. Those that judge the word, no wonder if they be given over to the disobedience of it. It is done grossly by those that either deny the divine authority of the scriptures, or accuse it, as the Papists do, as an uncertain rule, or examine all the doctrines of it by their private reason, or the writings and precepts of men, &c. And it is done more closely by those that come to judge the word, rather than to be judged by it. It is true, we have a liberty to examine, but we should not come with a mind to cavil and censure. The pulpit, which in a sense is God's tribunal, should not be our bar. The matter delivered must be examined by scripture modestly and humbly, but we must not despise and slight God's ordinance, and come hither merely to sit judges of men's parts or weaknesses. This is the ready way to beget an irreverent and fearless spirit. And then when men lose their awe and reverence, their restraint is gone, and they grow loose, or desperately erroneous. God will punish their pride with some sudden fall. Look to your ends, Christians; you will find a great deal of difference between coming to hear and coming to censure. If you come with such a vain aim, see if you get anything by a sermon but matter of carping, and see if that do not bring you to looseness, and that to atheism. Usually this is the sad progress of proud spirits. First preaching is censured, not examined, then the manners are tainted; then the word itself is questioned, and then men lose all fear of God and man.

Ver. 12. There is one lawgiver, that is able to save and to destroy: who art thou that judgest another?

He persisteth in the same argument. God the lawgiver is the only judge;

and who art thou that thou invadest or usurpest his office?

There is one lawgiver.--But you will say, We can name many others, Lycurgus, Zaleucus, Solon, &c., many who had also potestatem vitae et necis, power of life and death, and many now that make and dispense laws. How is this sentence true? I answer Grotius supposeth the apostle intendeth Christ by this expression, in opposition to Moses, as arguing against those that would continue the use of the ceremonies, and observe difference between days and meats, &c. Now saith he, we in the Christian church have but one lawgiver, Christ, and not Moses. These must not be yoked and coupled together. But this is too argute, and offereth too much force to the context. More probably, then, he meaneth--(1.) That there is but one absolute and supreme lawgiver, whose will is the rule of justice. Others are directed by an external rule, and prudent considerations of equity and safety, and therein they are but as God's deputies and substitutes, either in church or commonwealth: 2 Chron. xix. 6, `Ye judge not for man, but for the Lord; the Lord is with you in the matter of judgment., (2.) In spiritual things none else can give laws to the conscience. In external policy the laws and edicts of men are to be observed. But he speaketh of the internal government of the conscience, where God alone judgeth by the word; for he speaketh against those that in indifferent things would set up their own will as a rule of sin or duty. Observe:--

Obs. That God alone can give laws to the conscience. So Isa. xxxiii. 22, `The Lord is our judge, the Lord is our lawgiver, the Lord is our king; he will save us., Take them in a spiritual sense, and the words are exclusive: God, and no other, our only judge, our only law giver, &c. God only knoweth the conscience, and therefore God only must judge it, and give laws to it. God only can punish the conscience for sin, and therefore he only can make a sin. It is the privilege of his word

to `convert the soul, Ps. xix.

Object. There may be an objection framed against this doctrine out of Rom. xiii. 5, where it is said, `Wherefore ye must be subject, not only for wrath, but for conscience, sake., So that men's commands seem to oblige the conscience.

Sol. I answer--They do in a sort, but not in that order and manner that God's do. (1.) Not directly and immediately, but by the intervention of God's command. As a Christian is bound to perform all civil duties upon reasons of religion, we are bound in conscience, though human laws under that quatenus do not bind conscience. So 1 Peter ii. 13, `Submit yourselves to every ordinance of man for the Lord's sake., It is God's command that bindeth my conscience to observe man's. So Eccles. viii. 2. `I counsel thee to keep the king's commandment, and that in regard of the oath of God;, that is, not only for fear of men, but chiefly for wronging thy conscience towards God. (2.) Not so universally and unlimitedly. I must obey God intuitu voluntatis, upon the bare sight of his will; but I must examine the laws of men, whether they be just, equal, suiting with charity and public safety; and in many cases active obedience must be withheld. Peter and the apostles said, Acts v. 29, `We ought to obey God rather than men., Many such cases there are; but now towards God conscience is bound, though it can see no reason for it, no good from it. (3.) Not so absolutely. Whatever God commandeth, I am bound to do it even in secret, though it be to my absolute prejudice; but now submission to man may be performed by suffering the penalty, though the obedience required be forborne; and in some cases a man may do contrary in private, where the thing is indifferent, and there is no danger of scandal and contempt of authority. Well, then, hear no voice but God's in your consciences, no doctrines in the church but Christ's. When they brought in foreign doctrines, it is said, they

`did not hold the head, Col. ii. 19. No offices, institutions, and worship must be allowed but such as he hath appointed. Antiquity without scripture is no sure rule to walk by. We must not look what others did before us, but what Christ did before them all. [326] So not the authority of the church; she is `the pillar and ground of truth, 1 Tim. iii. 15, sensu forensi non architectonico; that is, to hold forth Christ's mind, as a post doth a king's proclamation. Some power the church hath in rites of decency, and expediency, and order, by virtue of that general canon, 1 Cor. xiv. 40 (though that text carrieth the face of a restraint rather than an allowance, and doth not so much enlarge as moderate church power, as I have elsewhere cleared), but in the main matters the church can only declare laws, not make them; and though in matters indifferent she can direct to what is suitable to order and decency, yet those directions should be so managed that they do not take away the nature of the thing; and though Christian liberty be restrained, it must not be infringed. It is the injury of antichrist to usurp an authority over the church of God; and this is the very spirit of antichristianism, to give laws to the conscience. Calvin [327] saith, Men would have us more modest than to call the Pope Antichrist; but as long as he doth exercise a tyranny over the conscience, we shall never give over that term; nay, we shall go further, saith he, and call those members of antichrist that take such snares upon their consciences. The setting up another lawgiver is properly antichristianism; for then there is one head set against another, and human authority against divine. It is Paul's character of antichrist: 2 Thes. ii. 4, that `he as God sitteth in the temple of God;, that is, making himself absolute lord of consciences, bringing them to his obedience, working them to his advantage.

Who is able to save and to destroy.--It noteth God's absolute power to

do with man either temporally or spiritually as he pleaseth. This power is everywhere given to God: Deut. xxxii. 39, `See now, that I, even I, am he, and there is no god with me: I kill, and I make alive; I wound, and heal; and there is none able to take out of my hand., So 1 Sam. ii. 6, and Isa. xliii. 13. Note hence:--

Obs. 1. That absolute supremacy becometh none but him that hath absolute power. The power of magistrates is limited by the will of God, because they depend upon him, and can do nothing but as they are enabled and authorised by him, John xix. 11.

Obs. 2. God hath an absolute and supreme power on men, and can dispose of them according to his will and pleasure. And therefore we must--(1.) Keep close to his laws with more fear and trembling; there is no escaping this judge, 1 Cor. x. 22. Eternal life and eternal death are in his disposal, Mat. x. 28. (2.) Observe them with more encouragement; live according to Christ's laws, and he is able to protect you: Ps. lxviii. 20, `Our God is the God of salvations, and to him be long the issues of death., He can save his people, and he hath many ways to bring his enemies to ruin. Your friend is the most dreadful enemy; he `hath the keys of death and hell, Rev. i. 18. (3.) Be the more humbled in case of breach of his laws. Oh! what will you do with this lawgiver, who, with the rebuke of his countenance, can turn you into hell? see Ezek. xxii. 14. Have you courage and strength enough to withstand God? What will you do with him that is `able to save and destroy?, Wool overcometh the strokes of iron by yielding to them. There is no way left but submission and humble ad dresses. He may be overcome by faith, but not by power: Isa. xxvii. 5, `Take hold of his strength, and you may make peace with him., By humble supplications you may `prevail with God as princes.,

Who art thou that judgest another? that is, what a distance is there

between thee and God! what a sorry judge to him! You have the same question, Rom. xiv. 4.

Obs. It is good to shame pride with the consideration of God's glory, and our own baseness. He is `able to save and to destroy;, but `who art thou?, &c.

Ver. 13. Go to now, ye that say, To-day or to-morrow we will go into such a city, and continue there a year, and buy and sell, and get gain.

Having formerly spoken against those that contemned the law, he now speaketh against those that contemned providence, promising themselves a long time in the world, and a happy accomplishment of their carnal projects, without any sense or thought of their own frailty, or the sudden strokes of God. In this verse he doth, as it were, personate them, and give a most accurate representation of their thoughts.

Go to now, a'ge nun.--The vulgar readeth Ecce, as if it were i'dou, see now, do you do rightly? But we render it better. It is a phrase that provoketh them to consideration, as awakening the attention of conscience, or as citing them before the presence and tribunal of God. [328] The same adverb is used chap. v. 1. From this opening of the word observe:--

Obs. That if we would know the evil of our actions, it is good to use reviews and reflecting thoughts. We sin and go on in sin because of incogitancy. There should be wise consideration aforehand to prevent the sin, and faithful recollection to prevent the going on in sin. God complaineth, Jer. viii. .6, `No man saith, What have I done?, This recollection citeth the soul before three bars:--(1.) Conscience; (2.) God's eye; and (3.) God's throne or tribunal. It rouseth up the light of conscience by comparing the action or speech with a principle of reason, or the word, as in the present case, thus:--Am I Lord of future events, that I do so confidently determine or define them? Do those

things hang on my will? Is my life or actions in mine own power? It draweth the soul into the presence of God thus: Would I have the jealous God, that disposeth of human events and successes, to take notice of such speeches? So before God's judgment seat thus: Would I defend such actions or speeches before the tribunal of God? Will these carnal deliberations endure the severe search and trial of the great day? Thus should you in all cases review your actions, and, as the prophet saith, `Behold your way in the valley, Jer. ii. 23.

Ye that say, To-day or to-morrow we will go into such a city, &c.--By an imitation he reciteth the speeches or thoughts of the Jewish factors or merchants. Now we will go to Alexandria, or to Damascus or to Antioch, which were the places of their usual traffic. Observe hence:--

Obs. 1. That carnal hearts are all for carnal projects. Thoughts are the purest offspring of the soul, and do discover the temper of it. Men are according to their devices. See Isa. xxxli. 6, 7, `Liberal men devise liberal things., Carnal men are projecting how to spend their days and months in buying and selling and getting gain. The fool in the Gospel is thinking of enlarging his barns, and plucking down `his houses and building greater, Luke xii. 17, 18; this engrosseth all his thoughts. One apostle describeth .such men thus, `Minding earthly things, Phil. iii. 19. Another thus, `Having an heart exercised with covetous practices, 2 Peter ii. 14; that is, with earnest contrivances how to promote their gain and earthly aims. A gracious heart is for gracious projects, how they shall be more thankful, Ps. cxvi. 12; how more holy, more useful for God, more fruitful in every good work; `what they shall do to inherit eternal life., Oh! consider, this is the better care, that more suiteth with the end of our creation and the nature of our spirits. We were sent into the world, not to grow great and pompous, but to enrich our souls with spiritual excellences, &c.

Obs. 2. Again you may observe, that carnal men send out their thoughts to forestall and fore-enjoy their contentments ere they obtain them. It is usual with men to feed themselves with the pleasure of their hopes. Sisera's mother's ladies looked through the lattice, pleasing themselves in the thought of a triumphant return, Judges v. Thoughts are the spies and messengers of the soul; hope sendeth them out after the thing expected, and love after the thing beloved. When a thing is strongly expected, the thoughts are wont to spend themselves in creating images and suppositions of the happiness of enjoyment. If a poor man were adopted into the succession of a crown, he would please himself in the supposition of the future honour and pleasure of the kingly state. Godly men, that are called to be `co-heirs with Christ, are wont to pre-occupy the bliss of their future estate, and so do in a manner feel what they do but expect. So also do carnal men charm their souls with whispers of vanity, and feed themselves with the pleasant anticipation of that carnal delight which they look for; as young heirs spend upon their hopes, and riot away their estate ere they possess it. Well, then, look to it; it is a sure note of fleshliness when the world runneth so often in your thoughts, and you are always deflowering carnal contentments by these anticipations of lust and sin; and you have nothing to live upon, or to entertain your spirit withal, but these suppositions of gain and pomp, and the reversion of some outward enjoyment.

Obs. 3. Again, you may observe their confidence of future events: `We will go, and continue there a year, &c. Note thence, that carnal affections are usually accompanied with, certainly much encouraged by, carnal confidence. They are doubly confident: of the success of their endeavours, `We will get gain;, of the continuance of their lives, `We will continue there a year., Lust cannot be nourished without a

presumption of success: when men multiply endeavours, they little think of God, or of the changes of providence: it is enough to undo lust to suppose a disappointment; besides, when there is such a presence of means, we ascribe little to the highest cause. First the world stealeth away our affections, and then it intercepteth our trust; there is not only adultery in it, James iv. 4, but idolatry, Eph. v. 5. It is not only our darling, but our god; and that is the reason why worldly men are always represented as men of a secure presumption; as Luke xii. 9, `Soul, thou hast much goods laid up for many years; eat, drink, and be merry;, so Job xxix. 18, `I shall die in my nest, and multiply my days as the sand;, so in that apocryphal passage, Ecclus. xi. 19, `I have found rest, and will eat continually of my goods; and yet he knoweth not what time shall come upon him., They think now they have enough to secure them against all chances. Well, then, look to your confidence and trust; when you are getting an estate, is your expectation founded in faith or lust? When you have gotten an estate, where lieth the assurance of your contentment? in the promises, or your outward welfare?

Obs. 4. Again, from that to-day or to-morrow, and we will tarry there a year. Carnal men are not only confident of present, but future welfare, which argueth an heart stupidly secure, and utterly insensible of the changes of providence: Isa. lvi. 12, `To-morrow shall be as this day, and much more abundant;, Ps. xlix. 11, `Their inward thought is that their houses shall continue for ever., Men love to enjoy their carnal comforts without interruption, thought of death, or change. Every day is as a new life, [329] and bringeth sufficient care with it; we need not look out for so long time. But worldly men, in their cares, do not only provide for the morrow, but the next year; in their possessions do not only please themselves in their present happiness, but will not so

much as suppose a change.

We will continue there, poie'somen--we will factor it there. He chiefly instanceth in trading, and accommodateth his words to the merchant's profession, because too often and too sensibly are these carnal thoughts, hopes, and confidence found in merchants and men versed in worldly trading; though he intendeth to speak against all sorts of men that undertake anything in the confidence of their own wisdom and industry, without the leave and blessing of providence. Therefore observe hence:--

Obs. 1. From the letter of the place, that merchants are very liable to thoughts and discourses savouring of carnal presumption and confidence. In their bourses and exchanges they are always talking of wares, and gain, and traffic, without any thought of God: Hosea xii. 7, `He is a merchant; the balances of deceit are in his hand;, in the original, `he is a Canaanite., Canaan's posterity, upon whom the curse fell, was most happy in this course of life; [330] and being driven out of the land by the Israelites into the maritime towns, they were most famous for navigation. It is your ordinary calling to go from place to place; take God along with you wherever you go. Of all men you should be most cautelous: in your commerce be mindful of God and of yourselves; of God s providence and your own frailty, that you neither be too much in the world, nor too confidant of your own industry.

Obs. 2. From the scope of the whole verse, that it is a vain thing to promise ourselves great matters without the leave of providence. To say, `We will go, `we will do thus and thus, it is vain; for we are not lords of our lives, nor lords of our own actions: Ps. xxxi. 15, My times are in thy hand;, so Prov. xxvii. 1, `Boast not thyself of to-morrow, for thou knowest not what a day may bring forth., To-day we are, and to-morrow not: we cannot tell what may be in the womb of the

next morning. So for our actions: `Their works are in the hand of God, Eccles. ix. 1. The performance of them, and the success of them; we need counsel and a blessing. The prophet speaks of it as of a known case, Jer. x. 23, `O Lord, I know that the way of man is not in himself; it is not in the sons of men to direct their steps., But when do men promise themselves great matters without the leave of providence? I answer--Many ways: the principal are these--(1.) When they undertake things without prayer. You may speak of success when you have asked God's leave: Job xxii. 28, `Acquaint thyself with God, then thou shalt decree a thing, and it shall be established., (2.) When they are too confident of future contingencies and events, without any submission and reservation of the will of God, and boast upon mere human likelihoods: see Exod. xv. 11; and Judges, v. 28 30; so 1 Kings xx. 10, 11, `The gods do so to me, and more also, if the dust of Samaria suffice for handfuls for all the people; and the king of Israel said, Let not him that girdeth on his harness boast as he that putteth it off., He would plunder Samaria so bare that he would not leave any dust there; but God disappointed him. (3.) When men's endeavours are set up in God's stead, we think all dependeth upon the course of sublunary causes, and so neglect God. (4.) When men promise themselves a time to repent hereafter. [331] Many think within themselves, I will follow my pleasure and profits, and then spend my old age in a devout and retired privacy; first build, and trade, and bustle in the world, and adjourn God to the aches and dull phlegm of their age. Foolish man decreeth all future events as if all were in his own hands. Well, then, in all cases remember God; it is useful for princes and men employed in counsels for public welfare. How often do they prove unhappy because they do not seek God! We should ask counsel of the oracle before we take it from one another. The heathens saw a need to begin with God.

[332] So for soldiers; how soon is a battle turned! It is not for you to say, `I will pursue, I will overtake, &c. Solomon saith, `The battle is not always to the strong, Eccles. ix. So for traders; you must not say, I will send out a ship and get gain: how often are carnal presumptions checked! So for Christians; do everything in the name of the Lord Jesus; you cannot believe, repent when you will, nor pray as you will. Samson was mistaken when he said, `I will go forth and shake myself as at other times., The natural exercise of your faculties, and the divine assistances of grace, do all hang upon God's good pleasure.

Ver. 14. Whereas ye know not what shall be upon the morrow. For what is your life? It is even a vapour, that appear eth for a little time, and then vanisheth away.

Having discovered their carnal presumption, he now disproveth it by two arguments:--(1.) The casualties of the next day; (2.) The uncertainty of their own lives. Both which give a notable check to such fond confidence.

Whereas ye know not what shall be on the morrow.--As if he had said, You talk of a long time, and you know not what shall happen the next day. Every day bringeth new providences and events with it. But you will say, Is it simply unlawful to provide for the morrow, or for time to come? I answer--No; Solomon biddeth us learn of the ant, Prov. vi. 6-8, `Consider her ways, and be wise; she provideth her meat in summer, and gathereth her food in harvest;, so Prov. xxx. 25. It is but a wise foresight to secure ourselves against visible inconveniences. Joseph is commended for laying up food in the cities against the years of famine, Gen. xli. 35. And it was the practice of the apostles to lay up in store for the brethren at Jerusalem against the famine foretold by Agabus, Acts xi. 29. Only remember this must be done with caution; such provision must not arise from distrust, or a thought prejudicial to the

care of providence, Mat. vi. 30. It must not hinder us from the great care of our lives, provision for heaven, Mat. vi. 35. It must be with submission to God. God may soon disappoint all; and after we have caught in hunting, we may not roast.

For what is your life? It is even a vapour.--Brevity of life is set forth by many comparisons in scripture: by the flower of the field, Isa. xl. 6, 7; by the wind, Job vii. 7; a leaf before the wind, Job xiii. 25; by a shadow, Job xiv. 2. There is a heap of similitudes, Job ix. 25, `Now my days are swifter than a post; they flee away, and see no good; they pass away as swift ships; as the eagle hasteth to the prey., The word useth the more similitudes, that by every fleeting and decaying object we might be remembered of our own mortality; as also to check those proud desires which are in man of an eternal abode and lasting happiness in this life. In that place of Job there is a monument of man's frailty set forth in all the elements: go to the land, and there is a post; go to the sea, and there is a swift ship; look to the air, and there is an eagle. The heathen poets are much in deciphering the frail estate of man. Æschylus saith, man's life is ka'pnou ski'a, the shadow of smoke; and Pindarus, ski'as o'nar, the dream of a shadow. The similitude used here is that of a vapour. It were to trifle to show the resemblance in other things; it is brought only to show the swift passage of it, and because man's life is but a little warm breath tunned in and out by the nostrils; a narrow passage, and soon stopped, Isa. ii. 22.

Observe out of the whole verse two points:--

Obs. 1. That we have no assurance of our lives and comforts, and the events of the next day. It is a common argument; heathens are much in it. [333] Well, then, let every day's care be enough for itself, and live every day as the last day. Petrarch telleth of one who, being

invited to dinner the next day, answered, Ego a multis annis crastinum non habui--I have not had a morrow for these many years. And Ludovicus Capellus telleth us of one Rabbi Eleazer, that advised men to repent but one day before their death, that is, presently; it may be the next before the last. It is a sad thing to promise ourselves many years, and to have our souls taken away that night; to measure out our time and years by our carnal projects, and of a sudden we and all our `white thoughts perish, [334] Ps. cxlvi. 4. Godly men wait for their change; upon others it cometh unexpected. It is observable, that of bad men it is said their souls are not resigned, but `taken away, Job xxvii. 8, `What hope hath the hypocrite, when God shall take away his soul?, So Luke xii. 20, `This night shall they take away thy soul., Wicked men would dwell longer in the body; their carnal projects are never at an end, but of a sudden God cometh and snatcheth away their souls.

Obs. 2. Man's life is very short; it is a vapour that soon appeareth and disappeareth, dispersed as soon as raised: Ps. xxxix., `Surely every man walketh in a vain show., Though they toss to and fro, yet the whole course of their lives is but as a flying shadow; a little spot of time between two eternities. Austin doubteth whether to call it a dying life or a living death. [335] (1.) This checketh those that pass away their time rather than redeem it; prodigal of their precious time, as if they had too much of it. Our season is short, and we make it shorter. It is time for all of us to say, `The time past is more than enough to have wrought the wills of the flesh, 1 Peter iv. 3, or as it is, Rom. xiii. 11, `It is high time to awake out of sleep, &c., which was the scripture that converted Austin. (2.) If life be short, then moderate your worldly cares and projects; do not cumber yourselves with too much provision for a short voyage. The ship goes the swifter the less it is burdened; men take in too much lading for a mere passage.

(3.) Be more in spiritual projects, that you may lay up a foundation for a longer life than you have to live here; do much work in a little time. Shall we lose any part of that which is so short? or in a short life make way for a long misery? The apostle saith, 2 Peter i. 13, `I will put you in remembrance, knowing that shortly I must put off this tabernacle., We are all shortly to divest ourselves of the upper garment of the flesh; let us do all the good that we can. Christ lived but thirty-two years, or thereabouts; therefore he `went about doing good, and healing every sickness, and every disease., Ministers pack their matter close when they have but a little time; so should you; you have but a short time, be the more diligent.

Ver. 15. For ye ought to say, If the Lord will, we shall live, and do this or that.

Having disproved their confidence, he proceeded to rectify it by pressing them to a holy and reverent remembrance of God's providence and their own frailty.

For ye ought to say, If the Lord will.--Here a doubt ariseth. Must we always of necessity use this form of speech, or such an express exception and reservation of providence? I answer--(1.) It is good to accustom the tongue to holy forms of speech; it is a great help: the heart is best when there are such explicit and express exceptions of providence: `If the Lord please, `If the Lord will, `If it please the Lord that I live., A pure lip becometh a Christian, that they may be distinguished by their holy forms, as others are by their oaths, rotten speech, and unholy solicitations. Besides, it is useful to stir up reverence in ourselves, and for others, instruction. Such forms are confessions of divine providence and the uncertainty of human life. (2.) The children of God use them frequently: 1 Cor. iv. 19, `But I will come unto you shortly, if the Lord will;, so 1 Cor. xvi. 7, `I

must tarry a while with you, if the Lord permit;, so Rom. i. 10, `Making request, if by any means I might have a prosperous journey to come unto you;, so Phil. ii. 19, `I trust in the Lord Jesus to send Timothy to you shortly., The children of God know that all their goings are ordered by the Lord; therefore they often use these reservations of his will and power. See also Gen. xxviii. 20, and Heb. vi. 3. (3.) The very heathens, by the light of nature, were wont to use these forms with some religion, and would seldom speak of any purpose of theirs without this holy parenthesis. Plato bringeth in Alcibiades asking Socrates how he should speak, [336] he answereth, Before every work thou must say, If God will. The Greek su`n theo, [337] by the leave or blessing of God, was commonly used in the beginning of every undertaking. What was the practice of the oriental nations, with the story in Bensira, you may see in Gregory's `Observations on some Passages of Scripture, cap. 20. And for the story of the great Turk's murdering one of his Bassas for mentioning a confident purpose without any reservation of God's pleasure, you may see it in Lorinus and Salmeron on this place. (4.) When we use these forms, the heart must go along with the tongue: common speeches, wherein God's name is used, if the heart be not reverent, are but profanations. It is Austin's [338] counsel, Do you learn to have in your hearts what every one hath in his tongue: the speeches are common, but the signification is useful. (5.) It is not always necessary to express these forms: though there must be always either implicitly or expressly a submission to the will of God, yet we cannot make it a sin. to omit such phrases. The holy men of God have often purposed things to come, and yet not formally expressed such conditions; as in the third epistle of John, ver. 10, `Wherefore when I come, I will remember his deeds;, and Rom. xv. 24, `Whensoever I take my journey to Spain, I will come to you, &c., and in other places.

Obs. All our undertakings must be referred to the will of God; not only sacred, but civil actions. Our journeys must not be undertaken without asking his leave; as Jacob, Gen. xxviii. 20 and xxiv. 12, `O Lord God of Abraham thy servant, send me good speed this day., No wonder, if this be neglected, that you meet with so many cross accidents; they do not come from your hard luck, but your profane neglect. But what is it to submit all our actions to the will of God? I answer--(1.) To measure all our actions by his revealed will, that is the rule of duty; we can look for no blessing but upon those ways that suit with it. There must be a submission to his secret will, but first a conformity to his revealed will. Lust hath its thele'mata, its wills, Eph. ii. 2; but we are to serve the will of God till we fall asleep, Acts xiii. 36. (2.) We must the more comfortably undertake any action when we see God in it: Acts xvi. 10, he gathered that God had called him to Macedonia. So when we see God, in the sweet means and course of his providence, or by inward instinct, guiding and leading us, we may with more encouragement walk in the way that he hath opened to us. (3.) When in our desires and requests we do not bind the counsels of God: Mat. xxvi. 39, `Not my will, but thine be done., In temporal things we must submit to God's will, both for the mercy, the means, and time of attainment. Creatures, that cannot ascribe to themselves, must not prescribe to God and give laws to providence, but must be content to want or have as the Lord pleaseth: if anything succeed not well, the Lord would not; that is enough to silence all discontents. (4.) We must constantly ask his leave in prayer, as before was urged. (5.) We must still reserve the power of God's providence, `If the Lord will, `If the Lord permit., God would not have us too carnally confident; it is good to inure the soul to changes. Two things we should often consider to this purpose, and they are both in the text:--(1st.) The sovereignty and dominion of

providence: the Lord can blast your enterprise, though managed with never so much wisdom and contrivance; he can nip it in the bud, or check it in the very article of execution; and I have observed that usually God is very tender of his honour in this point, and usually frustrateth proud men that boast of what they will do, and conceive unlimited purposes, without any thought of the check they may receive in providence. It is a flower of the imperial crown of heaven, and the bridle that God hath upon the reasonable creature, to dispose of the success of human affairs; therefore herein God will be acknowledged: Prov. xvi. 9, `A man's heart deviseth his way, but the Lord directeth his steps., Man designeth, but the execution dependeth wholly upon God's will and providence. In peremptory resolutions there is a contest between us and heaven about will and power; therefore in such cases the answer of providence is more express and decisive to the creature's loss, that God may be acknowledged as Lord of success, and the first mover in all means and causes, without whom they have no force and efficacy. (2d.) Consider the frailty and uncertainty of your own lives; our being is as uncertain as the events of providence. If we live and God will, are the exceptions of the text, and do imply that there must be a sensible impression of our own frailty, as well as of the sovereignty of providence, that the heart may the better submit to God. It is said, Ps. cxlvi. 4, `His breath goeth forth, he returneth to his earth; in that very day his thoughts perish., Frail men are full of thoughts and projects; this they will do, and that they will do; go to such a city, promote their interests by such an alliance, gain so much by such a purchase, and then they will raise up some stately fabric which shall continue their name and memory to succeeding generations, and all this because they do not mind the earth which they carry about them, and how soon the hand of providence is able to crumble it into

dust. Certainly man will never be wise till he is able to number his days, and doth sufficiently possess his soul of the uncertainty of his abode in the world, Ps. xc. 12.

Obs. We shall live, and do this or that.--Mark! it is not enough that God suffer us to live, but he must also by the same will suffer us to do or act. The point is, that God's will concurreth not only to our lives, but actions. We may live, and yet not be able to do anything for the promotion of our designs: for if God suspend his concurrence, the creatures cannot act, at least not with any Cowardliness and success, which quite crosseth the doctrine of the heathen philosophers. Seneca said, Quod vivamus, deorum munus est; quod bene vivamus, nostrum--that we live, it is by the benefit of the gods; that we live well, it is of ourselves. So Tully: Judicium hoc omnium mortalium est, &c.--this is the judgment of all men, that prosperity is to be sought of God, but wisdom to be gotten by ourselves. But in the scriptures we are taught otherwise, not only to seek success of God, but direction; he giveth abilities to perform, and a blessing when the action is finished. Without the efficacious as well as permissive will of God, `we can do nothing; he must give us life, and all things necessary to action. We must not only look up to him as the author of the success, but the director of the action. It is by his conduct and blessing that all things come to pass. Our very counsels and wills are subject to the divine government, and he can turn them as it pleaseth him, Prov. xxi. 1; and therefore we must not only commit our ways to his providence, but commend our hearts to the tuition of his Spirit. In short, all things are done by his will, and must be ascribed to his praise.

Ver. 16. But now ye rejoice in your boastings: all such rejoicing is evil.

Here the apostle cometh to charge more closely their arrogant

presumption of outward success upon their consciences, especially it being aggravated by professed acknowledgment and avowing of it, against the threatenings of the word.

But now ye rejoice in your boastings.--It is not easy to define of what boastings the apostle meaneth. The persons to whom he wrote are charged, chap, ii., with glorying in their riches, and afterward for bearing up upon a mere profession of godliness, and glorying in their supposed religion; after that he chargeth them with glorying in a presumption of wisdom, manifested in their censorious insultations over the failings of others, chap. iii.; and now, last of all, for their glorying in their carnal hopes, or fond prognostications of the success of their own endeavours, as if their lives and actions were in their own power, and exempted from the dominion and government of providence. Probably all these may be intended, for the apostle's expression is plural, alazonei'ais, `ye glory in your boastings;, though I conceive the latter is principally intended, their avowing their confidence, notwithstanding the many threatenings which were ready to be executed upon them. For, though the apostle's doctrine be of general use, and at all times we must conceive our purposes with submission to the will of God, yet his chief drift is to check the security, carelessness, and carnal confidence of their hearts, judgments now approaching, and the happiness of the Jewish affairs running low, even to the bottom and dregs. For you shall see in the beginning of the next chapter he presently ringeth them a loud peal of threatenings, and representeth the avenging judge as at the door, or at hand, to recompense their iniquities. Now, because they would justify their confidence, yea, glory in it, what sad thoughts soever others had of the times, he saith, `Ye rejoice or glory in your boastings.,

Such rejoicing is evil; that is, though you think it a brave

confidence, yet certainly it is but a carnal security. He saith no more of it, but it is evil, because they defended it as good; it is evil, as coming from an evil cause, pride, and wretched security; it is evil in its own nature, as being an outbraving of the word; it is evil in its effects, as hindering you from good, and putting you upon traffic and aspiring projects, when you should more solemnly mind humbling duties, and `be afflicted, and weep, and mourn, &c., as is pressed before, ver. 9. And this I conceive is the mind of the apostle in this verse, which is usually passed over by interpreters slightly, without that necessary regard which should be had to the scope of the context and epistle. Note hence:--

Obs. 1. That such is the degeneration of human nature, that it doth not only practise sins, but glory in them. Man fallen is but man inverted and turned upside down; his love is where his hatred should be, and his hatred where his love should be; his glory where his shame should be, and his shame where his glory should be. Many count strictness a disgrace, and sin a bravery. The apostle saith, Phil. iii. 19, `They glory in their shame., It cometh to pass some times through ignorance; men mistake evil for good, and so call revenge valour or resolution, and prosperity in an evil way the blessing of providence upon their zealous endeavours, and presumptuous carelessness a well-built confidence. God charged it upon his people that they had made great feasts of rejoicing when they had more cause to mourn: Jer. xi. 15, `The holy flesh is past from thee; when thou dost evil, then thou rejoicest., Usually, by our fond mistakes, thus it is we are blessing and praising God when we have more cause to humble and afflict our souls. Sometimes it is through stupidness and sottishness of conscience; when men have worn out all honest restraints, then they rejoice in evil, and delight in their perversities, Prov. ii. 14. The

drunkards think there is a bravery in their strength to pour in wine, and can boast of the number of their cups; the soaken adulterer of so many acts of uncleanness; the swearer thinketh it the grace of his speech to interlard it with oaths; and proud persons think conceited apparel is their best ornament. Good God! whither is man fallen! First we practise sin, then defend it, then boast of it. Sin is first our burden, then our custom, then our delight, then our excellency.

Obs. 2. That we have no cause to rejoice or glory in our carnal confidence. It seemeth to come from a generous bravery, but indeed from lowness and baseness of spirit. It is but a running away from evil, not a mastering of it. Men dare not lay it to heart, because they know not how to fortify themselves against it. Faith and true confidence always supposeth and prepareth for the worst, but hopeth the best: it meeteth the adversary in open field, and vanquisheth it. The fool in the Gospel durst not think of his death that night, Luke xii. 16, 17, &c. This is the baseness of carnal confidence, to put off trouble when it cannot put it away; and however it scorn eth the threatening, it feareth the judgment, and are so ill provided to bear it that they durst not so much as think of it.

Ver. 17. Therefore to him that knoweth to do good, and doeth it not, to him it is sin.

In this verse the apostle taketh off the prejudice and cavil whereby his admonition might be slighted and evaded. They might reply, We have no need to be taught such a plain lesson; we know that life is short, and that God's providence governeth all things. Do you, saith the apostle, know all this? then you are the more obliged to subject your desires to his will and pleasure, which he proveth by this general rule. There is nothing difficult in the words but that to him it is sin, auto hamartia estin, that is sin indeed; there is more of the

nature of sin, there is more of the effects of sin, which he shall find in his own conscience, and in hell torments, and God's judiciary dispensations. Like sayings you have elsewhere: see John ix. 41, and xv. 22. But you will say then, Are those that sin out of ignorance wholly free from sin? I answer--No. For (1.) Sins of ignorance are sins, though more remissible, 1 Tim. i. 13, though not so highly punished, Luke xii. 47. God's law was once impressed upon our natures, and we are obliged to all that was written upon Adam's heart. (2.) Affected ignorance rendereth us highly culpable, 2 Peter iii. 5, when men shut the windows, and resist the light; for then they might know, but would not. Out of this verse observe:--

Obs. 1. That it is not enough to know good, but we must do it also. Gifts in the mind, without a change in the heart, will not stead you. Often we find that men of much knowledge are apt to be enslaved by their appetites, the lower and more brutish faculties; and though they be orthodox, yet are unmortified; keen against errors, but indulgent to vices. Oh! consider, you should add to knowledge temperance, 2 Peter i. 5, otherwise what will it avail you? Others are ignorant of God in their minds, and you deny him in your lives. Others question the truth of religion, and you deny the power of it. Besides, it serveth to check slighting thoughts of a plain truth. We are apt to say, I know this enough already. Ah! but do I practise it? Is not this a new hint from God to convince me of my negligence? Surely God seeth I do not live up to this knowledge, therefore the same truth, this common truth, is returned to my mind, &c.

Obs. 2. Sins of knowledge are most dangerous. They are more sins than others, as having more of malice and contempt in them. There is more contempt both of the law of God and of God's kindness. See Mat xi. 20. It is a sign you love sin as sin; for when you know what it is you

adventure upon it. Besides, sins against knowledge have more of the marks of God's vengeance upon them. In the reprobate they are punished with great despair and horror of conscience. See Prov. v. 11-14. Or with hardness of heart. Iron oft heated and oft quenched groweth the harder. It is just with God to punish contempt of light with obduracy, or with madness against the truth. The most moral heathens were the sorest persecutors, as Severus, Antoninus, &c. This is sensibly and clearly discerned in apostates, [339] who are carried on with most wilful malice against the truths which they once professed: Hosea v. 2, `The revolters are profound to make slaughters., Forward professors turn violent persecutors. They would fain quench the light shining in their own bosoms. Alexander, once a disciple, but he `made shipwreck of the faith, 1 Tim. i. 20; and he is the man that must set on the multitude against Paul: [340] Acts xix. 33, `The Jews drew out Alexander, and he beckoned with the hand., The same man is intended; for he dwelt at Ephesus, as we learn by both the epistles to Timothy. Now the Jews set him up as the fittest accuser of Paul. He knew his doctrine, and he must appear to turn all the blame of the uproar upon the Christians. Once more we read of this Alexander as a desperate enemy of the truth, 2 Tim. iv. 14. Certainly the rage and malice of such men is the greater because of the abundance of their light which they have renounced. No vinegar so tart as that which is made of the sweetest wine: Prov. xxviii. 4, `They that forsake the law praise the wicked;, that is, do not only commit sin, but approve it in others. Still they are the most violent and for ward men. Sometimes God giveth them up to sottishness. See Rom. i. 21-23. It is very notable, and it doth exceedingly verify the apostle's observation, that the most refined and civil heathens (who are presumed to have most light) were given up to the most beastly errors about the nature of God, [341] as

the Romans and Grecians worshipped fevers and human passions, deam cloacinam--every paltry thing for God; whereas the Scythians and more barbarous nations worshipped the thunder, the sun, things terrible in themselves; which plainly discovereth God's just judgment in `darkening their foolish heart, because they were not `thankful in the improvement of light received. But the greatest displeasure of God against sins of knowledge is declared hereafter in the torments of hell, where the proportions of everlasting horrors do rise higher and higher, according to the several aggravations of sin, Luke xii. 48. Thus God punisheth sins of knowledge in the reprobate; but his own children do also perceive the difference between these and other sins. Nothing breaketh the bones and scourgeth the soul with such a sad remorse as sins against light. This broke David's heart: Ps. li. 6, `Thou hadst put knowledge in my inward parts., He had committed adultery against checks of conscience, and the watchful light of his inward parts, &c. I might speak much more upon this argument, but that I only intend hints. Concerning the danger of sins of knowledge you may see more in Mr Thomas Goodwin's treatise called `Aggravations of Sins of Knowledge, whose judicious observations being so full and express, I shall presume to add no more.

Obs. 3. Sins of omission are aggravated by knowledge, as well as sins of commission. The apostle saith, `To him that knoweth to do good, and doeth it not, &c. Usually in sins of commission natural light is most working, because there is an actual disturbance, by which the free contemplation of the mind is hindered; and because foul acts bring more shame and impress more horror than bare neglects; yet to omit a duty against knowledge may be as bad as to tell a lie against knowledge. The rule is positive, enforcing duty, as well as privative, forbidding sin; and according to the knowledge of it, so is the obligation. Oh! that we

might be more conscientious in this matter, and be as tender of omitting prayer against light, and neglecting to meditate and examine conscience against light, as we are of committing adultery against light!

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[290] Qu. `plundering,?--ED.

[291] Arist. Ethic.

[292] `Ex cupiditatibus odia, dissidia, discordiae, seditiones, bella nascuntur.,--Tullius de Finibus, lib. i.

[293] `Quibus proprium stipendium sufficere debere praecepit, militare utique non prohibuit.,--Aug. Epist. 5 ad Marcellinum. Et alibi: `Nisi justa bella suscipi possent, responderet iis, arma abjicite, militari deserite,, &c.--Aug. contra Faustum, lib. xxii. cap. 74.

[294] `Hoc et ratio doctis, et necessitas barbaris, et mos gentibus, et feris natura ipsa praescripsit, ut omnem semper vim quacunque ope possent, a corpore, a capite, a vita sua propulsarent.,--Cic. Orat. pro Milone.

[295] `Quem discordiae, quem caedes civium, quem bellum civile delectat, eum ex numero hominum, ex finibus humanae naturae exterminandum puto.,--M. Tull. Cic. Philip. 13.

[296] Therefore Alexander was called Totius orbis praedo--the public robber of the world.

[297] `Libera me a malo homine, a meipso.,

[298] `A quatenus ad omne valet consequentia.,

[299] Arist. Rhet.

[300] `Novis semper cupiditatibus occupati, non quid habeamus, sed quid petamus, inspicimus; non in id quod est, sed quod appetitur intenti.,--Seneca de Benif., lib. iii. cap. 3.

[301] `Anthropos en phu'sei zoon poli'tikon.,--Arist. Pol., cap. 1.

[302] `Flectere, si nequeo superos, &c.

[303] See Dr Kinet's Apology for the Virgin Mary, lib. ii. cap. 15, et alibi passim.

[304] `Effice quicquid novisti nomini tuo honorificum.,--Junius in locum.

[305] `Vidi zelantem parvulum, &c.--August.

[306] `Tri'a estin, en hois diaphe'ron estin o Theo`s, en idio'teti zoes, periousi'a duno'meos, kai` to me` dialei'pein eupoiein tou` anthro'pous.,--Themistius.

[307] So in both editions. The word is, however, tmba'llousa. The author's argument is not affected by the mistake.--ED.

[308] `Magnum miraculum! altus est Deus; erigis te, et fugit a te.,--August.

[309] `Entha tais pro'tais ton eliakon akti'non epibolais o a'rguros katauga'stheis thaumasi'os epe'stilbe, marmai'ron ti` phobero`n kai` tois eis auto`n ateni'zousi phrikodes.,--Josephus.

[310] See Melchior Adamus in Vita Staupicii.

[311] `Aso'tous apokalousi dustucheis, philoti'mous kai` philodo'xous epainousin os la'mprous, &c.--Chrysost. Orat. 65 de Gloria.

[312] `Observatum est a sacrificantibus, ut si hostia quae ad aras duceretur fuisset vehementer reluctata, ostendissetque se invitam altaribus admoveri, amoveretur, quia invito deo eam efferri putabant; quae vero stetisset oblata, hanc volenti numini dari existimabant.,--Macrobi., Saturn. lib. iii.

[313] `Infirmus hostis est qui non potest vincere nisi volentem.,--Hieron. ad Demetriadem.

[314] `Diabolus suadere et sollicitare potest, cogere omnino non potest; non enim diabolus cogendo sed suadendo nocet, nec extorquet a nobis consensum sed petit.,--Aug. lib. v. Hom. 12.

[315] Ho peira'zon, Mat. iv. 1, with Rev. xi. 10, kate'goros, `The accuser of the brethren.,

[316] `Quemadmodurn canis assistens mensae, si viderit hominem vescentem, subinde aliquid eorum quae in mensa sunt ipsi projicientem, manet assidue: quod si semel atque iterum sic astitit ut discesserit nihil adeptus, protinus abstinet, veluti qui jam frustra et incassum assistat; itidem et diabolus jugiter nobis inhiat; si quod blasphemum verbum ipsi ceu cani projiciamus, hoc accepto rursus aggreditur; quod si perseveraveris gratias agere, jugulaveris illum fame celeriterque abegeris.,--Chrys. Hom. 3, de Lazaro.

[317] Qu. `Better,?--ED.

[318] `Peccata elongant uos voluntate, non loco.,

[319] `Phi'lon kaloumen omoi'on omoi'o kat' arete`n.,--Plato de Leg. 8.

[320] Lib. iv. Confess., cap. 9.

[321] `Absque cruore Domini nemo appropinquat Deo.,--Hieron.

[322] The belief that the `woman which was a sinner, was Mary Magdalene seems to have been entertained by all the English writers of the seventeenth century.--ED.

[323] The highest note in the old musical notation.--ED.

[324] Naz. Orat. 13.

[325] See Ainsworth in Lev. xix. 16.

[326] `Non attendendum quid alii ante nos fecerint, sed quid Dominus, qui ante omnes.,--Cyprian Epist. de Eucharist.

[327] Calvinus in locum.

[328] `Illud a'ge est formula citationis ad tribunal Dei; sic non nemo in locum.,

[329] `Singulos dies singulas vitas puta, et quotidie demitur aliqua pars vitae; hunc ipsum quem vivimus diem cum morte dividimus.,--Seneca.

[330] See Samuel Bochartus his Phaleg, the second part.

[331] `Audies plerosque dicentes, a quinquagesimo in otiuin secedam, sexagesimus annus ab officiis me demittet; et quam tandem longioris vitae praedam accipis? Quis ista sicuti disponis ire patiatur?,--Seneca de Brevitate Vitae.

[332] `A Jove principium.,

[333] `Nemo tam divos habuit faventes crastinum ut possit sibi polliceri.,--Seneca.

`Prudens futuri temporis exitum
Caliginosa nocte premit Deus.,--Horat.

[334] So in both the first and second editions. Probably `our whole thoughts.,--ED.

[335] `Nescio an dicenda sit vita mortalis, an vitalis mors.,--Aug. Confess., lib. i.

[336] `Alla` pos chre` le'gein; cui respondete: o`ti ea'n theo`s ethe'le.,--Plato in Timaeo.

[337] See Brissonius de Formulis, lib. i. pp. 68, 69.

[338] `Discite habere in corde, quod habet omnis homo in lingua, quod vult Deus hoc agat: ipsa lingua popularis est plerunqne, sed doctrina salutaris.,--Aug. in Psal. xxxii. Conc. i.

[339] `Apostatae sunt maximi osores sui ordinis.,

[340] See Grotius in Acts xix. 33.

[341] See Despaigne's New Observations on the Creed, about the beginning.

Chapter 5

CHAPTER V: VER. 1. Go to now, ye rich men, weep and howl for the miseries which

VER. 1. Go to now, ye rich men, weep and howl for the miseries which shall come upon you.

Before I come to the particular verses of this paragraph, it will be necessary to premise somewhat concerning the persons to whom it is to be referred; for it seemeth strange that any should be so vile under the Christian name and profession as to oppress and persecute their brethren, and that even to death; in these times of persecution, to `condemn and kill the just, and `draw them before the judgment-seats, &c. Briefly, then, though the main of the epistle concern the godly, and the principal intent be their instruction and comfort, yet he taketh occasion many times to speak to the ungodly and unconverted amongst them. The ancient holy seed was now upon the dregs, guilty of oppression, injury, and all manner of profaneness; and because these lived dispersed, and intermingled with the godly and those that were gained to the Christian faith, he taketh occasion to divert and direct his speech to them. That you may not look upon this as an uncertain conjecture, give me leave to produce my grounds and reasons.--(1.) I may argue from the inscription of the whole epistle `to the twelve tribes, promiscuously, without any express mention of their holy calling or faith, which is usual in the other apostolical epistles.

(2.) From the common and civil form of salutation, chai'rein, greeting: the apostles, writing to Christians, do solemnly wish them `grace and peace, &c. (3.) From the style, which is more rousing and pressing than usual, as intended for the awakening of secure sinners, or persons carnal. (4.) The last verses of the epistle seem to intimate that much

of his scope was to convert unbelievers; see James v. 19, 20. (5.) Here he plainly speaketh to rich wicked men, though the truth is, not so much for their sakes as the sake of the godly, to encourage them to-patience. For I like Calvin's judgment well, that these six verses are not so much an admonition as a denunciation, wherein the apostle doth not so much direct them what to do, as foretell what should be done to them, that the godly might be encouraged to the more patience under their oppressions; for that the apostle inferreth plainly, ver. 7. I have been long in prefacing, but I hope you will judge it necessary, it conducing much not only to the opening of this paragraph, but of many other places in the epistle. From the whole we may learn:--

Obs. That we must not so altogether mind believers, but that we must give unbelievers their portion, [342] terror to whom terror belongeth, as well as comfort to whom comfort. Christ's sermon chiefly aimed at the disciples, profit, but yet there are many lessons for the multitude: Mat. v. 1, 2, `Jesus, when lie saw the multitude, called his disciples, and taught them;, the disciples in the people's hearing; and so intersperseth many things that are of a general use and profit.

Go to now, a'ge oun.--The phrase we opened before; it is a kind of asciting or calling them to the throne of God's judgment.

Ye rich men, o`i plousioi--He doth not threaten rich men simply, but such as are afterwards described, carnal rich men, such as were drowned in pleasures, puffed up with pride, worldly, wicked, oppressive; and though he use the word rich, yet the threatening is appliable not only to those that abuse their wealth, but also their greatness, public place, authority, power, as to princes, judges, magistrates, and their officers. Because the apostle speaketh indefinitely, ye rich men, something is notable.

Obs. That it is hard to possess riches without sin. Riches are called

`the mammon of unrighteousness, Luke xvi. 9, because they are usually possessed by wicked men, `the men of God's hand., Ps. xvii. 14; and because they are most adored and admired by wicked men; and because they are often gotten by unrighteous dealing, and hardly kept without sin. It is a hard matter to have them and not to be hindered from heaven by them, Mat. xix. 24; not to grow proud, sensual, injurious, carnal, and worldly. We see the beasts, as boars and bulls, when they are full and in good plight, grow man-keen and fierce; so do men wax insolent in the midst of their abundance. Well, then, do not covet riches so much, or please yourselves in the enjoyment of them, but look to your hearts with the more care; it is an easy matter to offend in the midst of outward fulness. A long coat .will soon be draggled and turned into a dirty rag, and a short will not cover nakedness; the mean is best. See Agur's choice, Prov. xxx. 9; when he saith, `Give me not riches, he addeth, `lest I be full, and deny thee, and say, Who is the Lord?, There is no condition of life begetteth insolency and contempt of God so much as a luxurious fulness. But you will say, What would you have us do? throw away our estates? I answer--No; but (1.) Prize them less; when you possess them, let them not possess you. Shall I value unrighteous mammon, the portion of the men of God's hand? No; let me have `the favour of God's people, Ps. cvi. 4, 5, and cxix. 132. A man cannot know love and hatred by all that is before him. Riches are given to the good, lest they should be thought evil; to the bad, lest we should think them the only and chiefest good. [343] (2.) Do the more good; duties recovered out of the hand of difficulty are the more commendable: `Make you friends of the unrighteous mammon, Luke xvi. 9. It is usually the matter of sin; do you make it the matter of duty. The more liable we are to sin in any estate, the more commendable every way is the duty of it. (3.) Seek God the more earnestly for grace; in a

full estate you need it much. It is not simply and absolutely impossible for a rich man to go to heaven. Poor Lazarus resteth there in the bosom of rich Abraham. [344] God can loosen the heart from the world, so as riches shall be no impediment to hinder you from heaven. Whatever difficulties we are told of in the way to heaven, they serve only to make us despair of our own strength and abilities, Mat. xix. 26.

Weep and liowl, klausate ololuzontes, weep howling. The first word is proper to the sorrow of man, or the reasonable creatures, and so it noteth the height of the calamity; it would be such as would make them `howl like wolves of the evening., Howling is a sign of great grief; nature overburdened striveth to give it vent by loud complaints. {Some observe an allusion; they that had lived after the manner of beasts, like hounds and wolves, are here bidden to howl like beasts; but this may be a strain of wit. That inquiry is most necessary and solid, whether this be spoken here by way of counsel or commination. Some think it spoken by way of counsel, as if he would have them prevent their judgments by godly sorrow.

Obs. The truth is, this is the way to escape judgments, when we mourn for them before they come. After great showers the air is clear. It is better weep and howl in a way of duty, than in a way of judgment. There will be weeping and howling hereafter, but it will be to no purpose. `Cast him into utter darkness, where shall be weeping and gnashing of teeth., But I rather look upon it as a threatening and denunciation of judgment, than an advice or invitation to repentance. Partly because it is usual with the prophets to utter their threatenings in an imperative and commanding form, especially when they would note the sureness of judgments, as if already come; as here, weep, howl. And the prophets do so to check their present security and jollity to whom they speak. See

the 15th and 16th chapters of Isaiah, and Jer. xlviii. 36, &c. Partly because our apostle seemeth to cut off all hope from them: `For the miseries that shall come upon you, not `lest miseries shall come upon you, Partly because his main drift is to speak to the poor Christians, that they might be the more patient under the oppression of these great men, by showing that their prosperity should not always last. Observe hence:--

Obs. 1. That many that frolic away their days have more cause to weep and howl. `Go to now, &c., that is, you are merry and voluptuous, and dream of nothing but golden days, without the least thought of the miseries that are hastening upon you. After fine weather cometh a storm, and when the wind is still, the great rain falleth. They that were to go first into captivity had their merry banquets, Amos vi., the first seven verses. Well, then, learn that they are not most happy who have least trouble, but who have least cause.

Obs. 2. Again, you may observe from the pressing of the rich to howl, and his endeavour to wean them from their jollity, `Go to now, &c., that riches and outward enjoyments are a sorry ground of rejoicing. This is a joy that may end in sorrow; the rich are called to howling. When rich men are troubled, we ask what such a man should ail? The barbarous Irish ask why they mean to die? But the judgment of God and the world are contrary; `his thoughts are not as your thoughts, Isa. lv. 8. The world thinketh that none have more cause to rejoice, and God that none have more cause to mourn. Well, then, look to the ground of your rejoicing: Ps. xciv. 19, `In the midst of my sad thoughts thy comforts delight my soul., Christians should look to the rise of their contentment, and be sure their comforts be such as flow from God. What a difference is there between David and the carnal fool in the Gospel! David biddeth his soul be merry upon this ground, `God is the light of

thy countenance, Ps. xlii. 5. And the fool saith, `Soul, eat, drink, and be merry., Upon what ground?--`thou hast goods laid up for many years, Luke xii. 19.

Obs. 3. Again, from that weep and howl. Nothing but woe to them, as if they were past hope and counsel, and only left to terror and threatening. He had said, Go to now before to the ambitious traffickers, James iv. 13, but he instructeth them, and only threateneth these. Rich sinners are most incurable. [345] The reason is, prosperity begetteth security: Hosea xii. 8, `And Ephraim said, I am become rich, I have found me out substance; they shall find no iniquity in me that were sin., Because they were rich, they were not sensible of their civil crafts and subtleties. Besides, these are seldom faithfully reproved; and when they are, are most unwilling to bear a reproof; they storm at it, as if their greatness should bear them out: Jer. v. 5, `I went to the great men, but they had dissolved the bands, and wholly broken off the yoke., The meaning is, they had cast off all manner of respect and subjection to the law of God. Well, then, you that have great estates, beware of these two things--security in sin, and storming at the reproofs of sin. Salvian, in his fourth book `De Gubernatione Dei, saith that he could not speak against the. vices of great men, but one or other of them would be objecting, there he meant me, he hit me; and so storm and fret. Alas! as he replieth, it is not we speak to you, but your own consciences; we speak to the order, but conscience speaketh to the person. [346]

For the miseries that shall come upon you, talaiporiais tais upe`rchomenais.--But what are these? Partly sore afflictions in this life, partly hell torments in the life to come; both may be understood. (1.) The temporal miseries which lighted up Jerusalem, Christ foretold them, Luke xix. 43, 44; and they came to pass about some forty years

after his ascension--see Josephus, lib. vi., vii.; as also the calamities which everywhere attended the people of the Jews wherever they were scattered, especially in Alexandria, a city in which the Jews were two parts of five, [347] yet were they ransacked, and by the command of Flaccus forced into a strait place of the city, without sustenance, food, or fresh air, where they were not able to stir one for another, and if any straggled abroad, they were knocked down and slain; many were smoked and choked to death in a fire, where they wanted fuel to burn them outright. Thirty-eight of their counsellors and rich men were sent for, dragged through the streets, scourged to death, &c. This may be intended in part. (2.) Hell torments, which are indeed miseries to come; the other are but `the beginning of sorrows, to what Dives or the rich man in the Gospel felt in the flames. See Luke xvi. 24. From all observe:--

Obs. That sore miseries and judgments shall come upon wicked rich men: `Howl, ye rich men, for the miseries, &c. Thou shalt not be miserable as a murderer or a fornicator (as Salvian glosseth), but as a rich man, because thou hast ill used thy wealth, at least not employed it for God's glory. [348] See what a strain of threatenings there is against rich men, Luke vi. 24, 25, `Woe unto rich men, for you have received your consolation: woe unto you that are full, for you shall hunger: woe unto you that laugh now, for you shall mourn and weep, &c. So Isa. v. 8, `Woe to them that join house to house and field to field, that they may be placed alone in the midst of the earth., It is notable that in both these places words that do merely imply riches are used, though the worldly man be in tended, that placeth all his delight, love, care, confidence, and glory in his riches. To rich men much is committed; they have more opportunities and obligations to do good than others, and yet usually have least hearts, and therefore they are called to a

more severe account in this world and the world to come. Sometimes in this world God reckoneth with them; in all changes rich men have the greatest proportion of calamity. The winds shake the tallest cedars most sorely. God loveth to bear down the strong oaks, Amos ii. 9. But in the world to come they come sadly to know what it is to have a portion only in this world. God will not give you a double heaven. Oh! who would for a temporal heaven adventure an eternal hell! Oh! then, if there be any worldly, wicked, rich man that heareth me this day, `Go to now, weep and mourn for the calamities that are coming upon you., You will say, We do no hurt with our wealth. Ay! but what good do you do? `Your garments are moth-eaten, and your money rusted; you are wretched and worldly, negligent in religion, careless to lay out your substance for good uses; and `to him that knoweth to do good, and doth it not, to him it is sin., So also the poor may learn hence not to envy worldly pomp and glory. A little with righteousness is a greater blessing, and a pledge of more; all their great treasure bringeth but a trouble and a curse. See Ps. xxxvii. 16, `A little that a righteous man hath is better than the riches of many wicked., Your little may bring you more comfort than if all their store were cast into one heap, and bestowed upon you. So Prov. xv. 16, `Better is a little with the fear of the Lord, than great treasure, and trouble therewith., These are principles that are only relished by men of a mortified and contented mind.

Ver. 2, 3. Your riches are corrupted, and your garments moth-eaten. Your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped up treasure together for the last days.

Here the apostle cometh particularly to discover their sin, and the reason of God's judgment. The method is observable; he first threateneth, and then cometh particularly to convince. Note hence:--

Obs. That every solemn threatening must be accompanied with sound conviction. This headeth the arrow, and maketh it enter. Every woe must have a for, Mat. xxiii., otherwise men will not care for terrible words. Such brutish thunder becometh a Mahometan dervis, rather than a preacher of the gospel. The success of our work dependeth upon evidence, and `the demonstration of the Spirit, 1 Cor. ii. 4.

Your riches are corrupted, your garments moth-eaten, your gold and silver is cankered.--It is observable that he speaketh of all kinds of wealth. `Your riches are corrupted;, that is, corn, and wine, and oil, all things subject to corruption. `Your garments are moth-eaten;, that is, silks, clothes, linens, and all such kinds of wares. Then, by the `rust of gold and silver, he intendeth the decay of all kinds of metals. Now by these circumstances the apostle doth--(1.) Evince their sin; that they would hoard up their goods and money, and suffer them to be eaten up by moths and rust, and so to be corrupted or perish, without any profit at all, rather than lay them out for good uses, the supply of the poor, and public commodity. (2.) Up braid their folly; that they were such fools to place their confidence in that which is of so perishing and frail a nature as to be eaten out by rust and moths. (3.) The apostle may produce these circumstances as the first pledges of God's displeasure against them, and the preface and introduction of the curse upon their hoards and treasures, in that they were defaced or destroyed by moths, wet, or rust. Out of the whole, observe:--

Obs. 1. That sordid sparing is a sure sign of a worldly heart. Covetousness is all for keeping; as the fool in the Gospel talked of `laying up in his barns, Luke xii. 18. Those that are enamoured, will not part with their pictures of desire, and let their darling go out of sight; that which God would have communicated and laid out, they are all for keeping and laying it up. God gave us wealth, not that we

should be hoarders, but dispensers. The noblest act of the creature is communication to others, necessities; but a covetous man doth not dispense to his own; a spiteful envy keepeth him from the supply of others, and a carnal esteem from sparing to himself. Seneca calleth covetous men chests. [349] We think them men, and they are but coffers; who would envy a trunk well stored? Well, then, beware of `withholding more than is meet, Prov. xi. 24, of a delight in hoarding; it is a sure note that the world has too much of your heart.

Obs. 2. Keeping things from public use till they be corrupted or spoiled is sordid sparing. When you lay them not out upon God, or others, or yourself, you are justly culpable. The word for money is chrema, which signifieth use; you abuse it when you make it ktema, a possession; then you were as good have so many stones as so many treasures. It is against the ordination of God and the common good of human societies. Scourge your souls with remorse for this baseness. Your meat putrifieth when many a hungry belly wanteth it; your clothes are eaten of moths, which would cover the nakedness of many a poor soul in the world; your money rusteth, which should be laid out for public defence. The inhabitants of Constantinople would afford no money to the Emperor Constantinus Palaeologus when he begged from door to door for a supply for the soldiers; but what was the issue? the barbarous enemy won the city and got all. The like story there is of Musteatzem, [350] the covetous caliph of Babylon, who was such an idolater of his wealth and treasures that he would not dispend anything for the necessary defence of his city, whereupon it was taken, and the caliph famished to death, and his mouth, by Haalon, the Tartarian conqueror, filled with melted gold.

Obs. 3. Covetousness bringeth God's curse upon our estates. He sendeth corruption, and the rust, and the moth. There is nothing gotten by

rapine or tenacity, by greedy getting, or close withholding. Not by greedy getting; when men will snatch an estate out of the hands of providence, no wonder if God snatch it away again; ill gains are equivalent to losses: Micah vi. 10, `Are there yet the treasures of wickedness in the house of the wicked?, that is, have they them still? Not by undue withholding; it draweth man's curse and God's too upon us: see Prov. xi. 26, `He that withholdeth corn, the poor shall curse him; but blessing shall be upon the head of him that selleth it., God can easily corrupt that which we will not bestow, and cause a worm to breed in manna. Certainly there is a `withholding that tendeth to poverty, Prov. xi. 24. Well, then, learn the meaning of that gospel riddle, that he that will save must lose, and the best way of bringing in is laying out.

Obs. 4. There is corruption and decay upon the face of all created glory. Riches corrupted, garments moth-eaten, gold and silver cankered. It is madness to set up our rest in perishing things: Prov. xxiii. 5, `Wilt thou set thine eyes upon that which is not?, It is not only against grace, but reason; confidence should have a sure and stable ground. Well, then, take Christ's advice, Mat, vi. 19, 20, `Lay not up treasures upon earth, where moth and rust do corrupt, &c. We are apt to seek treasures here, but the moth and the rust checketh our vanity: these are like treasures of snow, that melt in our fingers. So Luke xii. 33, `Provide yourselves bags that wax not old, a treasure in the heavens that faileth not, where no thief approacheth, or moth corrupteth., A man should look after a happiness that will last as long as his soul lasteth. Why should we, that have souls that will not perish, look after things that perish in the using? These things pass away, and the lust of them also, 1 John ii. 17. Time will come, when the world will not relish with us; when we are about to leave the

world, then we complain how it hath abused us.

Obs. 5. From the diversity of the terms, moth, corruption, canker, note that God hath several ways wherewith to blast our carnal comforts. Sometimes by the moth, sometimes by the thief, by rust or robbery; they may either rot, or be taken from us. Well, then, let the greater awe be impressed upon your thoughts. Usually we look no further than the present likelihoods. Sometimes God can arm the fire, sometimes a great wind, and anon the Sabeans: Job hath messenger upon messenger, chap. i. There is nothing keepeth the heart so loose from earthly comforts as the consideration of the several ways they may be taken from us: this evinceth our near dependence upon God, and the absolute dominion of providence.

And the rust of them shall be a witness against you.--It is usual in scripture to ascribe a testimony to things inanimate against the unthankful and wicked. As to the gospel: Mat. xxiv. 14, `For a witness to them., The preaching of the word will be a witness that men had warning enough. So to the dust of the apostles, feet: Mark vi. 11, `Shake off the dust of your feet for a testimony against them;, that is, it shall be clear that you are free of their blood; if there be no other witnesses, this dust shall witness it So to the rust here, it shall be a witness; that is, for the present it is an argument of conviction that you had enough, though you would not lay it out; and here after it shall be brought by the supreme judge as a circumstantial evidence for your condemnation. Your own consciences, remembering the moth and the rust, shall bring to remembrance your covetous hoarding.

Note hence:--

Obs. That in the day of judgment the least circumstances of our sinful actions shall be brought forth as arguments of conviction. God cannot want witnesses; the rusty iron, the cankered silver, the moth-eaten

clothes shall be produced; that is, by the recognition of our consciences. So see Hab. ii. 11, `The stone shall cry out of the wall, and the beam out of the timber shall answer it;, that is, the materials of the house built up by oppression shall come as joint witnesses. The stones of the wall shall cry, Lord, we were built up by rapine and violence; and the beam shall answer, True, Lord; even so it is. The stones shall cry, Vengeance, Lord, upon our ungodly owner; and the beam shall answer, Woe to him, because he built his house with blood. The circumstances of sin are as so many memorials to put us in mind of guilt, and to put God in mind of vengeance. Well, then, think of these things for the present; this rust may be produced against me, this pile of building, these musty clothes in the wardrobe. Conscience is a shrewd remembrancer; it writeth when it doth not speak. Many times for the present it is silent, and seemeth to take no notice of those circumstances of guilt; but they are all registered, and produced at the last day; the very filth of thy fingers in telling money will be an evidence that thou hast defiled thy soul with the love of it. And shall eat your flesh as it were fire. Some interpret this of those anxious and `piercing cares, 1 Tim. vi. 9, wherewith covetous men cumber their lives, and eat out the vigour of their own spirits; but with little probability. They come much nearer to the scope of the apostle who interpret this `eating as fire, of the means and cause of their ruin.
It is usual in scripture to compare the wrath of God to fire, whether expressed by temporal judgments or eternal torments. See Ps. xxi. 9; Isa. xxx. 27, and xxxiii. 11, `Your breath as fire shall devour you;, so Mark ix. 44, `Their worm shall not die, and their fire shall not be quenched., Now the effects of wrath are also ascribed to the meritorious cause of it; for what wrath is said to do, that sin is said to do; as in the places cited, and here, the rust shall eat as fire;

that is, shall hasten the wrath of God, which shall burn as fire, either in your temporal or eternal ruin. Possibly here may be some latent allusion to the manner of Jerusalem's ruin, in which many thousands perished by fire, which was a pledge of the general judgment. Observe hence:--

Obs. 1. That the matter of our sin shall in hell become the matter of our punishment. The rust of hoarded treasures is not only witness, but executioner. As it hath eaten out the silver, so it shall eat your flesh, and gnaw upon your consciences. When you are burning in hell flames, reflections upon the rust will be sad and horrible. The vexation and anger at your past folly will heighten your present sufferings. Conscience and a sense of the wrath of God are a great part of that fire which burneth souls; [351] and the outward pains are much in creased by remembering the past circumstances of sin; the revenging image and representation of them always runneth in the thoughts, and their flesh is eaten, but not consumed. [352] Oh! consider of it; the rust that eateth out the money is but a pledge of those devouring torments. It will be sad to think hereafter that so much money as you hoarded up, so much fire you kept in your chests to your own eternal ruin. It is a part of heaven's happiness to `know as we are known;, that is, to look back upon the circumstances of our past lives, and to see what we were enabled to do by the care and help of grace. And so it is a part of hell's torment to review the passages of a sinful life, and with horror and a despairing remorse to look back upon the known evidences and circumstances of their own guilt. Their present delights prove their future torments.

Obs. 2. Observe, again, the misery of covetousness here and here after. Now it burneth the soul with desires and cares, and hereafter with despair and remorse of conscience. Here pierced with thorns, and there

scorched with fires. Oh! what a hard service have these drudges of Satan! Care for the present, and horror hereafter! They labour and toil, and all that they may go to hell with just nothing. What do you gain by Satan? Every sinner is first taken in his snares, and then bound in chains of darkness; but you, above all others, be gin your hell by eating out all your quiet with carking care, that you may eternally undo your souls with the more pains.

Ye have heaped treasure for the last days.--This clause hath under gone several constructions. Some by `the last days, understand the latter part of their lives, as if the apostle in this expression did tax that carnal distrust whereby covetous men think they shall never have enough to suffice their needy old age. Such kind of men are always distrustful of future events, and carking for the morrow: what shall become of them and their children, and how they shall live when they are old--a sinful anxiety, however veiled under the appearance of necessity. God gave the Israelites manna but for one day, and our Lord taught us to pray for `daily bread., Every day's trouble is ordained by God for our exercise, and is enough to take up our thoughts. We do but anticipate our cares, and create a needless distraction to ourselves, by carking for the last days; and yet usually this disposition increaseth with age, and the older men grow, the more solicitous about worldly provisions. [353] Thus some explain the apostle, but with little reason; for it is not a description, but a threatening; and the apostle is not now intimating their disposition, but their judgment and ruin. Others expound the clause of treasuring and storing up wrath against the day of judgment, as the apostle Paul useth such another phrase, Rom. ii. 5. Calvin inclineth to this sense, because of the former expression, `shall eat your flesh as fire., And, indeed, some translations (as the Syriac and Arabic) read that clause `as fire `with this last sentence, `You have

treasured up riches as it were fire for the last days;, that is, as Diodati expoundeth it, whereas you thought to lay up treasures for time to come, you shall in effect find that you have laid up God's wrath. I confess this is probable, because of the particular allusion to their hoarding, and because of the known resemblance between wrath `and a treasure. It is long a-gathering, but every day the sum increaseth; and the longer it is ere it be opened, the greater the heap. As Jehoiada's chest, which was not to be opened till the sum was considerable, so it is here. God's wrath increaseth by degrees, the slower always the more sharp in the issue, so that it is some kind of mercy to meet with a sudden punishment, [354] and to have our worldly practices checked with an early disappointment, lest wrath grow r with our estates, and we do not treasure up money so much as judgments, which will be a sad gain when the chest of God's patience is broken open. See Job xxvii. 8, and Prov. xi. 4. It were far better to scatter than to increase such a heap, as those that fly in battle scatter their wealth that they may not be pursued. God gave us riches as a means to escape wrath, by a liberal and charitable distribution of them to his own glory. Certainly we should not use them as a means to treasure up wrath. Thus you see the words may be fitly accommodated with this sense. But I rather prefer a third, because there is no cogent reason why we should take this ethesauri'sate, `ye have heaped treasures, in a metaphorical sense, especially since, with good leave from the context, scope of the apostle, and the state of those times, the literal may be retained. I should therefore simply understand the words as an intimation of their approaching judgments; and so the apostle seemeth to me to tax their vanity in hoarding and heaping up wealth, when those scattering and fatal days to the Jewish commonwealth were even ready to overtake them. All that treasure which, with such wrong to others, hazard of their own

contentment, and violation of their consciences, they had heaped up together, was but heaped up for the spoiler and the violence of the last days. From whence we may observe:--

Obs. That usually men are most secure and carnal before their own judgment and ruin. What wretched men were here fallen upon the lot of the last days! Usually thus it is, men are most full of carnal projects when God is about to break down and pluck up: Jer. xlv. 5, `Seekest thou great things for thyself? seek them not; for I will bring evil upon all flesh, saith the Lord., Foolish men are like a company of ants, storing their nests when their hill or burrow is like to be turned up; and there is never more general security than when judgments are at hand. A little before the flood, `they ate, they drank, they married wives, and were given in marriage, and then the flood came, and destroyed them all, Luke xvii. 27. And the same is observed of Sodom: `They bought, they sold, they builded, they planted, &c., ver. 28. When men generally apply themselves to worldly business, it is a sad prognostic; they do but bring forth for the murderer, and heap up for the plunderer: 1 Thes. v. 3, `When they shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape., When security runneth not, and is like to degenerate into utter contempt of God, men are not likely to profit by the word, therefore God taketh the rod in hand, that, by the severity of discipline, he may teach men that which they would not learn by kinder and milder persuasions. Plethoric bodies must have their veins opened. And when a people are grown to such a wanton fulness, God will send `the emptiers to empty them, Nahum ii. 2.

Ver. 4. Behold, the hire of your labourers which have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of

Sabaoth.

Here is another argument of conviction produced, viz., the oppression of their servants and labourers, in defrauding them of their reward; a sin so injurious, and of such a heinous quality, that it crieth to God for vengeance. The phrases will be opened in the points. Observe--

Obs. 1. From the context, that there is no sin so heinous and base but covetousness may be a mother or a nurse to it. What more sordid than for a rich man to detain the labourer's wages? It was base to hoard up their own treasures till corrupted with moth or rust; but a practice most accursed, after they had sucked out the strength and sweat of the labourer, to deprive him of his reward. Yet usually thus it is, men that do not part with their own right will not make conscience of invading another's. [355] First men are sparing, and then injurious. Detest this sin with the more aversion, you know not how far it will carry you; the apostle saith, it is `the root of all evil, 1 Tim. vi. 10.

Obs. 2, From that crieth. Some sins are crying, and do more especially require vengeance at the hands of God. This crying is applied to blood, Gen. iv. 10, `Thy brother's blood crieth;, not his soul, but his blood. So to the wickedness of Sodom, Gen. xviii. 20, `The cry of Sodom and Gomorrah is great, because their sin is grievous., So to oppression of God's servants; they are dear to him: Exod. ii. 24, and iii. 9, `God heard their groaning, and `the cry of the children of Israel is come up unto me., So to oppression of the widows and fatherless: Exod. xxii. 23, `If thou afflict the widow and the fatherless, and they cry unto me, I will surely hear their cry., So ver. 27, to taking the neighbour's necessary garment to pledge, `I will hear his cry, for I am gracious., In short, all sins that disturb human society, that are committed with impudence and public liberty, that are of so heinous

nature that God in honour is bound as it were to mark them out with some severe stroke of vengeance, that are neglected by men because of the power and greatness of those that commit them, or else done in secret, and so past human cognisance, as Cain's murdering of Abel; so all sins which are past the help of the oppressed, all such sins are said to cry; not that God wanteth evidence, or that his justice needeth excitation, but because some of these sins do even dare vengeance, and provoke divine justice to take notice of them; and in other of these sins God is appealed to by the oppressed as witness and avenger, human justice wanting will, or power, or fit means of conviction to proceed against them. Besides, this crying in some cases showeth the unwillingness of God to punish, till he be solicited and urged thereunto by the importunity and provocation of our own sins. [356] Obs. 3. As all oppression crieth to God, so especially the oppression of poor servants, and those that live by handy labour. It is twice repeated in the text, `which have reaped your fields, and then, again, `the cry of them which have reaped., And the reason is, because it is their life, and so an act of the greatest unmercifulness; and besides, you disappoint them of the solace of their labours. See Deut. xxiv. 15, `He hath set his heart upon it;, this is, that he reckoneth upon his wages at the end of the day. But you will say, How many ways may we oppress the poor labourer? I answer--(1.) When through greatness you challenge their labours without reward, as the gentry use the peasants of many countries: Jer. xxii. 13, `Woe be to him that useth his neighbour without wages;, meaning Jehoiakim, who, in his pompous buildings used his subjects, labour without hire. (2.) When you give them not a proportionate hire, working upon their necessities, for then a great part of their labour is without reward; and it is flat covetousness to `exact all your labours, Isa. lviii. 3, when your

reward is scanty and short. (3.) When by cunning ye defraud them of their reward, either through bad payment or crafty cavils. The Lord saith, Mal. iii. 5, `I will be a swift witness against those that oppress the hireling in his wages., So it is in the text, `by fraud kept back., God knoweth what is oppression, though veiled under crafty pretences. (4.) When you diminish or change their wages; as it is said of Laban that he changed Jacob's wages ten times, Gen. xxxi. 41. (5.) When you delay payment. God commanded the Jews to do it before sunset: see Deut. xxiv. 14, 15; Lev. xix. 30. It is a maxim of the law, minus solvit, qui minus tempore solvit--that not to pay it at the time is to pay the less, because of the advantage of improvement; and in the text it is said, `kept back by fraud;, though not wholly taken away, yet `kept back, entitled them to sin. The Lord, you know, rewardeth his servants ere they have done their work; we have much of our wages aforehand, &c.

Obs. 4. Though the poor should not cry, the very hire and money would cry, and require vengeance against oppressors. The apostle saith, not only the reapers cry, but the hire crieth. So see Job xxxi. 38-40, `If my land cry against me, and the furrows thereof likewise complain; if I have eaten the fruits thereof without money, or have caused the owners thereof to lose their life, &c. God cannot want witnesses against cruelty; the hire shall cry, the poor shall cry, the beam and the stone out of the wall shall cry, Hab. ii.; the very affliction shall cry. It is said, Gen. xvi. 11, he heard Hagar's affliction when Sarah had used her harshly and imperiously. So the church saith, Lam. ii. 18, `The apple of mine eye shall not keep silence., Their groans clamour, and their tears have a loud voice. Oh! then, consider this, secret wrongs will be known to God. The children of God may not know who harmed them; wicked men act at a distance, like a spider, when she hath weaved a

net, goeth out of the way: but yet the Lord knoweth; their very afflictions will cry against you when they know not against whom to cry.

Obs. 5. From that, the Lord of Sabaoth; that is, the Lord of hosts, a name often used in the prophetical books, but most commonly in Isaiah and Zechariah; it is not usual in the New Testament, God's titles being there fuller of sweetness and grace; and the reason why it was so much used then was because the people of God were in great misery, needed much defence and protection, and were in danger to let fall their hopes out of fear of men. It was a name of God, so commonly known and used, that the Septuagint retained the Hebrew term by which it was expressed. And so, also, it is kept in the New Testament, ku'rios Sabao`Th, as by Paul, Rom. ix. 27, and by James in this place; not religiously, out of any mystery in the syllables, as Jerome supposeth, but because this appellation of God was so familiar among the Jews, and so easily known to the nations that conversed with them. Now, the Lord is called the Lord of Sabaoth, or Lord of hosts, because all his creatures are ranked in such an order that they are always ready to serve and accomplish his will. The note is, that the Lord is a Lord of hosts, commander-in-chief of all the creatures, angels, men, thunders, lightnings, storms, showers, lions, fevers, &c.; they are all at his beck, waiting for his word: `He can send lightnings, that they may go; they say unto him, Here we are, Job xxxviii. 35; that is, Lord, Whither shall we go? here we are, ready to fulfil thy word. It were easy to expatiate in so copious an argument; but because it hath been handled by others, [357] I shall but touch upon things. God's command reacheth from the highest angel to the lowest creatures. The angels are principally called God's host; see 1 Kings xxii. 9; Luke ii. 14. And of what power are they, since one angel destroyed in a night a hundred fourscore and five

thousand, 2 Kings xix, 35. Then the heavens are intended: Isa. xxxiv. 9, `All the hosts of the stars shall be dissolved., That which Peter calleth stoicheia, the elements, the prophet calleth the hosts. So it is said, Judges v. 20, `The stars in their courses fought against Sisera;, that is, by their influence and efficacy upon the clouds and meteors. For Josephus, speaking of that battle, saith [358] that there suddenly fell a storm mixed with hail, which the wind drove against the faces of the Canaanites, and took away their sight, and benumbed their hands, that they could not hold their targets, or fling their darts; but beating upon the backs of the Israelites, it emboldened them the more. So, also, men are called God's hosts; as Israel, Exod. xii. 41; and it is said, `He mustereth the host of the battle, Isa. xiii. 9. Nay, lower creatures, locusts, are called God's army, Joel ii.; and God is said to reserve the snow and hail against the day of battle, Job xxxviii. 22, 23. Against Egypt he sent armies of frogs, and lice, and flies; against the idolatrous people armies of lions, 2 Kings xvii. Nay, God can arm the humours of thy body against thee, cause thine own passions and thoughts to fall upon thee like so many armed men. He needeth no forces from without; there is enough to overwhelm man in the reflections of his own conscience. Oh! then, do not contend with him that can command legions, and draw omnipotency about thy ears: `shall the potsherds of the earth strive with the Lord of hosts?, Isa. xlv. 9. Oh! how sad is it, that when all the creatures serve God, your hearts only should war against him! that the Lord of hosts should not be lord of your souls!

Obs. 6. From that their cries are come into the ears of the Lord of hosts; that is, he hath taken notice of their wrong, and will take care to avenge their quarrel. The note is, that the Lord of hosts is the poor's avenger; the God of angels and thunders is the God that

comforteth them are cast down. You may be high and rich in the world, able to contest with poor creatures and crush them; but can you contend with the Almighty? Oh! take heed of wronging the poorest servants of God. Christ speaketh of offending his little ones. Mat. xviii. 10; as little as they are, they have a great champion. The worm Jacob is looked after by the Lord of hosts. So the poor, the servant, the widow, the fatherless, they are called his people, as belonging chiefly to his care: `They eat up my people as bread., Take heed what you do; your poor servants have a master in heaven that will call you to an account. Jerusalem is threatened with captivity for their breach of covenant and unkindness to their servants, Jer. xxxiv. 11; therefore defraud them not, leave them not shiftless. God will visit this sin upon many gentlemen who turn off their old servants shift less and helpless, and have more care of their dogs than of them. Oh! see what an avenger they have, one that is powerful enough. A good man should have a care of his beast, Prov. xii. 10, much more of his servants.

Ver. 5. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter.

The apostle instanceth in another discovery of the wicked abuse of their riches, and that is sensual or delicate living. In matter of charity, or giving the poor their due, they were sparing and tenacious enough, but did easily and largely lavish out their substance upon pleasures and the gratifications of the flesh; like that epicure in the Gospel, that fared deliciously every day, but denied a crumb to Lazarus the beggar, Luke xvi. 19. Thus lusts, though they dispute every inch with grace, do easily give way to succeeding corruptions.

Ye have lived in pleasure.--The word signifieth indulging the deli cacies and delights of the senses, in meats, drinks, and apparel.

Obs. 1. A sin very natural to us. There were but two common parents of

all mankind, Adam the protoplast, and Noah the restorer, and both miscarried by appetite; the one fell by eating, and the other by drinking. We had need be careful. Christ saith, `Take heed of surfeiting and drunkenness, to his own disciples, Luke xxi. 34.

Obs. 2. The sin is natural to all, but chiefly incident to the rich. There is, I confess, a difference in tempers; wealth maketh some covetous, and others prodigal, but the usual sin in the rich is luxury. Pride, idleness, and fulness of bread were the sins of Sodom, and they are usually found in great men's houses; they should be the more wary.

Obs. 3. Though delicate living be a sin incident to wealthy men, yet their abundance doth not excuse it. It is charged upon the rich man in the Gospel that he fared deliciously every day, Luke xvi. God gave wealth for another purpose than to spend it in pleasures. It is prodigious in poor men to guzzle and drink away their days which should be spent in honest labour; but it is not excusable in the rich; though God alloweth them to live more liberally according to their condition and estate, yet not inordinately. Intemperance is odious to God, be it in any whatsoever they be. God threatened them for their delicacy that had beds of ivory, Amos vi. 4; so also the fat cows and kine of Bashan, Amos iv.

Obs. 4. Luxury is living in pleasure, etruphe'sate. God alloweth us to use pleasures, but not to live in them; to take delights, but not they should take us; to live always at the full is but a wanton luxury.

On earth; that is, say some, like beasts, which do prona spectare terram, in the posture of their bodies look earthward; it is indeed their happiness to live in pleasure, to enjoy pleasures without remorse. But in any congruity of language you cannot thus interpret the apostle's speech. His meaning is, that in this earthly life they placed all their happiness, and their spirits did altogether run after earthly

comforts and earthly contentments, as having no higher abode. Note:--

Obs. That all the pleasure that wicked men have is upon earth; here, and nowhere else: Luke xvi. 25, `Remember that in thy life time thou receivedst thy good things., Oh! it is sad to outlive our happiness; when we come to live indeed, then to want our comforts and joys: Mat. vi. 2, `They have their reward., Your heaven is past. It is the folly of worldly men to be merry only in the place of their banishment and pilgrimage; they live in pleasure here, where they are absent from God: Job xxi. 13, `They spend their days in wealth, and in a moment go down to the grave., Alas! then their best days are past; here they laugh, and there they howl. Ah, fondness! to sell the birthright for a mess of pottage, and let go heaven for a little earthly contentment! How should this sour your carnal joys, when you remember all this is only upon earth, it cannot be for ever! There will be a time when we shall go down to the grave, and then we may with Adrian sadly warble it out to our own souls, Oh! poor soul, whither dost thou now go? thou shalt never jest it more, sport it more! [359] These things were upon earth, but into what a gulf am I now falling! The earth is a place of labour and exercise; we were not put into it, as leviathan into the sea, to take our fill of pleasure.

And are wanton, espatalesate.--The same word is used of the carnal widow, he de spatalosa zosa tethneke, 1 Tim. v. 6. We translate, `she that liveth in pleasure is dead while she liveth., The word signifieth such a delicacy as bringeth a brawn softness and deadness upon the spirit, and therefore we translate it well by wanton. So that this part of the charge implieth:--

Obs. 1. That luxury is always accompanied with carnal security and contempt of God: Deut. xxxii. 15, Israel waxed fat, and kicked with the heel: Hosea xiii. 6, `According to their pasture, so were they filled;

they were filled, and their heart is exalted; they have forgotten me.,

Through too much fatness and plenty the soul becometh wanton and untamed.

Obs. 2. That a fulness of pleasures bringeth us to a wantonness, and contempt of ordinary provisions. Lustful Israel desired quails. First we contemn God, and then his creatures. It is a great sign sensuality hath prevailed upon you when the soul desireth dainty food. Nature itself is not wanton and delicate till it be made so by constant use.

It is strange to see how nature degenerateth by degrees, and desires increase with use. At first we are pleased with what is plain and wholesome, but afterwards we must have curious mixtures. Sea and land will scarce yield bits dainty enough for a gluttonous appetite. Cleopatra must have a draught of dissolved pearls, &c.

Ye have nourished your hearts.--What is that? Indulgere genio, to rear up lust, rather than to satisfy nature. It is the same which the apostle Paul expresseth by poiountes prono'ian, `making provision for the flesh to fulfil the lusts thereof, Rom. xiii. 14. The heart is the seat of lusts and desires; so it chiefly signifieth in theology. Now to nourish the heart is to offer fuel to our lusts, to take in by excess that we may unlade and put it out again in lust. Observe hence:--

Obs. Pleasures nourish the heart, and fatten it into a senseless stupidity: nothing bringeth a dulness upon it more than they. Plutarch observeth of the ass, which is of all creatures the dullest, that it hath the fattest heart. Thence that expression in scripture, `Go make their hearts fat;, that is, gross and dull. There is a fish which they call o'nos, the ass-fish, which hath its heart in its belly; a fit emblem of a sensual epicure. The heart is never more dull and unfit for the severities and masculine heights of religion than when burdened with luxurious excess; therefore Christ useth that expression, Luke

xxi. 36, `Let not your hearts be overcharged, &c. Ah! do but consider how many reasons we have to be wary in our pleasures. Will the inconveniences they bring to your estates move you? Prov. xxiii. 21, `He that loveth corn, and wine, and oil, shall be poor., How often hath the belly brought the back to rags? Or will the mischiefs they bring upon the body move you? Lust, which is but the last end and consummation of all pleasures, sucketh the bones, and, like a cannibal, eateth your own flesh, Prov. v. 11. Ah! but chiefly think of the inconveniency which your precious souls sustain; your hearts will be nourished and fattened. Pleasure infatuateth the mind, quencheth the radiancy and vigour of the spirit: wine and women take away the heart, Hosea iv. 11; that is, the generous sprightliness of the affections. So the apostle speaketh of persons given to pleasures, that they are past feeling, Eph. iv.; they have lost all the smartness and tenderness of their spirits. Oh! that men would regard this, and take heed of nourishing their hearts while they nourish their bodies. You should starve lust when you feed nature; or, as Austin, [360] come to your meat as your medicine, and use these outward refreshments as remedies to cure infirmities, not to cause them; or, as Bernard, [361] refresh the soul when you feed the body, and by Christian meditations on God's bounty, Christ's sweetness, the fatness of God's house, &c., keep the heart from being nourished whenever you repair nature.

As in a day of slaughter, en eme'ra sphages.--Some say, as Brixianus, that the meaning is, they did but fatten themselves for the slaughter; but that is forced. Beza rendereth, as in a day of feast, which Heinsius taxeth with some undue rigour. Certainly there is an allusion to the solemn festivals of the Jews. Their thanksgiving-days were called days of slaughter, wherein many beasts were killed for sacrifice and food; for, in thank-offerings, a great part was reserved for the

use of the worshipper: Lev. ii. 15, they were to carry it home and to eat it with their friends. Thence that expression, Prov. xvii. 1, `Better is a dry morsel, than an house full of sacrifices with strife;, that is, of good cheer, as was usual in the time of peace or thank-offering. So also that other, Prov. vii. 14, `I have peace-offerings with me this day;, that is, the flesh of thank-offerings, wherewith to feast and entertain thee. Now the fault wherewith these sensualists are charged, is double:--

1. That they made every day festival.

Obs. It is a wanton luxury to make every day a day of slaughter: Luke xvi., `He fared deliciously every day;, that is an aggravation, that he made it his constant practise. Some men do nothing but knit pleasure to pleasure; their lives are nothing else but a diversion from one carnal pleasure to another: Eccles. iii., `There is a time to feast and a time to mourn., Such men disturb the order of seasons. Nature is relieved with changes, but clogged with continuance; frequency of pleasures begetteth a habit; and besides, this putteth men upon novel curiosities, when ordinary pleasures by common use grow stale; pleasure itself must have pleasure to refresh it, accustomed delights becoming our clog and burden.

2. That they gave that to their lusts which was due only upon special occasions to religion.

Obs. Usually this is the vanity of men, to bestow the allotments of worship upon their lusts, and by a cursed sacrilege to serve god the belly, Phil. iii. 19, as zeal serveth the great God of heaven and earth. No music will serve the epicures in the prophet but temple music: Amos vi. 5, `They invent to themselves instruments of music like David., As choice and excellent as .David was in the service of the temple, so would they be in their private feasts. Belshazzar's draughts

are not half so sweet in other vessels as in the utensils of the temple: Dan. v. 2, `He commanded to bring forth the golden and silver vessels, that were taken out of the house of God., So the Babylonian humour is pleased with nothing so much as with one of the songs of Zion; not an ordinary song, but `Sing us one of your songs of Zion, Ps. cxxxvii. 3. No jest relisheth with a profane spirit so well as when scripture is abused, and made to lackey upon their sportive jollity. Vain man thinketh he can never put honour enough upon his pleasures, and scorn enough upon God and holy things.

Ver. 6. Ye have condemned and killed the just; and he doth not resist you.

The apostle cometh now to another sin, and that is tyrannous and oppressing cruelty, which is also an effect of riches, where there is no grace to sanctify the enjoyment of them. From the context observe:--

Obs. That plenty begetteth injury; and when all things are possible, men think all things lawful. Rich and great men, if they be higher than others, do not think of him that is higher than they: Eccles. v. 8, `If there be oppression of the poor, marvel not at the matter; for he that is higher than the highest regardeth, and there be higher than they.,

Ye have condemned.--The apostle now instanceth in their cruelty and oppression, masked with a pretence and colour of law. Before they would kill, there was some form of a legal process; they condemned. Note hence:--

Obs. That God taketh notice of the injuries done to his people under the form of a legal procedure; not only of open violence, but that which is closely managed: Ps. xciv. 20, `Shall the throne of wickedness have fellowship with thee, which frameth wickedness by a law?, God taketh it more heinously when public authority, which is the defence of innocency, is made the pretence of oppression. Many make conscience of

forms of law, that do not make conscience of oppressing the godly. See Mat. xxvii. 6, `It is not lawful to put the price of blood into the treasury;, yet it was lawful to spill the blood of Christ in their account.

Again, the apostle saith, Ye have condemned, and so ye have killed; they did but procure it by their authority and wealth, corrupting judgment, and using evil arts to destroy the just. Note:--

Obs. That any concurrence to the destruction of the innocent bringeth us under the guilt of their blood; and sins committed by our instigation become ours by just imputation. Christ was put to death by authority of the Roman empire, and executed by the Roman soldiers; yet it is charged upon the Jews, upon the whole nation, because done by their instigation and connivance: as Acts ii. 23, `Whom by wicked hands ye have taken and slain;, and ver. 36, `This is Jesus whom you have crucified;, so 1 Thes. ii. 15, `They killed the Lord Jesus., Do not flatter thyself because thou art not the immediate executioner. Jezebel was punished for Naboth's death, though the judges and false witnesses were the next agents, 1 Kings xiii. 23. Beware how you provoke others to blood; the guilt will fall upon your own consciences: God looketh upon the instigators as the principals: `Ahab did evil in the sight of the Lord, whom Jezebel his wife provoked, 1 Kings xxi. 25. It was a sorry answer that of the priests to Judas, `See thou to it, Mat. xxvii. 4: they had need see to it too, since it was by their plot and conspiracy.

And killed.--This is added to show that oppression will proceed as far as death; wickedness knoweth no bounds and limits; as also to show the reason why miseries were coming upon them. Note:--

Obs. When oppression goeth as far as blood, God will surely take vengeance. `He maketh inquisition for blood, Ps. ix.; and blood is one

of the crying sins, Gen. iv. 10. The blood of an ordinary man crieth for vengeance; as that of the Gibeonites that were of the race of Canaan; therefore is that clause interserted, 2 Sam. xxi. 2, `Now the Gibeonites were not of the children of Israel, but of the remnant of the Amorites., Much more the blood of the saints, which is precious in God's eyes; much more the blood of Christ, which is the case here. The just, to`n di'kaion.--It may be put indefinitely for any just person; as Isa. lvii. 1, `The righteous perish, &c. But because the apostle speaketh in the singular number, and with an article, therefore some understand it of John the Baptist; others of Stephen, with more probability, whom the Jews stoned; others, with most probability, of our Lord Jesus Christ. Because I strongly incline to this, I shall produce my reasons:--(1.) Jesus Christ is elsewhere by way of emphasis called `that Just One., to`n di'kaion, Acts xxii. 14. (2.) There seemeth to be a direct parallel place to this, Acts iii. 14, `But ye denied the Holy One and the Just, and desired a murderer to be granted unto you, (3.) This was the great reason and cause of judgments on the Jews, 1 Thes. ii. 15, 16, which is the scope and argument of this place; and indeed the text runneth that way most fluently. (4.) The illation of the next verse, or persuasion to patient hope, doth most sweetly arise from this consideration; the former part of the verse holding forth their injury, and so the cause of their ruin, which is the argument of hope the apostle propoundeth; and the latter part Christ's patience, the great example and pattern of ours. I know the great prejudice against this exposition is, because all this is supposed to be spoken to Christian Jews; but that we disproved in the first verse. Neither is that exception of Brochmand of any weight, how this could be charged upon these sensual rich men, since they that condemned and killed Christ, and the main promoters of his sufferings,

were the Pharisees and chief priests, dissembling hypocrites, since the guilt lay upon the whole nation, and they had taken the curse of his blood upon themselves and their children; and therefore the apostle, assigning the cause of approaching judgments, might well say to these, Ye have killed. Neither let it seem strange to any that the apostle doth not call Christ Lord or Saviour, since he speaketh to unconverted Jews; and the fittest medium of conviction he could use to them is that of his righteousness or innocency, as also Peter and John do, Acts iii. 14, `That just and holy one;, for those that would not acknowledge him a Saviour, by a plain evidence of his life might acknowledge him a just person, as Pilate's wife doth, Mat. xxvii. 19, `Have nothing to do with that just person., However, lest the exposition should seem too critical, I shall carry the observations both ways.

Obs. 1. If you take the expression generally, as noting any just person, you may observe that innocency itself cannot escape the pangs of oppression. The just was condemned and killed; so the scripture speaketh of the blood of righteous Abel, Mat. xxiii. 35. Men hate what they will not imitate; and it is God's wisdom that the worst should hate the best, lest the world should judge perversely of their sufferings: Ps. xciv. 21, `They gather themselves against the soul of the righteous, and condemn innocent blood., Thus it hath been, is, and will be. Gregory saith, I would suspect him not to be Abel that hath not a Cain.

Obs. 2. If you understand it particularly of Christ, the note is, that Christ died not as a malefactor, but as a just person. There were several circumstances that did evince his innocency--the disagreeing of the witnesses, Pilate's wife's letter, Pilate's own acknowledgment, Judas's confession. Certainly he died not for his own sins, but ours: `The just for the unjust, 1 Peter iii. 18. Our sacrifice was a lamb

without spot and blemish. It is true he loved our justification better than his own reputation; and therefore, when his innocency was taxed, he would not answer a word.

And he resisteth not.--The present tense is put for the past. If you understand it generally, it is to be understood of the weakness and meekness of innocent men.

1. Of their weakness; they are not able to withstand, and therefore you oppress them.

Obs. 1. Weakness is usually oppressed. Men are the more bold with them that want means of defence and resistance. Oh! but consider, the less outward defence men have, the more is the Lord of hosts engaged in their quarrel; he is the patron of the fatherless and widows: Ps. x. 14, `The poor committeth himself to thee; thou art the helper of the fatherless., Weak innocency hath a strong avenger.

2. Of their meekness; it is their duty not to be revengeful: Mat. v. 39, `But I say unto you, that ye resist not evil;, they must not satisfy and accomplish their own private revenges.

Obs. 2. Meekness inviteth injury, but always to its own cost. It is true that of Publius Mimus, though spoken to an ill end, Veterem ferendo injuriam invitas novam--by bearing a former injury you do but invite a second. Patience may be trampled upon, but God will ordain a defence. Wicked men are mad without a provocation. You have seen crows on a sheep's back picking wool; it is but an emblem of oppressed innocence. Wicked men do not consider who deserve worst, but who will suffer most.

Obs. 3. If you understand it of Christ, so it is most true; he resisteth not. Jesus Christ was condemned and slain without resistance. He came to suffer, and therefore would not resist. He would declare his obedience to his Father by his patience before men: Isa. liii. 7, `He

came as a lamb to the slaughter, as a sheep before the shearers is dumb., Swine will howl, but the sheep is dumb in the butcher's hands: Isa. l. 6, `I gave my back to the smiters, and my cheeks to them that plucked off the hair; I hid not my face from shame and spitting., Christ did as it were offer himself to the affronts and indignities done to his person: Father, since it is thy pleasure, here is a back for smiters, here are cheeks for the nippers, here is a face for shame; lo! I come to do all thy will. Well, then, we have a lucky sacrifice, that did not struggle, but came to the altar willingly. It is notable that Christ doth with the same severity check the devil tempting him to idolatry, and Peter dissuading him from suffering. It is spoken to both, `Get thee behind me, Satan;, compare Mat. iv. 10 with xvi. 23. When he was to suffer, he forbiddeth the pious women to weep, Luke xxiii. Being about to wipe away all tears by the benefit of his cross, he would have none shed to hinder him from it. Thus our Saviour resisted not; sibi soli injuriosus fuit, saith Tertullian--all the injury he did was to himself. Ah! who would not be willing to do for him that was willing to die for us? He struggled not when he was going to the cross, and why do we struggle and find such reluctations when we are going to the throne of grace? Shall we be more unwilling to pray than Christ was to suffer? &c.

Ver. 7. Be patient, therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

He now diverteth from the rich oppressors unto the poor faithful brethren that were oppressed; by the illative particle, therefore, we may see the former paragraph was for their sakes. The rich men shall be punished for their wickedness and oppression, therefore be you patient.

Be patient, therefore, brethren, makrothume'sate. The word is put for

long-suffering, and so usually translated, which is a further degree of patience; for patience is a sense of afflictions without murmuring, and of injuries without revenge. Now long-suffering is patience extended and lengthened out to that which our apostle calleth its perfect work. Observe:--

Obs. It is the duty of the children of God to be patient under their sufferings, though they be long and sharp. It is easier in a calm and sedate condition to discourse of patience than to exercise it in time of trial. Philosophers have discoursed of it and commended it; but Christians themselves have staggered when they have been exercised with a sharp sense of evils. When God giveth up his people to the lust of adversaries, then it is sad, and we are apt to murmur; and yet the apostle saith we should suffer with a long patience. I shall spare motives, and a little show you what Christian patience is. It differeth from security and stoical insensibleness; there can be no patience where there is no sense of evil. Christianity doth not abrogate affections, but regulate them. Carnal men put off that which they cannot put away, and are not patient, but stupid and careless. There are other remedies in Christianity than quenching our sorrows in the wine of pleasures. Again, it differeth from moral patience, which is nothing but a yielding to necessity, and is usually accompanied with vain thoughts, Jer. iv. 14, and carnal workings of spirit. When God layeth on crosses, men please themselves with suppositions of worldly profit, and how their present condition may conduce to secular advancement; as when God taketh away wife or children, men do not think of submission to the hand of God, but the capacity of augmenting their worldly estate, &c. In short, Christian patience supposeth a sense of evil, and then, in the formality of it, it is a submission of the whole soul to the will of God: wherein observe--(1.) The nature; it is a

submission of the whole soul. The judgment subscribeth, `Good is the word of the Lord, &c., Isa. xxxix. 9. Though it were to him a terrible word, yet the submission of a sanctified judgment can call it good. Then the will accepteth: Lev. xxvi. 41, `If they shall accept the punishment;, that is, take it kindly from God that it is no worse. Then the affections are restrained, and anger and sorrow brought under the commands of the word. Then the tongue is bridled, lest discontent plash over: Aaron held his peace, Lev. x. 3. (2.) Consider the grounds and proper considerations upon which all this is carried on; usually there is such a progress as this in the spiritual discourse:--(1st.) The soul seeth God in it: Ps. xxxix. 9, `I was dumb and opened not my mouth, because thou didst it., (2d.) It seeth God acting with sovereignty: Job ix. 12, `None can say unto him, What dost thou?, And elsewhere, `He giveth no account of his matters., (3d.) Lest this should make the heart storm, it seeth sovereignty modified and mitigated in the dispensation of it with several attributes. With justice: Deut. xxvii. 26, when every curse was pronounced, they were to say Amen, that if it come to pass, amen is but a righteous dispensation. With mercy: Ezra ix. 13, `Thou hast punished us less than we deserved., They were afflicted, they might have been destroyed; they were in Babylon, they might have been in hell. With faithfulness: they look upon afflictions as federal dispensations, as appendages of the covenant of grace: Ps. cxix. 71, `It is good for me that I have been afflicted, that I might keep thy statutes., When they are threshed, it is but to lose their stalk and husk: God's faithfulness would not suffer them to want such a sweep help. With wisdom: Isa. xxx. 18, `God is a God of judgment;, it is meant in his dispensations. Let God alone; he is too just to do us wrong, and too kind and wise to do us harm.

Unto the coming of the Lord.--Here is an argument to enforce the duty;

God will come and right your injuries. But of what coming doth he speak? Every manifestation of God's grace or judgment is called a coming of the Lord. It is in vain in so known a case to heap up places. More especially his solemn judgments on a church or people are expressed by that term; so to all the churches in the Revelations: `I will come quickly, and take away thy candlestick, Rev. ii.; to Pergamus, `Repent or I will come quickly, Rev. iii.; so to Sardis, `I will come as a thief, &c. Any solemn progress and march of God in a judicial way is expressed by corning; but most chiefly it is applied to Christ's glorious appearing in the clouds, called his second coming. But you will reply again, Which, then, is meant here? any particular coming of Christ, or else his solemn coming to general judgment? I answer--Both may be intended; the primitive Christians thought both would fall out together.

1. It may be meant of Christ's particular coming to judge these wicked men. This epistle was written about thirty years after Christ's death, and there was but a little time between that and Jerusalem's last; so that unto the coming of the Lord, is until the overwhelming of Jerusalem, which is also elsewhere expressed by coming, if we may believe Chrysostom and OEcumenius, on John xxi. 22, `If I will that he tarry till I come, what is that to thee?, that is, come, say they, to Jerusalem's destruction. Thus God often cometh to his people; and the note is:--

Obs. That Christians, to assuage their griefs, should often think of Christ's coming to their rescue and deliverance. Have a little patience, and when your Master cometh, he will put an end to your afflictions. Long for the coming of Christ, but wait for it; do not bind the counsels of God. Usually his coming is when he is least looked for: Luke xviii. 7, 8, `When the Son of man cometh, shall he find faith

upon the earth?, that is, confidence that he will avenge; will any look for him then? Mat. xxv. 6, `At midnight there was a cry made, The bridegroom cometh., Who would look for the bridegroom at midnight? Usually because our expectations are earnest to be satisfied, we give over waiting: our time is always present, and flesh and blood is soon tired; yet, as long as it seemeth, it is but a short time: Heb. x. 37, `He that shall come, will come, and will not tarry.

2. It is meant of the general day of judgment, which is the day of their vengeance and your recompenses. See both in 2 Thes. i. 6-8, `Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you which are troubled rest, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance of them which obey not the gospel of Jesus Christ;, which is not to be understood as if they should not be punished nor we rewarded before that day; but then both are more full and complete: the wicked that are now in chains of darkness looking for a more terrible day, and glorified souls for a more full reward, their bodies as yet remaining under the dominion of death. The note is:--

Obs. That a spiritual argument of patience is a thought of the day of judgment. Here we are beaten by enemies and fellow-servants, but then the Lord will come, and all will be well, Mat. xxiv. 51. Oh! it will be sweet when we shall be hugged in the arms of Christ, and he shall say, `Well done, well suffered, my good and faithful servant;, and he shall put the crown upon our heads with his own hands. Well, then, love the coming of Christ, 2 Tim. iv. 8, and hasten it, 2 Peter iii. 12; cry as the spouse, `Even so, Lord Jesus; come quickly, Rev. xxii.

Behold, the husbandman waiteth.--Here the apostle anticipated! an objection: Ay! but we wait long; so doth the husbandman, saith the apostle, for that which is nothing so precious as your hopes. Clemens

saith, [362] that James and his brother Jude were husbandmen, and therefore do they so often bring .similitudes from their own calling, of trees, plants, and fruits of the earth, &c.

For the precious, fruit of the earth, ka'rpon ti'mion.--Precious, because it costeth hard labour, and because it is a choice blessing of God for the sustentation of life. This term is used to show that though the fruit be dear to the husbandman, as deliverance is to you, yet he waiteth for it, and, as the apostle saith, `hath long patience.,

Until he receive the early and the latter rain; that is, the former, which falleth a little before sowing; and the latter, a little before the ripening of the corn. These are phrases often used in the prophets. The meaning is, then, he looketh till, in an ordinary way of providence, it may be ripened. So Hosea vi. 3, `As the former and latter rain to the earth., Especially we hear of the latter rain; for the latter rain, that fell somewhat before harvest, was a rain that came seldom in that country, but was much desired for the refreshing of the corn, and other fruits and blessings of the earth.

Obs. From that behold the husbandman. We must behold outward objects to a heavenly purpose, and every ordinary sight should be improved: so doth Christ in his parables; so elsewhere he sendeth us to learn of the lilies, as James doth to the husbandman: so Job biddeth us `to confer with the beasts, and ask of the fishes, Job xii. 7, 8; that is, by meditation to draw useful collections from them. But you will say, How shall we improve common objects? I answer--Two ways: in an argumentative and representative way; by reasoning from them, by viewing the resemblance between them and spiritual matters; as in the present case and similitude of the apostle. (1.) In meditation argue thus: If a husbandman, upon ordinary principles of reason, can wait for the harvest, shall not I wait for the coming of the Lord, the day of

refreshing? The corn is precious to him, and so is the coming of Christ to me; shall he be so patient, and endure so much for a little corn, and not I for the kingdom of heaven? He is willing to stay till all causes have had their operation, and he hath received the former and the latter rain; and shall not I till the divine decrees be accomplished? (2.) In meditation make the resemblance and discourse thus within yourselves: This is my seed time, heaven is the harvest; here I must labour and toil, and there rest. I see the husbandman's life is a great toil: we can obtain no excellent thing without labour and an obstinate patience. I see the seed must be hidden in the furrows, rotten, and corrupted, ere it can spring forth with any increase; our hopes are hidden, and light is sown for the righteous, Ps. xcii. 11; all our comforts are buried under the clods, and after all this there must be long waiting. We cannot sow and reap in a day; effects cannot follow till all necessary causes have first wrought: it is not in the power of the husbandman to ripen fruits at pleasure; our times are in the hands of God; therefore it is good to wait; a long-suffering patience will reap the desired fruits, &c.

Ver. 8. Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh.

Here he applieth the similitude, again enforcing patience; it is a lesson that needeth much pressing.

Stablish your hearts, sterixate tas kardias humon.--The Septuagint use the word sterixai, for the bolstering or holding up of Moses, hands, Exod. xvii. 12. And here it noteth an immovableness in the faith and hope of Christianity, notwithstanding the many oppressions they had met with. In short, it implieth two things firmness of faith and constancy in grace. (1.) Firmness of faith, when, out of the encouragement of a sure trust, we can sit down under God's will and good pleasure. (2.)

Constancy in grace, when we are not so bowed with our troubles and sorrows as to depart from our innocency. Observe:--

Obs. That it is the duty of God's children in time of their troubles to establish their hearts, and to put on a holy courage and magnanimity.

It is said of a good man, Ps. cxii. 8, `That his heart is established; he shall not be afraid until he see his desire upon his enemies;, that is, neither discouraged in regard of trust and hope, nor miscarrying in regard of constancy and perseverance. Oh! that we would labour for this establishment. We lose our hope, and therefore we lose our patience; we are of a soft and easy heart, and so soon overborne: there is a holy obstinacy and hardness of heart, which is nothing but a firmness in our Christian purposes and resolutions. We have need of it in these times: there are persecutions and troubles; soft and delicate spirits are soon tired: errors and delusions; wanton and vain spirits are soon seduced: scandals and offences, by the miscarriages of false brethren; weak and easy hearers are soon discouraged; as in Nehemiah's time, there were troubles without, delusions from the Samaritans, Tobiah, &c., oppression, and working on the necessities of the people by false brethren, Neh. v. To fortify you against all these, consider, those that draw back the Lord hateth: the crab is reckoned among the unclean creatures, Lev. xi. 10. The four prophetical beasts went every one straight forward, Ezek. i. 9. If you know not how to get this holy hardness or strength of spirit, go to God for it; man's strength is but small, and soon overborne: Ps. xxvii. 14, `Wait on the Lord, and be of good courage, and he shall strengthen thine heart;, so 1 Peter v. 10, `Now the Lord Jesus make you perfect, stablish, strengthen, and settle you after ye have suffered awhile., Desire him to give you courage, and to strengthen and settle it against all temptations and dangers.

For the coming of the Lord draweth nigh.--Either, first, to them by a

particular judgment; for there were but a few years, and then all was lost; and probably that may be it which the apostles mean when they speak so often of the nearness of Christ's coming, Phil. iv. 5, Heb. x. 25, escha'ge o'ra, 1 John ii. 18. But you will say, How could this be propounded as an argument of patience to the godly Hebrews, that Christ would come and destroy the temple and city? I answer--(1.) The time of Christ's solemn judiciary process against the Jews was the time when he did acquit himself with honour upon his adversaries, and the scandal and reproach of his death was rolled away. (2.) The approach of his general judgment ended the persecution; and when the godly were provided for at Pella, the unbelievers perished by the Roman sword. Secondly, It may be meant of the day of general judgment, which, because of the certainty of it, and the uncertainty of its particular approach, hath been always represented to the church as at hand; or else, in regard of eternity, all that efflux of time between Christ's ascension and his second coming seemeth nothing. Whence the note is:--

Obs. That the world's duration, in regard of eternity, is but short: 2 Peter iii. 8, `One day with the Lord is but as a thousand years. and a thousand years as one day., Men count time long, because they measure it by the terms of their own duration; but God comprehending all ages in the indivisible point of his own eternity, all is as nothing to him, as a moment, as a `watch in the night, Ps. xc. 3. So Ps. liv. 7, `For a small moment have I forsaken thee, &c. Though there was more than a space of two thousand between the first separation and the calling of the Gentiles; yet God saith, `For a small moment have I forsaken thee., The word judgeth not according to sense and appearance. We, being impatient of delays, reckon minutes and count moments long; but God doth not judge of these things, `as men count slackness, 2 Peter iii. 9; that is, as flesh conceiveth. To short-lived creatures a few years

may seem an age; but scripture, in its computations measuring all things by the existence of God, reckoneth otherwise. Human reason sticketh altogether in the outward sense and feeling, and therefore, as man measureth his happiness by temporal accidents, so his duration by temporal existences. [363] Oh! when shall we look within the veil, and learn to measure things by faith, and not by sense! We count moments long, and God, that is of an eternal duration, counteth thousands of years a small moment. All outward accidents have their periods, beyond which they cannot pass; but eternity is a day that is never overcast with the shadows of a night. Certainly all space of time should be small to them that know the greatness of eternity. [364] As in permanent quantity, so it is in successive. The whole globe of the earth is but as a middle point to the vast circumference of the heavens. So is this life but a moment to eternity. If we did value all things according to the computation and valuation of the word, it would not be so irksome to us to wait for Christ's coming. It is too much softness that cannot brook a little delay.

Ver. 9. Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door.

In this verse the apostle layeth down the danger of evil groaning, using the same argument as before, the near and speedy approach of judgments.

Grudge not one against another, me stenazete kat' allelon.--The word signifieth, groan not one against another. Because it is not easy to find out what is the particular sense and intent of the apostle, the phrase hath been diversely expounded. Some open it thus: Do not sigh out your murmuring complaints into one another's bosom, as if God were unjust in punishing his children and letting the wicked be prosperous; but this cannot be the meaning. It is in the original, kat' allelon,

against one another. Others thus: Do not in a groaning manner require vengeance at the hand of God, but forgive, that God may forgive you; but certainly it is lawful to complain to God of our injuries, though not with a revengeful spirit. Much ado there hath been to state this groaning spoken of in the text. Groans in themselves are not unlawful. The apostle must needs mean such groaning as doth arise from an evil cause; as discontent at providence; murmuring groans, so some; or despondency and weakness of mind, distrustful groans; or from revenge and stomachs against their oppressors, vindictive groans, so others; or else from envy at those that suffered less than they did. If any man's condition be more tolerable, we are apt to murmur, and to say, no sorrow like our sorrow; and so fretting against God maketh us angry with men. Thus the apostle would understand envious groans; and to this sense our translators render stenazete by grudge not; that is, at the happiness of those that are not exercised with sufferings, or with the same degree of sufferings that you are. I should easily subscribe to this sense, as unwilling to recede from our own translation, but that I see no cause why we should not retain the proper sense of the word, groan not one against another, brethren; for the apostle seemeth to me herein to tax those mutual injuries and animosities wherewith the Christians of those times, having banded under the names of circumcision and uncircumcision, did grieve one another and give each other cause to groan, so that they did not only sigh under the oppressions of the rich persecutors, but under the injuries which they sustained from many of the brethren, who, together with them, did profess the holy faith; which exposition will well suit with the state of those times and the present context. The apostle is persuading them to patience now, because the pressures did arise, not only from enemies, but brethren. He seeketh to dissuade them from a practice so

scandalous, lest they should all be involved and wrapped up in the common ruin. What! should brethren grudge one against another? Take heed; such practices seldom escape without a quick revenge. My thoughts are the more confirmed in this exposition, because here seemeth to be a tacit allusion to the history of Cain and Abel, where the blood of one brother cried or groaned against the other, and God told him that sin lay at the door, Gen. iv. 7, intending the punishment of sin, as the apostle telleth these that the judge was at the door, meaning the judgments hanging over their heads. Observe hence:--

Obs. Many times differences may so far be heightened among brethren, that they may groan one against another, as much as against the common enemy. Paul, speaking of the state of primitive times, showeth how Christians did `bite and devour one another, Gal. v. 15. To show their rage, he useth words proper to the fights and quarrels of beasts. Thus usually it falleth out when contests arise in the church. Religious hatreds are most deadly. Thus Luther [365] complaineth that he never had a worse enemy than Carolostadius; and Zuinglius [366] that the Papists were never so bitter to him as his friends. It is sad when we dispute one against another, and tongue is armed against tongue, and pen against pen; but it is sadder when we groan one against another, and prayer is set against prayer, and appeal is set against appeal; lambs acting the wolves, part, &c.

Lest ye be condemned, hina me krithete, lest ye be judged; that is, lest God punish you; or lest, by mutual allegations, you provoke a condemning sentence to pass against you both, and you be also in volved in the common ruin. You may note hence:--

Obs. 1. That false brethren shall also meet with their judgment. Not only the rich oppressors, but you that groan one against another, shall be condemned: hell is the hypocrite's portion: Mat. xxiv. 51, `He shall

appoint him his portion with hypocrites;, in Luke it is meta` ton api'ston, with unbelievers, Luke xii. 46. Possibly our Saviour might use both expressions, hypocrites and unbelievers, to show that open enemies and secret shall meet with the same judgment.

Obs. 2. Mutual groanings and grudgings between brethren are a usual forerunner of judgment; after biting and devouring, there followeth consuming. Gal. v. 15. It cometh to pass partly by the providence and ordination of God. Wanton contests are not cured but by deep afflictions; and when spirits are once exulcerated, there is no likelihood of agreement but in a prison. The warm sun maketh the wood warp and cleave asunder; in prosperity we wax wanton and divide; when the dog is let loose, the sheep run together. Usually in troubles there are not so many scatterings and disgregations in Christ's flock. Partly by the course of ordinary causes. Our divisions give the adversary an advantage; we should be as wise to reconcile ourselves as they to combine against us. Nazianzen was wont to call them koi'nous dialla'ktas, the common reconcilers. But party-making and faction maketh men blind , engaged persons will not consider till all be un done. A little before Diocletian's persecution there were sad divisions in the church, tais pro`s alle'lous philoneiki'ais anaphle'gonto, saith Eusebius, they burned with mutual intestine discords,

Behold, the judge standeth before the door.--He had said before, `the coming of the Lord draweth nigh;, now he addeth, that he is `at the door, a phrase that doth not only imply the sureness but the suddenness of judgment: see Mat. xxiv. 33, `Know that it is near, even at the doors;, so that this phrase intendeth also the speediness of the Jewish ruin. Observe hence:--

Obs. 1. The nearness of the judge should awe us into duty. To sin in calamitous times is to sin in the presence of the judge; to strike, as

it were, in the king's presence, and to provoke justice when punishments hang over our heads. This is like King Ahaz, that trespassed the more for his stripes. When God holdeth up his hand, you do as it were even dare him to strike.

Obs. 2. If we be ready to sin, God is ready to judge: `If thou do evil, sin lieth at the door, Gen. iv. 7 , that is, the punishment, like a serjeant or messenger of justice, doth but lie in wait to arrest us. Thus it is many times; the punishment taketh the provocation by the heel; and whilst we are bustling and `beating our fellow-servants, our Lord is at the door, and cometh ere we look for him, Mat. xxiv. 50, 51.

Ver. 10. Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering, affliction, and of patience.

Here the apostle persuadeth to patience by the example of the saints, who though they were dear to God, and employed in high and special services, yet were exercised with sundry sharp afflictions.

Two ways are they an example to us--n their sufferings and in their patience. They are famous for kakopa'theia and makrothumi'a, hard sufferings and great patience; an example of sufferings, that we may not flinch from them, or sink under them when we meet with them in the way of duty; an example of patience, that we may write after their copy by a meek submission. Their sufferings are produced to allay discomfort, and so Christ urgeth it, Mat. v. 12, `So they persecuted the prophets which were before you;, their patience to stir up imitation: Heb. vi. 12, `Let us be followers of them who through faith and patience inherited the promises., Never any yet went to heaven but those two graces were first exercised, faith and patience; faith in expectation of the future reward; patience in sustaining the present in conveniences. But to the words.

Take for an example.--The word is hupodeigma; it noteth such an example

as is propounded to imitation. The same word is used when Christ commended his washing of the disciples, feet to their imitation, John xiii. 15.

The prophets.--He instanceth in them as the captains and leaders of the church. Every purpose of life hath its chieftains and princes. The Roman warriors can talk of their Camilli, Fabricii, Scipios, the philosophers of their Aristotle, Plato and Pythagoras; but religion propoundeth the example of the prophets.

Who have spoken to us in the name of the Lord; that is, were employed by God, and authorised to speak to the people in his stead, and specially gifted and supplied by his Spirit. Though they spake by divine inspirations, and were as God's mouth, yet they could not escape, but were molested and maligned in the world, even to cruel death and sufferings, for the faithful discharge of their message. This Christ chargeth upon the Jews, Mat. xxiii. 37, `O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them, &c. So doth Stephen, Acts vii. 52, `Which of the prophets have not your fathers persecuted? and they have slain them which showed before the coming of the Just One, &c. Now if this were done to the prophets, who .seemed to be sheltered under the buckler of their special commission, and the singular innocency and holiness of their lives, certainly private believers have less reason to promise themselves freedom and exemption.

Of suffering afflictions and of patience; that is, when God maketh us like them in sufferings, we should be like them in patience. It is comfortable to come into their lot, and to be bound up in the same bundle of honour with them. Their example is produced partly to take off prejudice. The matter is not strange; it is not our case alone. We are apt to say, Never man in such a case as I, `Is any sorrow like to my sorrow?, Lam. i. 12. Yes; this was the lot of all the prophets.

Partly to allay the shame. We do not surfer with the rude multitude, but with the prophets. Partly to encourage our imitation. Examples have a singular efficacy; man is apt to be led by company. The points are these:--

Obs. 1. The examples of the saints do much encourage us to patience. Man is a ductile creature, more apt to be led by the eye than the ear. We look upon precepts as calculated for notion and fancy; practices are a great confirmation. The strictest and severest ways are not impossible, nor untrodden; that which hath been may be done. Besides they are a check to delicacy; we may say as Elijah, `I am not better than my fathers;, can we look for more privilege than the prophets? Minors are ashamed when they cannot endure that which men of a higher order have endured: Micah was in prison, Jeremy in the dungeon, Isaiah sawed asunder, and shall we stick at a little suffering? Our betters have endured far worse. Besides, good company is a great encouragement. `Having such a cloud of witnesses, &c., saith the apostle, Heb. xii. 1--it is an allusion to the pillar of the cloud that guided the Israelites having such a pillar going before us, we may travel to heaven the more cheerfully.

Obs. 2. Afflictions light on all ranks of saints, but especially upon the prophets. The cross is kindly to our order; to preach is nothing, but to bait the world. [367] We are God's ambassadors, but we are often ambassadors in chains, Eph. vi. 20. What recompense did the prophets receive for all their pains and expense of spirits, but saws, and swords, and dungeons? It is almost as necessary a character of a minister to be much in afflictions, as to be much in spirit and much in labours. God hath reserved us, in these latter days, for all the contempt and scorn that villany and outrage can heap upon our persons. But it is no matter; it is the badge of our order, and we know where to

have better entertainment; no matter though the world count us scurf and refuse, when Jesus Christ counteth us his own glory: the messengers of the churches are the filth of the world, 1 Cor. iv. 13; but the glory of Christ, 2 Cor. viii. 23; it were suspicion enough that we were not true to our master, when we are dandled on the world's knees.

Obs. 3. From that which spoke to us in the name of the Lord. It noteth the cause of their sufferings, the faithful discharge of their office, only for speaking in God's name. Sufferings are comfortable when they overtake us in the way of duty. It is sad to be spewed out of God's mouth, and to be made contemptible for being partial in the law, Mal. ii. 9, when the Lord maketh us base before the people. It is indeed his usual course with corrupt dispensers of holy mysteries; it is others, malice, but God's judgments. But now, if it be for the faithful performance of your place, for speaking boldly in the name of the Lord, you may bind it as a crown to your head. Why should we care for the scorns of an unthankful world, when we have such a good master? It is an honour for us to lose our name for God's, and it is no matter though we be nothing, so Christ be all in all; a minister should be like one in a crowd, that lifteth up another to public view, though himself be jostled and lost in the throng; so Christ be exalted, it is no matter though we suffer loss.

Ver. 11. Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord that the Lord is very pitiful, and of tender mercy.

The drift of the context is to persuade to patience: in this verse many things are offered to that purpose.

Behold, we count them happy that endure.--We, it may imply--First, The judgment of all men; mere men are wont to have high thoughts of them that can bear the brunt of afflictions. Note:--

Obs. 1. That meek patience in afflictions is a taking thing even in the eyes of men. There is a double reason implied in the words tou`s upome'mpmtas, those that endure misery, and fortitude in misery. Now misery worketh upon pity, and fortitude calleth for praises; miseries work upon weak spirits, and constancy in miseries upon generous spirits. Fortitude in miseries is more taken than elsewhere; there is more of choice in it than of furious and brutish valour. Seneca observeth, [368] that the burning of Mutius, hand was a greater token of his courage than fighting an enemy. Those that are engaged in a good cause need not despair; we shall gain somewhat with mere men; a resolute constancy and a meek patience may recover those friends which the miscarriages of a prosperous condition have lost: providence ordereth such things for good. But remember you cannot take this comfort but in a good cause. Sometimes wicked ones are the depressed party. All would entitle their sufferings to persecution, as the Donatists did in Austin's time; and therefore though sufferings are creditable, yet we must know that the persecuted cause is not always the best. Sarah was a type of the true church, and Hagar of the false; now Sarah she corrected Hagar. There is an unquiet generation; when they suffer anything, they call it persecution, when it is but just punishment. As the Moabites, when they saw the waters look ruddy through the reflection of the morning sun, thought them mingled with blood; so many voice up persecution and martyrs, blood when their insolences are but a little corrected and restrained.

Secondly, We, may imply the judgment of the visible church. The whole Christian church doth acknowledge the slain prophets happy, and celebrate their memory: makari'zein, the word in the text, properly signifieth to make or declare happy. What is in the Hebrew, `the daughters will call me blessed, Gen. xxx. 13, the Septuagint render by

makari'sousi. So Luke i. 48, `All generations shall call me blessed;, in the Greek, makariousi me pasai ai geneai'. From this consideration I observe:--

Obs. 2. That it is often the condition of God's people to live envied and persecuted, but to die sainted. We account the slain prophets happy, and celebrate the memory of those which endure; the scribes and Pharisees garnished the tombs of the dead prophets, but killed the living, Mat. xxiii. 29, 30. They pretended honour to the saints departed, but in the meantime were injurious to the saints alive. So John v., the Jews pretended love to Moses, but showed hatred to Christ. It cometh to pass, partly by the providence of God, who after death cleareth up the innocency and holy conversation of his servants; posterity acknowledged them whom the former age destroyed; partly because living saints are an eyesore; by the severity of their lives and reproofs they trouble and torment the world; dead saints do not stand in the way of their lusts, for objects out of sight do not exasperate: this may comfort God's children against the abasers of the present age: `The day will declare it, 1 Cor. iii. 13; when the heat of oppression is over, that which is now called heresy and anti-christianism will then be accounted worship, and your sufferings will speak you not malefactors but martyrs. Men cannot discern the present truth, 2 Peter i. 12, because blinded with interests; but it may be truth itself may be the interest of the next age, and the bleak wind that bloweth now in our faces may be then on our backs; there are strange revolutions. Again, this may serve for caution to us. Let us not rest in fond affection to saints and worthies departed; the memory of Judas is not so accursed to us as Korah, Dathan, and Abiram were to the carnal Jews in Christ's time; Moses was dear to them, as Christ and the apostles to us. That is the best affection which is expressed by

imitation; and stableness in the present truth is a great trial of our sincerity; dead saints are out of our envy: how are we affected to the living, that walk in their ways? It is good to examine what proportion and likeness there is between the case of the present hated parties, and the case of Christ and his apostles in the primitive times.

Thirdly, We, may imply (and so I think chiefly) the judgment of the children of God, as it is opposed to the judgment of the world: Behold, we count them happy that endure; we that are enlightened by the Spirit of God. I prefer this last consideration, because this sentence hath reference to a passage of scripture, `Blessed is he that waiteth, Dan. xi. 12, where the Septuagint have makarios o upome'non. From hence note:--

Obs. 3. That the judgment of the saints and the judgment of the world about afflictions are far different; they have different principles--the spirit of the world, and the Spirit of God; they have different lights and rules--that of faith and that of sense. A carnal man judgeth by appearance, but a spiritual man looketh within the veil; the world judgeth afflictions miserable, they happiness. It is notable that all the beatitudes are affixed to unlikely conditions, Mat. v., to show that the judgment of the word and the judgment of the world are contrary. Well, then, do not hearken to the judgment of the world about afflictions, but to the judgment of the Spirit; not to what sense feeleth, but to what faith expecteth. The men of the world are infeliciter felices, miserable in their happiness, but the children of God are happy in their misery. But you will say, Wherein? I answer--(1.) The very suffering for righteousness, sake is a kind of grace which God doth us: 1 Peter iii. 14. `Happy are ye, &c., so `Blessed are they, &c.; Mat. v. 12; `they rejoiced, &c., Acts v. 41. God forgive me this great unthankfulness for this exceeding great

mercy, saith Bradford, that he chooseth me for one in whom he will suffer. Secondly, Ye have gain by the afflictions, experience, hope, and grace, Rom. v. 3, 4; Heb. xii. 11; as also the sweet sense of divine consolations, 2 Cor. i. 5. (3.) God hath promised bountifully to reward it; there is a blessing in hand, but more in hope: see James i. 12

Ye have heard of the patience of Job.--He instanceth in Job because he was an eminent instance of misery. From the citation we may note that the book of Job was not a parable, but a history of what was really acted.

Obs. 1. Again from that ye have heard. We had never heard of Job had he not been brought so low. Affliction maketh saints eminent: [369] Job's poverty made him rich in honour and esteem; stars do not shine but in the night; the less we are made by providence, the greater. [370] You may oppose this against the temptation of lowness and baseness: God's children never gain so much honour as in their troubles. Many whose names now do breathe forth a fresh perfume in the churches would have lived and died obscurely, and their bones have been cast into some unknown charnel, undistinguished from other relics of mortality, but that God drew them forth into public notice by eminent sufferings.

Obs. 2. Again from that the patience of Job. He showed much impatience and murmuring, cursing the day of his birth, &c.; but not a word of all this: where the bent of the heart is right, the infirmities of God's people are not mentioned. So Heb. xi. 31, there is no mention of Rahab's lie, but only of her faith, and peaceable behaviour towards the spies. Where God seeth grace, he doth as it were hide his eyes from those circumstances that might seem to deface the glory of it: so in Sarah's speech, though the whole sentence be full of distrust and unbelief, God taketh notice of her reverence to her husband: [371] she

called Abraham lord, 1 Peter iii. 6. Wicked men watch for our halting, and feed their malice with our failings; they can oversee a great deal of good, and pitch only upon what is evil. But the Lord, where the heart is sincere, pardoneth the defects. Job murmured; but the word saith, Ye have heard of the patience of Job. There was patience in the man. Job often submitteth to God, sometimes blesseth God, disliketh those murmurings extorted from him by the sense of his sufferings, often correcteth himself as soon as he had spoken any unbecoming word of God and providence, when he was reproved of God, chap. xli.; he humbled himself, chap. xlii.

Obs. 3. Again observe, we should often in our afflictions propound Job's pattern and example; he was famous for miseries, various in their kind; now Chaldeans, then Sabeans, now wind, then fire, &c. When afflictions come like waves, one in the neck of another, and you are put upon divers trials, think of Job. They light upon all his comforts, his goods; a life is no life without a livelihood: his children, those dear pledges of affection; you lose one, Job many; when you lose all, it is but as Job: then upon his own body; he was rough-cast with sores. God's afflictions usually come closer and closer till they touch our very skins. In the plague, you may remember how Job's body was smitten with sores; nay, his soul was exasperated with the censures of his friends; this goeth closer and closer. God's immediate hand silenceth the spirit: we take injuries from man very unkindly, especially injuries from friends; these were stabs to the very heart. Perils among false brethren was Paul's sorest trial; it is grievous to suffer from an enemy, worse from a countryman, worse than that from a friend, and worst of all from godly friends. But yet this was Job's case; he complaineth that they were miserable comforters. Thus you see Job was famous for misery, and as famous for patience; it would be too long to

survey it. In all the expressions of it, two are notable, which run through every vein of the whole book: his advancing God and debasing himself; good thoughts of God, and low thoughts of himself: `Blessed be God, &c., Job i. 23; and `I have sinned, Job vii. 20. Well, then, in all your afflictions, look upon this spectacle of misery and example of patience.

And have seen the end of the Lord.--It may be applied to Christ or Job. Some apply it to Christ for these reasons:--(1.) Otherwise the main pattern of patience will be left out; (2.) The change of the verb, `ye have heard of Job, and ye have seen the end of Christ., The adding of this new word seen, seemeth to be done by way of contradistinction to heard. These reasons, when I first glanced upon this text, inclined me to that opinion, especially when I afterward saw the same reasons urged by learned Paraeus. Many of the ancients go this way, as Austin, Beda, Lyra, Aquinas; [372] which last improveth it more than I have seen any. Job and Christ, saith he, the two famous instances, are well coupled--Job in the Old Testament, Christ in the New; in the one we have a pledge of a temporal, in the other of an eternal recompense; you have heard of the one and seen the other; Job suffereth, but not to death; therefore, that they might have a complete pattern, he mindeth them of the end of the Lord. Thus far Aquinas. If this were the sense, the point would be, that Christ's death is the great spectacle and glass of patience. But modern divines go another way, and with good reason:--(1.) Because the drift of the context (see ver. 6, 7) is to propound not only a perfect pattern of miseries, but a happy end out of miseries: he had spoken of Job's patience, but if the former sense were true, nothing of his happy issue, a thing most suitable to his purpose and most remarkable in the story. (2.) The apostle in the former verse showeth he would instance in some prophets and holy men of God, not in

the Lord himself. (3.) The Syriac translation hath plainly finem quem ei fecit Dominus--the end which the Lord made to him. (4.) The latter clause in the text cannot so commodiously agree to the former sense, to wit, that God is pitiful, and of tender mercy; but with this latter sense it fitly suiteth; the end that the Lord made with him, because he is of great mercy, &c. The former arguments may be easily answered:--(1st.) To the first: We must not teach the apostles how to reason, or what instances to bring. Possibly the example of Christ's patience is purposely omitted, because the main thing in question, wherein their constancy was assaulted, was their belief in Christ, and therefore, it was not so necessary to propound his example so much as that of other holy men who were afflicted; that they might not be scandalised at the cross, and from their great afflictions suspect the way which they professed. To all this I may add, that the sufferings of Christ are mentioned, ver. 6, as we cleared before. (2d.) To the second argument, which is grounded upon the change of the verb, heard and seen, I answer--Both words, implying the acts of the outward sense, are put for acts of knowledge and understanding; and seen, which is the clearer way of perception, is used in the latter clause, because God's recompense was so ample, and far more visible than Job's patience. And let not the phrase seem too curt, there being special reason why the issue of Job's afflictions should be called the end of the Lord. The points are these:--

Obs. 1. That the afflictions of God's children must not be considered in their nature and beginning, but in their issue and end: Heb. xii. 11, `No affliction for the present seemeth joyous, but grievous., There are two words emphatical, pro`s me`n to` paro`n, for the present, and ou dokei, seemeth; they are smart in the apprehension of the flesh, and smart only for the present. It is but childish to judge of afflictions

by present sense; always it is worst with Christians in the present time: see Rom. viii. 18; 1 Cor. xv. 19; 2 Cor. iv. 16-18. Well, then, do not measure afflictions by the smart, but by the end of them; besides our everlasting hopes, usually that end which is seen and liable to common observance is glorious. When Israel was dismissed out of Egypt, it was with gold and ear-rings, Exod. xi.; so the Jews were dismissed out of Babylon with gifts, jewels, and all necessary utensils, Ezra i.; so `When the Lord turned the captivity of Job, he gave Job twice as much as he had before, and every one of his friends brought him a piece of money and an ear-ring of gold, Job. xlii. 10, 11. Oh! wait for the end then; the beginning is usually Satan's, but the end is the Lord's; at the beginning the power of darkness may have an hour, but at the end the Lord will be seen.

Obs. 2. The Lord must give a happy end to all afflictions. (1.) A temporal end; man may begin, but God must make an end. `The beginning of strife (saith Solomon) is as the opening of the waters;, a fool may pull up the sluices, but there is no turning of the stream: Penes reges est inferre bellum, penes autem Deum terminare when man beginneth, the Lord will exercise his own dominion and sovereignty ere the end cometh. (2.) A gracious end: `The fruit of it is to take away sin, Isa. xxvii. 9. Now this is God's work; God's rod, as well as God's word, doth nothing without his blessing, otherwise they are both poor, dead, and useless means: `I am the Lord that teacheth them to profit, Isa. xlviii. 18; that is, by afflictions. (3.) A glorious end; it is the Lord's gift, not our merit. Oh! then, let us do duty, and God will not be wanting; let us wait upon him with Job's patience, and he will give Job's end.

That the Lord is very pitiful, and of tender mercy.--This clause expresseth partly the cause, partly the manner of God's appearance in

Job's end. (1.) The cause why Job had so good an end of his troubles was God's mercy, not his own merit; it was his happiness that he had to do with a pitiful and merciful God. (2.) The manner of God's appearance in the end of afflictions. You will find God merciful and pitiful, whatever the flesh saith to the contrary; in the beginning you think him cruel, but in the end you find him merciful. Here are two words that express God's goodness: the first is, very pitiful, in the original polu'splanchnos, of much or many bowels. These are the tender parts in which we feel a commotion upon every strong affection, as the mother's bowels were said to yearn to the infant when he was to be divided, 1 Kings iii. 26; therefore we are bid to put on bowels: Col. iii. 12. The next word is, of tender mercy, oikti'rmon. It is the word which is opposed to the hard heart, and therefore we do not render it `the merciful, but `of tender mercy., Now the proper use and distinction of these words in this place may be conceived thus:--(1.) The one hath respect to our miseries, the other to our sins; pitiful in feeling our miseries, merciful in pardoning our sins. (2.) The one noteth affection; the other acts suitable, [373] inward and outward mercy. From hence you may observe several notes.

Obs. 1. From that very pitiful and tender mercy.--God's mercy is seldom spoken of without some addition of much, or great, or tender, &c. Most commonly in the Old Testament it is expressed plurally, mercies and loving-kindnesses, and very often are those additions of much and great annexed: Exod. xxxiv. 6, `Great in mercy;, 2 Sam. xxiv. 14, `His mercies are very great;, so Ps. cxxx. 7, `With him there is plenteous redemption:, so `abundant mercy, 1 Peter i. 3; Eph. ii. 7, `The exceeding riches of his grace., God delighteth to discover this attribute in its royalty and magnificence. Certainly, there is more in God's mercy than in men's sins; our ephah is full, but God's mercy is

over-full; and there is enough in God to supply all our wants. When you can exhaust overflowing mercy, then you may complain; and there is enough in God to satisfy every particular believer. We all drink of the same fountain, and yet cannot draw it dry. Oh! when shall we learn of our heavenly Father not only to do good works, but to abound in them more and more? He is rich in mercy, when shall we be rich in good works? &c.

Obs. 2. God is very tender to his people in misery. Sense doth but make lies of God. When we hearken to the voice of our own feeling, we are apt to say as Job, `Thou art turned to be cruel, Job xxx. 31; or at least as David, `I am cut off, though at that very time God had a gracious respect to him, `nevertheless thou heardest the voice of my supplications, Ps. xxxi. 22. Israel is chidden for saying `My way is hidden from the Lord, and my judgment passed over by my God, Isa. xl. 27; that is, God hath left me out of the count of providence, and the roll of those whom he is to look after; he doth not take notice of my case. Do but wait a little while, and you shall see that the Lord is very pitiful and tender. God's children have been at length ashamed of their hasty words, and when providence hath had its course, they can easily see that, though the outside and bark of it was rough and harsh, yet it was lined with pity and mercy.

Obs. 3. From the two words pitiful and merciful. God hath every way provided for the comfort of his people. He hath pity for their afflictions, and pardon for their sins. He was sensible of Job's misery and Job's weakness; his compassion might be discouraged by our murmurings, but that he is merciful as well as pitiful. Afflicted persons may hence comfort themselves, and answer the objections of their sad spirits; when you have injuries from men, you shall find pities in God. Ay! but I have sinned. I answer--There is mercy in him

as well as pity, &c.

Obs. 4. From the order of the words, very pitiful, and then of tender mercy! There is in God, first, bowels, and then bounty; so Exod. xxxiv. 6, `Merciful and gracious., Oh! then, let us learn of our heavenly Father, when we do good, to do it with all our hearts; let the spring be within us: Isa. lviii. 18, `Draw out thy soul to the hungry, and then satisfy the afflicted person.

Ver. 12. But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea, and your nay, nay, lest ye fall into condemnation.

For the context, some say this is the coherence between the former matter and the present verse. Men in affliction are usually impatient, and impatience bewrayeth itself by oaths and curses--a conceit very injudicious, and no way complying with the intent of the apostle. We need not stick at method and connection; it is usual with James and the other apostles to divert from one matter to another, according as the necessity of the times did require, without any curiosity or observation of the laws of method. In this verse there is an admonition or dissuasive from swearing, in which you may note:--

1. The vehemency of proposal: but above all things.

2. A direction proposed:--

[1.] Negatively, swear not; wherein some forms of oaths are specified, neither by heaven, nor by earth, nor by any other oath.

[2.] Positively, let your yea be yea, and your nay, nay.

3. Here is a comminatory reason and enforcement, lest ye fall into condemnation.

But above all things, pro panton, a'delphoi.--The phrase hath under gone several constructions, it properly signifieth before all things; therefore Lyra [374] interpreteth the apostle thus, Do not swear before

all things; before every word and promise. The exposition were plausible, if the posture of the words were me omnuete, a'delphoi, pro` pa'nton, `My brethren, swear not before all things;, but it is, `Before all things, my brethren, &c. Therefore I rather take it for a form of vehemency and earnestness, frequent in the apostolical epistles: `Above all things take the shield of faith, Eph. vi. 16. So 1 Peter iv. 8, `Above all things have fervent charity among yourselves., But you will say, Why doth he press this above all things? The question is grave and weighty. I shall give some reasons, which will occasion so many notes.

Obs. 1. Because it is a great sin to swear lightly and inconsiderately; it is specially forbidden in the Decalogue: `I will not hold him guiltless, Exod. xx. 7. Of all things God is tender of his own name; it is a great sin in regard of the object about which it is conversant, God's name, which ought to be sacred; every thought and mention should be accompanied with reverence. All sin is against God, but this is formally and directly against God. Men are most tender of their credit. It is a great sin in regard of the occasion; it is without a temptation, unless it be such as argueth height of wickedness, either a wantonness in sin, because it is a sport to do evil. Other sins have an external bait; here is nothing but a glorying in our own shame, Phil. iii. 19. Or an obstinate pride. It is a daring of God; they will sin, because they will sin. It is usually found in ruffians that have lost all awe. Oh! let us beware of this sin of rash swearing, of every tendency that way, any irreverent use of the name of God in sudden outcries, O God, O Lord, &c., or any vain jesting with oaths. Those that swear in jest shall go to hell in earnest. The Jews were so tender of the name of God, that they would not pronounce Jehovah in the law, but read Adonai, unless by the high priest once every year. And being given to swearing, they were loath to use their greater oath, Chi

Eloah, [375] but swore by the creatures. The heathens would name those but seldom whom they reverenced. Augustus, as Suetonius reporteth, would not have his name obsolefieri, to be worn threadbare. The name of Mercurius Trismegistus was not commonly pronounced, because of great reverence to him.

Another reason why the apostle saith `above all things, is, because it was a sin familiar with the Hebrews, as appeareth by sundry passages in scripture: see those dissuasives, Mat. v. 33, 34, &c.; Mat. xxiii. 16, 17. It was a sin very common amongst them, as among some nations to this day--as the Dutch, French, Scottish, though the English have too much written after their copy. The note is:--

Obs. 2. That common and known sins must be opposed with all earnestness. The apostle saith, `Above all things, swear not, such points are to be pressed above all other. Usually such truths as concern the present age are disliked, when we reflect upon the guilt of the times. Men would have us preach Christ, and the general doctrines of faith and repentance; which is nothing but a vain cavil, masked with the specious pretence of religion; for you shall see when the preaching of Christ was the main truth in controversy, and the apostles bended their strength that way, the Corinthians cried for wisdom, meaning doctrines of civil prudence, and the softer strains of morality; and that is the reason why Paul said, 1 Cor. ii. 3, I have determined to know nothing but Jesus Christ, nai kai` touton estaurome'non, yea, and him crucified;, which was the doctrine at which they were most scandalised, and therefore he resolved to take notice of no argument so much as that in his ministry. The work of the ministry is not to contend with ghosts and opinions antiquated, but the errors and sins of the present time. Look, as it is the duty of Christians to spend the heat of their indignation on the main sin with which they are

surprised: Ps. xviii. 23, `I kept myself from mine iniquity;, so must ministers chiefly bend their zeal and strength against the present guilt. Were we only to provide for ourselves, we might read to you fair lectures of contemplative divinity, and with words as soft as oil entice you into a fool's paradise, never searching your wounds and sores. But our commission is to `cry aloud, and spare not, &c., Isa. lviii. 1.

Obs. 3. It is a custom that can hardly be left or forsaken; therefore above all things take heed of swearing. Austin urgeth this argument, [376] `Why doth the apostle say, Above all things? is it worse to swear than to steal? worse to swear than to commit adultery? worse to swear than to kill a man? no, but the apostle would fortify as much as he could against a pestilent custom, &c. Certainly, when we have once got it, it is hardly left; every corporal thing being often moved in one and the same manner, receiveth a greater easiness and aptitude to the same motions. So doth the tongue when it is used to the voicing of oaths. Custom hath so great a power upon us, that the word is uttered before the mind can check it. The executions of other sins are slower, as murder, lust, theft, because other members are not so ready as the tongue. A man may sooner command his hand than his tongue. Well, then, let those that, by company or education, have learned to swear, or to use vain, idle expressions, watch with the more care; a custom is soon got, either by our own use, or constant conversation with them that use it. Good Joseph learned to swear in the house of Pharaoh. Watch diligently: thy custom will not excuse thee; if it be thy custom to sin, it is God's custom to destroy sinners.

Swear not, neither by heaven, nor by earth, nor by any other oath.--For the opening of this passage, it may be inquired:--

1. Whether all oaths be forbidden? Divers have been of this judgment.

The Essenes thought all oaths as bad as perjury, as Josephus witnesseth, `De Bello Judaico, lib. ii. cap. 7. Jerome chargeth the Pelagians with the same opinion; it hath been also objected against the Waldenses, how truly I know not. The Anabaptists have been uncertain in this point; sometimes they have professed against all oaths, at other times expressed themselves as denying only rash oaths, as in the conference at Franckendale; and those of that sect amongst us seem to have recanted the ancient rigour herein. Many modern writers of great note seem to incline to the absolute prohibition of oaths, as unbeseeming that faith and simplicity which should be among Christians. Certainly there hath been a great abuse of them in our civil courts, even to the disgrace of our holy profession, as being administered upon every trifling occasion, for a shilling matter, and in businesses of a low concernment. But, however, oaths in themselves are lawful, if taken `in truth, righteousness, and judgment, Jer. iv. 2--that is, without fraud, in a lawful matter, and upon a weighty occasion--the apostle saith, an oath is antilogi'as, `an end of strife, Heb. vi. 17. In the Old Testament, in any doubtful case which could not be otherwise determined, they were `to accept the oath of the Lord, Exod. xxii. 11, 12. The commandment itself alloweth a liberty: `Thou shalt not take the name of the Lord thy God in vain, which implieth a lawful use of God's name. In the New Testament, the apostle Paul in weighty matters often sweareth and calleth God to witness, see Rom. i. 9, and ix. 1; 2 Cor. i. 23; `God is my record, Phil. i. 8.

2. What oaths are condemned? Answer--Our Saviour and the apostle James do only meet with that wicked custom introduced by the Pharisees, that a man might swear by the creatures, if there were no mention of the name of God, or things offered to God; as appeareth by considering Mat. v. and Mat. xxiii. The nation of the Jews were guilty of three

things--(1.) Frequent swearing; (2.) Swearing by the creatures; (3.) Breaking these oaths as not binding and valid; and these sins being rife in the apostle's days, the prohibition of the text must be chiefly applied to them; so that `swear not, neither by heaven nor earth, must be meant of their usual and accustomed forms, which they had invented to evade the law; for the Jews, so they did omit the great oath of Chi Eloah, thought they were safe. So Philo saith, [377] that it `was a sin and a vanity, epi` to`n pate'ra kai` poiete`n olon anatre'chein, presently to run to God, or the maker of all things, and to swear by him; but that it was lawful to swear by our parents, by heaven and the stars., So it is observed of some of the ancient Greeks, that they did not propetos omnu'ein peri` ton theon, alla` kata` ton epitunchano'nton, that they did not easily swear by the gods, but by the creatures and things before their eyes, and then that there was no harm, and no solemn obligation in these oaths; vain pretences, and excuses; for though the name of God was not interposed, yet it is implied, Mat. xxiii. 20-22; Mat. v. 34, 35, the creature being God's creature, and in an oath made by them implicitly called upon to be God's instrument of vengeance in case of perjury. That other clause, nor by any other oath, is meant of other oaths of that kind, so that the note out of the whole is:--

Obs. That swearing by the creatures is unlawful; swearing is an act of worship, and therefore it must be only done in weighty cases, by the name of God: Deut. vi. 13, `Thou shalt fear the Lord thy God, and swear by his name., So the prophet reproveth those that `swear by the sin of Samaria, meaning the idol, Amos viii. 14. In such oaths the creature is made use of instead of God, whether it be by way of assertion, as when we say, as sure as there is heaven, or there is light in heaven; or by way of execration, as let heaven blast me, earth swallow me, or devil

take me, &c. In all these rude speeches there is a double evil--a rash oath, and an oath made by the creature instead of God; and yet what more common than such forms amongst us? I might instance in many: the Popish oath by the Virgin Mary, and our common word, Yes, marry; so also those sottish vulgar forms, by my head, by this light, by this candle, this bread, by my faith, &c.

Reader, thou art entreated to take notice, that the author being sensible that this book grew somewhat bulkish, purposely omitted those larger discourses which he conceived upon this verse concerning the lawfulness of oaths, the abuse of them in ordinary commerce and courts of civil judicature, as also the discussion of those questions whether the Old Testament did only forbid perjury, and the New added to the law the prohibition of rash and unnecessary oaths, as Papists, Socinians, and some of late think; as also whether it is in any case lawful to swear by the creatures, and whether oaths so made be valid and obligatory. All these inquiries he purposely omitted, and would rather appear in this curt and contracted form than be burden some; especially there being large discourses extant on all these matters. See the writers on the commandments, Grotius on Mat. v. 34, &c., and Mat. xxiii. 20-22; Perkins on Mat. v.; Hammond's Pract. Cat., and Spanheim Dub. Evang., part 3, Dub. 124, et sequentibus; Brochman, Hist. Theol. Act. de Lege Dei, cap. 8, quaest. 1-3: Jacobus ad Portum in Refut. Institut. Ostorodii, ad cap. 25, &c.

But let your yea be yea, and your nay, nay.--Some suppose that this is the same with what our Saviour speaketh, Mat. v. 37, which implieth that a Christian in his ordinary speech should content himself with simple affirmations or negations, that he may abstain from all appearance of an oath; but mark, our apostle doth not say, `Let your speech be yea, yea, nay, nay, but `Let your yea be yea, and your nay be

nay., Yea and nay were the usual forms and words used in stipulations. Now, saith the apostle, let your yea be always yea, and your nay always nay; that is, let your affirmations and negations be plain and sure-grounded on a mere truth; as Paul saith his preaching of the gospel was not yea and nay, but yea and yea, 2 Cor. i. 18; so here, let your yea be yea. The first yea referreth to the promise, the second to the performance; let there be yea in the promise, and yea in the performance; and herein the apostle seemeth to strike at the root, falsehood being the cause of oaths: and we may observe:--

Obs. That an excellent way to prevent swearing is to use a constant truth in our speeches, then we need not interpose an oath; the credit of our communication will be enough. Oaths give suspicion of men's falseness and lightness. If men were serious and sincere in their discourses, their word would be equivalent to an oath, and their very affirming would be swearing; whereas others in a doubtful case are hardly credited, though they swear never so deeply, because they swear so commonly; for having prostituted the highest and most solemn way of assurance to every trifle, they have nothing left where with to establish a controverted truth.

Lest ye fall into condemnation.--Many read hina me eis upo'krisin pesete, least ye fall into hypocrisy, that is, be found liars; but it seemeth by most translations, the Syriac, the Arabic, the Latin, that the original was read as we read it, hupo krisin pesete, fall into judgment. It is an allusion to that commination which in in the law that forbiddeth swearing: `The Lord will not hold him guiltless that taketh his name in vain;, where not only perjury, but rash oaths are forbidden; for that word which we translate `in vain, is properly so rendered, according to the use of it in scripture, as the learned prove against the Socinians; so the Septuagint render it; [378] and so

Aquila. [379] Note hence.

Obs. That rash and false swearing will bring a sure judgment; for oaths, persons and lands mourn, Hosea iv. If duty doth not move. methinks thou shouldst startle at the danger and punishment. If thou beest not afraid to sin, yet it is strange thou art not afraid to burn. [380] All sins are threatened with death, but this more expressly. God hath engaged himself that he `will not hold him guiltless;, usually they are brought to a speedy trial: Mal. iii. 5, `I will be a swift witness, &c.; and judgment marcheth against them with a swift pace, `the flying roll, &c.; Zech. v. 4. Certainly there is no sin that doth more weary the patience of God, because there is no sin that doth more banish the fear of God out of our hearts.

Ver. 13. Is any among you afflicted? let him pray. Is any merry? let him sing psalms.

Here he diverteth to another matter, which is a direction how to behave ourselves either in an afflicted or in a prosperous condition, we being apt to fail or miscarry in both.

Is any among you afflicted? let him pray.--Some Latin copies read the whole verse in one sentence, strangely perverting the sense thus: Is any sorry among you? let him pray and sing with an equal mind; but the Greek readeth as we do, `is any among you, &c. He meaneth you that are in the church, that are the flock of Christ. Christianity giveth us no lease of temporal happiness, no exemption from the cross, rather the contrary; `miserable, is one of the church's names: Isa. liv. 6, 10, `thou afflicted.,

Is any merry? euthumei ti`s; `is any of a good mind?,--The effect is put for the state, gladness for prosperity, which is wont to make the heart glad and merry; the word is translated `of good cheer, Acts xxvii. 22, `I exhort you to be of good cheer;, it is euthumein.

Let him sing psalms.--In the original there is but one word, psalle'to, let him sing; but because the apostle is pressing them to religious use of every condition, and because this is the usual acception of the word psalle'to in the church, it is well rendered `let him sing psalms., Certainly, when the apostle biddeth them sing, he doth not mean songs, but psalms; not songs to gratify the flesh, but psalms to refresh the spirit. Merry men are wont to `chant to the sound of the viol, Amos vi. Nature needeth not to be pressed to that; therefore questionless he is to be understood of the duty of singing.

There are many practical notes and inferences deducible from this verse.

Obs. 1. Our temporal condition is various and diverse; now afflicted, and then merry. It is the folly of our thoughts that we cannot be happy, but we think our nest is among the stars: `Man's best estate is altogether vanity, Ps. xxxix. 5. Our prosperity is like glass, brittle when shining. The complaint of the church may be the motto of all the children of God: Ps. cii. 10, `Thou hast lifted me up, and cast me down., The church's name, as I said, is `afflicted and tossed with the tempest, Isa. liv. 11.

Obs. 2. This is the perfection of Christianity to carry an equal pious mind in unequal conditions. Paul had learned to walk up-hill and down-hill with the same spirit and pace: `I know both how to be abased, and how to abound, Phil. iv. 12. The prophet saith of Ephraim that he was `as a cake not turned, Hosea vii. 8, baked of one side, but dough of the other. Most men are fit but for one condition. Some cannot carry a full cup without spilling. Others can not bear a full load without breaking. Sudden alterations perplex both body and mind. It is the mighty power of grace to keep the soul in an equal temper.

Obs. 3. Several conditions require several duties. The Christian

conversation is like a wheel, every spoke taketh its turn. God hath planted in a man affections for every condition, grace for every affection, and a duty for the exercise of every grace, and a season for every duty. The children of the Lord are `like trees planted by the rivers of water, that bring forth their fruit in due season, Ps. i. 3.

There is no time wherein God doth not invite us to himself. It is wisdom to perform what is most seasonable. There is a time to encourage trust: Ps. lvi. 3, `At what time I am afraid, I will trust in thee;, and there is a time to deject security. In misery the duty is prayer, in prosperity, giving of thanks. Sometimes, I confess, these duties may be inverted. We may bless God for giving as well as taking, [381] and in prosperity there may be great need of prayer; but the apostle speaketh of what is ordinary; at least he would show us that there is no condition so good but there is need of duty; there is none so bad as to be past duty. In all estates we must be doing. No providence exempts you from duty, and cassates the bonds of obedience. It is our folly to betray our duties by our wishes. If it were thus and thus with us, we could serve God readily and cheerfully. Thou fool! there is no condition but grace can improve it to some religious use, for the advantage of some duty or other. It is thy laziness; and the blame of thine own neglects must not be charged upon providence.

Obs. 4. That it is of excellent advantage in religion to make use of the present affection; of sadness, to put us upon prayer; of mirth, to put us upon thanksgiving: Anima nunquam melius agit, quam ex impetu insignis alicujus affectus--the soul never worketh more sweetly than when it worketh in the force of some eminent affection. With what advantage may we strike when the iron is hot! When the affections are stirred up on a carnal occasion, convert them to a religious use: Jer. xxii. 10, `Weep not for the dead, but weep for him that goeth away,

&c.; that is, when sorrow is stirred up by your private loss, turn it out into a public channel. So Luke xxiii. 28. So Christ would have them to spiritualise their tears, `Weep not for me, O daughters of Jerusalem, but for yourselves and children., Christ would not have them to bewail his death in a carnal manner, but to bemoan their own sins and their approaching ruin. So for joy and mirth: Eph. v. 4, `Not jesting, but rather giving of thanks., Mentioning his sweet experiences should be a Christian's mirth and jesting. Oh! that we could learn this wisdom, to take the advantage of a carnal motion, not to fulfil it, but to employ it for the uses of the sanctuary. When the affections are once raised, give them a right object, otherwise they are apt to degenerate, and to offend in their measure, though their first occasion was lawful.

Obs. 5. Prayer is the best remedy for sorrows. Griefs are eased by groans and utterance. Such evaporation disburdeneth and cooleth the heart. It is some ease to pour out our complaints into a friend's bosom. Prayer is but the exercise of our graces, and graces exercised will yield comfort. We have great cause in afflictions to use the help of prayer. (1.) That we may ask patience. If God lay on a great burden, cry for a strong back. (2.) That we ask constancy, that you may not `put forth your hands to iniquity, Ps. cxxv. 3. (3.) That we may ask hope, and trust and wait upon God for his fatherly love and care. (4.) That we may ask a gracious improvement. The benefit of the rod is a fruit of the divine grace, as well as the benefit of the word. (5.) That we may ask deliverance, with a submission to God's will: Ps. xxxiv. 7, `I sought the Lord, and he heard me, and delivered me from all my fears., So Ps. cvii., it is four times repeated, `Then they cried unto the Lord, and he saved them out of all their distresses, ver. 6, 13, 19, 28.

Obs. 6. Thanksgiving, or singing to God's praise, is the proper duty in the time of mercies or comforts. It is God's bargain and our promise, that if he would `deliver us, we would `glorify him, Ps. l. 15. The spouse's eyes are `dove's eyes, Cant. iv. Doves peck and look upward. For every grain of mercy there is some return of praise. Look to it then. Mercies work one way or another; they either be come the fuel of our lusts or our praises; either they make us thankful or wanton. Your condition is either a help or a hindrance in religion. Awaken yourselves to this service: every new mercy calleth for a new song. It is sad to hold a great farm by the divine bounty, and pay no rent. [382] You should, as it is in the psalm for the Sabbath, `show forth his loving-kindness every morning, and his faithfulness every night, Ps. xcii. 2. Our morning hopes are founded in God's mercy, and our evening returns of praise should take notice of his truth or faithfulness. We would have mercy in the morning, but usually we forget praise at night.

Obs. 7. That singing of psalms is a duty of the gospel. Having so fair a leave from the text, it will be good to vindicate this holy ordinance and institution. Most practise it out of custom, and in a formal, perfunctory manner, and therefore are apt to lay it aside now it is questioned. Usually the devil taketh that advantage to draw men of a probable faith to atheism; [383] and when they do not know the reasons of a duty they are the sooner won to the neglect of it. This comfortable ordinance and spiritual recreation hath been several ways impugned.

First, Some question the whole duty, as if it were legal worship, because we have no formal and solemn institution of it in the New Testament; but vainly, and without reason. For, (1.) Moral duties, enjoined in the Old Testament, need no other institution in the New.

That it is a part of moral worship is discernible by the light of nature; the heathens sang hymns to their gods. As also because in the Old Testament it is always sorted with other duties that are of a perpetual and immutable obligation; as Ps. xcv. 1, 2, &c., where there is a perfect enumeration of all parts of public worship, the word and prayer, &c., and singing is joined with them, as of equal necessity. Yea, it is notable that all those psalms which prophesy of the worship of the Gentiles under the gospel do mention singing: see Ps. cviii. 2, and Ps. c. &c. (2.) We have the example of Christ and his apostles: `They sang a hymn, Mat. xxvi. 30. The same is recorded of Paul and Silas, Acts xvi. 25. (3.) We have exhortations in the New Testament, as Col. iii. 16, and Eph. v. 19, and the present scripture which we are now upon. (4.) The consent of the churches. Pliny, in his letter to Trajan, mentioneth the Christians, hymnos antelucanos, their morning songs to Christ and God, as a usual practice in their solemn worship. Justin Martyr saith, quaest. 117, ad Orthodoxos, Humnous kai` proseucha`s to Theo anape'mpomen &c.--we send up prayers and psalms to God, c.

Secondly, Others question whether we may sing scripture psalms, the psalms of David, which to me seemeth to look like the cavil of a profane spirit. But to clear this also. I confess we do not forbid other songs; if grave and pious, after good advice they may be received into the Church. Tertullian, in his Apology, showeth that in the primitive times they used this liberty, either to sing scripture psalms or such as were of a private composure. [384] But that which I am to prove, that scriptural psalms may be sung, and I shall, ek perissou, with advantage over and above, prove that they are fittest to be sung.

1. That they may be sung may be proved by reason; the word limiteth not, and therefore we have no reason to make any restraint. They are

part of the word of God, full of matter that tendeth to instruction, comfort, and the praise of God, which are the ends of singing; and therefore, unless we will bring a disparagement upon the scriptures, we cannot deny them a part in our spiritual mirth. Besides, thus it hath been practised by Christ himself, by the apostles, the servants of the Lord in all ages; and there is no reason why, in these dregs of time, we should obtrude novel restraints upon the people of God. That Christ himself sang scripture psalms may be probably collected out of Mat. xxvi. 30, Humne'santes, `when they had sung a hymn, &c.; which hymn, that it was one or more of David's psalms, may be proved by these reasons to those that do not wrangle rather than scruple. (1.) By the custom of the Jews; they were wont to end the paschal supper with solemn psalms or hymns; they sang six psalms in the night of the passover, when the lamb was eaten; the psalms were cxiii. to cxix., which were called by the Jews the Great Hallelujah, as Lucas Brugensis, Scaliger, Buxtorf, and others skilled in their customs do inform us; and it is more than probable that Christ followed their custom herein, because in all other things he observed their usual passover rites. (2.) From the word itself, they sang a hymn. Now what shall we understand by this but such a hymn as was usual in that age? If any should report the manner of our assemblies, and should say after such exercises they sang a psalm, without any other description, what can rationally be understood but the psalms in use amongst us? Now the psalms or hymns then in use were the psalms of David. (3.) The evangelists specify no new hymn made for this purpose, who are wont to mention matters of far less moment and concernment. Grotius, indeed, is singular, and thinketh that the 17th of John was this hymn; but that is a solemn prayer, not in metre or measured words, hath not the style of other hymns and songs; and those words were spoken by Jesus alone, the

disciples could not so properly join in them: `These words spake Jesus, and lift up his eyes, &c., John xvii. 1.

That hymn which Paul and Silas sang, Acts xvi. 25, was probably also a scriptural hymn; such were used in that age. Certainly it must be such a hymn as both were acquainted with, or else how could they sing it together? If the practice of the apostles may be interpreted by their instructions, the case will be clear. In Col. iii. 16, and Eph. v. 19, Paul biddeth us `speak to one another, psa'lmois kai` u'mnois kai` o'dais pneumatikais in psalms and hymns and spiritual songs., Now these words (which are the known division of David's psalms, and expressly answering to the Hebrew words Shurim, Tehillim, and Mizmorim, by which his psalms are distinguished and entituled), being so precisely used by the apostle in both places, do plainly point us to the Book of Psalms.

2. Scripture psalms not only may be sung, but are fittest to be used in the church, as being indited by an infallible and unerring Spirit, and are of a more diffusive and unlimited concernment than the private dictates of any particular person or spirit in the church. It is impossible any should be of such a large heart as the penmen of the word, to whom God vouchsafed such a public, high, and infallible conduct; and therefore their excellent composures and addresses to God being recorded and consigned to the use of the church for ever, it seemeth a wonderful arrogance and presumption in any to pretend to make better, or that their private and rash effusions will be more edifying. Certainly if we consult with our own experience, we have little cause to grow weary of David's psalms, those that pretend to the gift of psalmony, venting such wild, raw, and indigested stuff, belching out revenge and passion, and mingling their private quarrels and interests with the public worship of God. But suppose men of known holiness and ability should be called to this task, and the matter propounded to be

sung be good and holy, yet certainly then men are like to suffer loss in their reverence and affection, it being impossible that they should have such absolute assurance and high esteem of persons ordinarily gifted as of those infallibly assisted. Therefore, upon the whole matter, I should pronounce, that so much as an infallible gift doth excel a common gift, so much do scriptural psalms excel those that are of a private composure.

Thirdly, There are divers other lesser scruples which I shall handle briefly. Some will have no singing with the voice at all, because the apostle saith, `singing within your hearts., Ay! but the apostle saith there too, `speaking to yourselves., The inward part must not exclude the outward; the lively voice doth not only give vent to affections, but increaseth them. David speaketh often of praising God with his tongue, and `with his glory, Ps. cviii. 1, by which he meaneth his tongue; as Ps. xvi. 9, `My heart is glad, and my glory rejoiceth;, it is rendered, `my tongue rejoiceth, Acts ii. 16. Besides all this, the benefit we may convey to others by loud singing; one bird sets all the flock a-chirping. Austin speaketh how much he was moved with the melody and singing of the church at Milan, Quantum flevimus in hymnis et canticis suavisonantis ecclesiae, &c.

Others will have the psalmist only to sing, and the congregation say amen, which seemeth to be the fashion in the church of Corinth, 1 Cor. xiv. 14, 15. But mark, that singing spoken of there was the fruit of an extraordinary gift, by which they were able to dictate a psalm in any tongue, which gift being for confirmation, could not be discerned if all should join. I confess this practice was, after the expiration of the age of miracles, kept up in the church, as appeareth by that passage of Tertullian cited before, and among us in our cathedrals, where often one alone chanted, the rest being silent. But yet I should

judge that the most simple performance of this duty is as it is now practised, the whole congregation joining; this is most suitable to the precedents of scripture, where the duty is spoken of without any relation to that extraordinary gift; as Exod. xv. 1, `Then sang Moses and all Israel this song unto God;, so it is said, 2 Chron. v. 13, they joined together, &c.; so Christ and his apostles sang a hymn, and Paul and Silas joined, &c.

Others scruple the psalms because they are done in metre and rhyme; a vain cavil. Many learned men, as Gomarus and others, prove, that the psalms of David were penned in measure, and with musical accents. Certainly, as we read them in our translation, a common ear may discern that they are of a different style and cadency from other scriptures.

So Josephus saith the Song of Moses was penned in Hebrew hexameter verse. Now there is no reason but that verse may be done into verse, or such metre with which nations are most accustomed. If the scruple continueth, such may sing the reading psalms, as hath been used in cathedrals: and as Austin reporteth of Athanasius, that he was pronuncianti quam canenti vicinior--that his singing was rather a more deliberate and extended pronunciation.

Some scruple singing as a set and usual ordinance, urging this scripture which we are now upon: `Is any merry? let him sing psalms;, in which clause the apostle showeth the chiefest season, not the only time of performance; as in the other duty, prayer, it is to be practised at other times besides in affliction, though then it be most needful. So also for singing; it is not only useful when we are merry, that we may turn the course of our affections into a religious channel, but sometimes to beget spiritual mirth, and to divert our sadness. Paul and Silas sang in prison; and the disciples sang a hymn after the supper of the Lord, though our Lord was presently to suffer, and they

were troubled at it, as appeareth John xiv. 1; in that sad hour they sang.

Some scruple singing of scriptural psalms as set by others, because the matter doth not suit with their case, but belongeth to other men and other times. I answer--It is a folly to think that whatever we sing must expressly suit with our case; you may as well say that whatever we read should so suit. We are to meditate upon the psalm which is sung, that we may receive comfort and hope from it, as from other scriptures, Rom. xv. 4. I confess there must be always application. Some psalms have direful imprecations. We are not so to sort them to our case as to wish the like judgments on our private adversaries, but to think of the horrible judgments of God on unbelievers, &c. Other psalms contain sad narratives of the sufferings of the church or of Christ, which, though we sing them, cannot be conceived as remonstances of our particular case and state to God, but we are to use them as an occasion to awaken meditations on the afflicted state of the church, or the agonies which Christ endured for our sakes. But this scruple is of the less weight, because the psalms do most commonly contain matter of such general and comprehensive concernment, that they readily offer matter to us to present our own case to God.

Some scruple singing with company of whose gracious estate they can have no assurance, rather shrewd presumptions to the contrary. I confess `praise is comely for the upright, Ps. xxxiii. 1; but yet `it is obligatory to all mankind. Wicked men are bound; and you have no reason to discontinue your own acts of obedience because they are in some sort mindful of theirs. You may as well refuse to hear with them or pray with them; singing being a part of such kind of worship as is not peculiar to a church as a church. Yea, upon this ground the saints may refuse to `bless God, because all the creatures join in consort

with them, and `all his works praise him, Ps. cxlv. 10.

Lastly, some scruple the present translation of the Book of Psalms, the metre being so low and flat, and coming so far short of David's original. I confess this is a defect that needeth public redress and reformation. But it is good to make use of present means, though weak, when we have no better; as the martyrs did of the first translations of the Bible, which in many places were faulty and defective. At least, it is far more safe to sing the psalms as now translated than to join in the raw, passionate, and revengeful eructations of our modern psalmists. Besides, for those that conscientiously and modestly scruple this, the Lord hath provided some help by the more excellent translations of Sands, Rous, Barton, and others. Thus I have showed how many ways the devil seeketh to divert men from this comfortable ordinance. I confess a psalmodical history would be of great use and profit, and might be easily collected by them that are versed in antiquity; but our leisure and present intendment will not now permit it.

Ver. 14. Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord.

Having given general directions, he descendeth now to particulars, instanceth in one special kind of afflictions, in sickness. (1.) He supposeth the case as likely to be frequent among them, `Is any sick among you?, (2.) Proposeth the duty--(1st.) Of the sick Christian, `let him call for the elders of the church, (2d.) Of the elders, which is twofold--[1.] One ordinary and immutable, `let him pray over him, [2.] The other temporary, and suiting with the gifts of those times, `anointing him with oil in the name of the Lord.,

This scripture hath occasioned much controversy. Though in this

exercise I would mainly pursue what is practical, yet when a matter lieth obvious and fair, like the angel in the way of Balaam, it cannot be avoided without some dispute and discussion: I shall therefore first open the phrases, then clear the controversy, then give you the observable notes.

Is any sick among you, asthenei ti`s en humin; `is any weak, and `without strength?, so the word signifieth. Sickness is often expressed by this word astheneis, Mat. x. 8; esthenese, he was sick unto death, Phil. ii. 26, 27; in the next verse the apostle changeth the word, the prayer of faith shall save ka'mnonta, `him that laboureth, under a disease; we translate `the sick., From this change of the word the Papists collect that extreme unction is not to be administered but to those that are mortally sick; but Cajetan, a cardinal of theirs, well replieth, that James doth not say `is any sick unto death?, but `is any sick?, It is true, there is somewhat in the change of the word; it showeth that the elders must not be sent for upon every light occasion, as soon as the head or foot acheth, as Serarius scoffeth at our exposition, but in such grievous diseases wherein there is danger and great pain; though it be an abuse of the Papists to interpret it of extreme danger, and when the body is half carcassed.

Let him call, proskalesastho.--The motion coming from them is a call which we cannot withstand.

The elders.--The word is of a promiscuous use; sometimes it is put for our ancestors and those that lived before us: Heb. xi. 2, oi presbu'teroi, `the elders obtained a good report;, that is, the fathers of the Old Testament: so Mat. xv. 2, `the tradition of the elders;, so it cannot be taken in this place. Sometimes it is put for elders in years and wisdom, 1 Tim. v. 1, 2, `elder men, and `elder women., Aretius saith such are here understood, any ancient and discreet

Christians in the vicinage; [385] but that is a private opinion without ground; the apostle saith, presbutrou's tes ekklesi'as, `the elders of the church., Thirdly, then, there are elders by office. Now the term elder is given to all the offices and administrations in the church, from the apostle to the deacon; apostles, pastors, teachers, ruling brethren, deacons, are all called elders. Principally here is understood that order of elders who are elsewhere called bishops, whether ruling or teaching elders, chiefly the latter. In sickness we call in the best helps, and it is to be supposed that the best gifts reside in them who are called to teach in the church; and to add the greater seal to their ministry, and to supply the want of physicians, many of them were endued with the gift of healing. Now mark, he saith, plurally, tous presbute'rous, `the elders, because, saith Grotius, in those eastern countries seven elders were usually called to this service. Certainly in the primitive times there was great love in the several churches and societies of the faithful, and many elders would go to one sick man. Some say it is an enallage, let him call the elders of the church; that is, one of the elders, as if the speech did imply the order rather than number; as we say, Send him to the schools, that is, to some school; so Call for physicians, that is, go to men of that rank, &c. This sense is considerable, though I do believe the apostle speaketh plurally, be cause in every church there were many, and as they were associated in all acts of superiority and government, so in all acts of courtesy and charity; and indeed visiting of the sick is an act of such great skill; I mean to apply ourselves to them for their comfort and salvation, that it should be done with joint consent.

And let them pray over him.--Here is the first duty of the elders, over him, that is, for him say some; but ep' auton doth not easily bear that construction. It either implieth that ancient rite of covering the

diseased body with the body of him that prayed, as Elijah did one child, 1 Kings xvii. 21, and Elisha another, 2 Kings iv. 24, Paul did Eutychus, Acts xx. 10, `he went down and fell on Eutychus, praying for life, a rite that expressed much fervency, and a desire that the dying party might, as it were, partake of his own life; or by prayer over him he meaneth laying on of hands on the sick, which was used by the apostle in cures; see Mark xvi. 17, 18. So Paul healed the father of Publius by laying hands on him. So Cyril on Leviticus, citing this place, instead of `that they may pray over him, readeth ut imponant ei manus, that they may lay their hands on him. The ceremony had this significancy: they did, as it were, point at the sick man, and present him to God's pity, as you know present things do the more stir affections, as Christ would not pray for Lazarus till he could pray over him; for when the stone was taken away, and the object was in his sight, then it is said, `Jesus prayed, John xi. 41.

Anointing him with oil.--There is but one place more in the scriptures that speaketh of using oil in the healing and cure of diseases, and that is Mark vi. 13, `They cast out many devils, and anointed with oil many that were sick, and healed them., Oil among the Hebrews was a usual symbol of the divine grace, and so fitly used as a sign of that power and grace of the Spirit which was discovered in miraculous healing; it was an extraordinary sign of an extraordinary and miraculous cure. It was the error of Aretius to think that the apostle meant some medicinal oil; he rendereth it salubria medicamenta non negligant; he was not the first that was in that mistake. Wickliff before him held those oils in Palestine excellent and medicinal, and therefore used. But this I say is a mistake, for oil was not used as an instrument, but as a symbol of the cure. The apostle doth not mention what kind of oil it should be, probably oil-olive, as wine is put to

signify the wine of the grape, which is the most common. Therefore, by the way, that extreme unction used by the Papists is but a ridiculous hypocrisy, and carrieth little proportion with this rite; for they require oil-olive mixed with balsam, consecrated by a bishop, who must nine times bow the knee, saying thrice, Ave, sanctum oleum, and thrice more Ave, sanctum chrisma, and thrice more, Ave, sanctum balsamum. But of this more anon.

In the name of the Lord; that is, either by his authority, calling upon him to operate by his power according to the outward rite, or in his stead, as his ministers, or to his glory, to the honour of Christ, signified here in the term Lord, that being his proper appellation as mediator. All these miracles and cures were wrought in his name: Mark xvi. 17, `In my name shall they cast out devils:, so Acts iii. 6, `In the name of Jesus of Nazareth arise and walk, and ver. 16, `His name, through faith in his name, hath made the man strong.,

Having opened the phrases, I come now to open the controversy, whether this anointing with oil be a standing ordinance in the church? The Papists make it a sacrament, which they call the sacrament of extreme unction; others in our days would revive it as a standing ordinance for church members, expecting some miraculous cure, therefore I must deal with both. I know that the intricacies of dispute are unpleasant to a vulgar ear, therefore I shall not traverse arguments to and fro, but cut the work short by laying down some propositions, that may prevent both the error of the Papists and the novelism of those that would revive this rite in our days. The propositions are these:--

1. In the very apostles, time, when it was most in use, it was not absolutely necessary, nor instituted by Christ. Some Protestants, I confess, say that it was instituted by Christ as a temporary rite, which is denied even by some among the Papists, as Lombard, Cajetan,

Hugo, who all found it upon apostolical practice. For my part, I think it was only approved by Christ, and not instituted, and taken up as a usual practice among the Hebrews. As I remember, Grotius, in his commentary on the Evangelists, proveth that it was a usual rite among that people, it being their custom to express everything inward and spiritual by some hieroglyphic and visible symbol; and therefore God, in a condescension to them, appointed so many rites and figures suitable to the genius of that nation; and therefore, when they prayed for the sick, they would anoint them with oil, as a token of that ease and joy which they should obtain from God. This right was imitated by the apostles, and by the primitive Christians, with such preciseness and constancy, that they would never give or take any medicine without anointing with oil, so that I think, verily, it was nothing but an imitation of a Jewish rite which Christ approved, but never instituted; for when Christ sent out the apostles, and the power of healing was so solemnly conferred upon them, we hear of no such commands of anointing with oil. He bid them `heal sicknesses, Mark xvi. 18, but prescribeth not the manner. This you will grant, at least, that it never had that solemn ratification, till the Lord come, which other standing ordinances have. Yea, I find it to be a mere arbitrary rite in the apostles, practice, oil being seldom used; they healed by touch, by shadow, by handkerchief, by laying on of hands, by word of mouth, &c. So that was an arbitrary rite which the Lord approved so far as thereby to discover his power. Something may be objected against this, as why then doth James press the elders to anoint with oil? I answer--That they might not neglect the grace of God, which in those times was usually dispensed in a concomitancy with this rite; as long as the gift remained, the accustomed rite and symbol might be used. But you will say he coupleth it with a moral duty, with prayer, which is an act of

perpetual worship. I answer--It is not unusual in scripture to couple an ordinary duty with an extraordinary rite--prayer and laying on of hands; baptism and laying on of hands; and so here, prayer and anointing with oil. But you will say, God honoured it with a miraculous effect. I answer--So he did the water of Siloam to heal the blind, John ix. 7, the pool of Bethesda to cure the diseased, John v. 2, Jordan for Naainan's leprosy, &c.; and yet these cannot be set up as sacraments and standing ordinances.

2. In the apostles, time it was [386] promiscuously used and ap plied to every member of the church, but with great prudence and caution, for the apostles only anointed those of whose recovery they were assured by the Holy Ghost, as James here seemeth to restrain it to such an object where they could pray in faith. He that gave the gift did always suggest the seasons of using it; with the power he gave discretion, that by a common use they might not expose the gift to scorn. It was a mistake in our learned Whitaker to say, that oleum symbolum erat valetudinis recuparatae, et quod apostoli nullos unguerent nisi à morbo liberatos--that anointing was a symbol of health already recovered, and that the apostles anointed none but those that were in a fair way of recovery. However, it is true that they anointed none but those of whom they were persuaded that they would recover, otherwise the apostle Paul would never have left Trophimus sick at Miletum, 2 Tim. iv. 20, or sorrowed so much for Epaphroditus, sickness, if he could so easily have helped it by anointing with oil, Phil. ii. 27. But now among the Papists it is not given but to those that are halt, dead, or at the point of death; so the Council of Florence decreed, Hoc sacramentum illi de cujus morte non timetur, dari non debet.

3. In the more common use of it afterward, all were not healed that were anointed; God gave out his grace and power as he saw good, for the

effect did not depend upon anointing, but the prayer of faith, and if all that were anointed had recovered, there would have been no mortality in the primitive times. God wrought then as he worketh now, by the ordinary means, sometimes blessing them, some times leaving them ineffectual, all depending upon his free pleasure and operation.

4. When it did cease we cannot tell; when it should cease we may easily judge, if we will but understand the nature, use, and end. The rite ceased when the gift ceased, which God hath taken from the world almost these fifteen hundred years. Gifts of healing are coupled with other miraculous gifts, Mat. x. 8; Mark vi. 13; xvi. 17, 18; and ceased when they ceased. At the first mission of the apostles to gain the world, Christ invested them with these gifts. As a tree newly set needeth watering, which afterwards we discontinue, so after some space of time these dispensations ceased, for miracles would not have been miracles, but reckoned among ordinary effects, if still continued. He still provideth for his own, but not in that supernatural way; and healeth as he seeth cause. When men can restore the effect, let them restore the rite, otherwise why should we keep up a naked and idle ceremony? Thus we see when it should cease; but when miracles did cease is not easy to be defined. If the story be true in Tertullian, [387] they continued some two hundred years after Christ, for he speaketh of one Proculus, a Christian, that anointed Severus and recovered him: Proculum Christianum qui Torpacion nominabatur, Evodiae procuratorem, qui eum per oleum aliquando curaverat, et in palatio suo habuit usque ad mortem ejus. Some suspect the story because of the strangeness of the names, Proculus and Evodia, and the silence of other authors about this thing; though Pamele saith that in the Martyrologies, on the Calends of December, there is mention made of one Proculus, a priest near Rome, in a place where Severus did use to resort. Ever since that passage there

is a deep silence of it in histories.

5. Popish anointing, or extreme unction, is a mere hypocritical pageantry. It must be prepared by a bishop, heated with thus many breathings, enchanted with uttering so many words. The members anointed are their eyes, ears, nose, mouth, and, for greater entireness, the reins and feet; in women the navel. The form--By this holy oil, and his tender mercy, piissimam misericordiam, God forgive thee whatever thou hast sinned by thy sight, thy hearing, thy smell, thy touch. Nay, to make the blasphemy more ridiculous, Ægidius Conink, a schoolman, saith those words, per piissimam misericordiam, by his most tender mercy, may be left out. The administrator must be a priest, may be a bishop; the object, a person that must be believed to be at the point and danger of death; the end of it they make to be the expulsion of the relics of sin, healing the soul, and helping it against temptations, and in the congress with Satan, or combat with the powers of the air. So the form of Milan and Venice, which are somewhat different from others, Unguo te oleo sancto in nomine Patris, &c., ut more militis praeparatus, &c. To propose these things is to confute them; for the most ignorant cannot but see the great difference between a miracle and a sacrament, curing the body and the expulsion of sin. Besides, in the circumstances of it there is a great deal of difference among themselves. But let this suffice; I come to the points.

Obs. 1. From the supposition is any among you sick? The note is obvious. Christ's worshippers are not exempted from sickness, no more than any other affliction. God may chasten those whom he loveth. It is said, John xi. 3, `Behold he whom thou lovest is sick., Those that are dear to God have their share of miseries. Austin asketh, Si amatur, quomodo infirmatur? If he were beloved, how came he to be sick? In the outward accidents of life God would make no difference. It is usual in

providence that they who have God's heart should feel God's hand most heavy. I have observed it, that God's children never question his love so much as in sickness; our thoughts return upon us in such retirement, and the weakness of the body discomposeth the mind, and depriveth us of the free exercise of spiritual reason; to sense and feeling all is sharp. Besides, in sickness we have not that express comfort from Christ's sufferings which we have in other troubles. It is a sweet help to the thoughts when we can see that Christ went through every miserable condition to which we are exposed. Now, Christ endured want, nakedness, trouble, reproach, injustice, &c., and not sickness. Ay! but he had passions like sickness, hunger, thirst, and weariness, wherewith his body was afflicted. Christ, by experience, knoweth what it is to be under the pains and inconveniences of the body. But if you have not the example of Christ, you have the example of all the saints. Paul had a racking pain, which he expresseth by sko'lops en sa'rki, `a thorn in the flesh, 2 Cor. xii. 7-9, and could have no other answer but only `my grace is sufficient for thee., He alludeth to such a kind of punishment as slaves, or men not free, were put to for great offences: they sharpened a stake, and pointed it with iron, and put it in at his back till it came out at his mouth, and so with his face upward he died miserably. And, therefore, by that expression the apostle intendeth some bodily distemper and racking pain; suppose the stone, the gout, the strangury, inward ulcers, or some like disease. Of this mind is Cyprian [388] among the fathers; the word asthe'neia, which we translate infirmity, but is usually put in the New Testament for sickness, confirmeth it. Certainly he speaketh of such infirmities in which he would glory, because of concomitant grace, and such as were apt to cure pride; and therefore it cannot be meant of sin or some prevailing lust, as is usually expounded. Therefore comfort yourselves:

God's dearest saints may have experience of sorest sicknesses; and if God afflict you with an aching head, you will have abundant recompense if thereby he giveth you a better heart; and if he make your bones sore, bear it, if thereby he breaketh the power of your corruptions. It is no unusual thing for saints to `chatter like cranes, as Hezekiah did, Isa. xxxviii.; and for healthy souls to be troubled with a weak body, as Gaius was, 3 John 2. Sicknesses are not tokens of God's displeasure. It was the folly of Job's friends to judge of him by his calamity. Usually men smite with the tongue where God hath smitten by his hand. Alas! the children of God have bodies of the same make with others; and in this case `all things come alike to all., Hezekiah, Job, David, Epaphroditus, they were all corrected, but not condemned. It was Popish malice to upbraid Calvin with his diseases: `You may see what he is, say they, `by his sicknesses and diseases., He was indeed a man of an indefatigable industry, but of a sickly weak body; and the same hath befallen many of the precious servants of the Lord.

Obs. 2. From that let him call for the elders. Note, that the chief care of a sick man should be for his soul. If any be sick, the apostle doth not say, let him send for the physician, but the elders. Physicians are to be called in their place, but not first, not chiefly. It was Asa's fault, 2 Chron. xvi. 12, `In his disease he sought not to the Lord, but to the physicians., Sickness is God's messenger to call us to meet with God. Do not as the most do, send for the bodily physician, and, when they are past all hope and cure, for the divine. Alas! how many do so, and ere a word of comfort can be administered to them, are sent to their own place.

Obs. 3. From that let him call. The elders must be sent for. A man that hath continued in opposition is loath to submit at the last hour, and to call the elders to his spiritual assistance. I remember, Aquinas

saith, Sacramentum extremae unctionis non nisi petentibus verbo vel signo dari debet, that this last office must not be performed but to those that require it. Possidonius, in the life of Austin, saith, that Austin was wont of his own accord to visit the poor, the father less, and the widow, but the sick never till he was called. It is indeed suitable to true religion to `visit the fatherless, James i. 27; but the sick must call for the elders. Truly sometimes I have been afraid to prostitute the comforts of Christianity to persons sottishly neglecting their own souls. I confess sometimes, where we know our company will not be unwelcome, and in some other cases, we may go uncalled, that we may learn of our master, and be `found of them that asked not for us, Isa. lxv. 1.

Obs. 4. From that the elders. For our comfort in sickness it is good to call in the help of the guides and officers of the church. They, excelling in gifts, are best able to instruct and pray. They can with authority, and in a way of office, comfort and instruct; the prayers of prophets have a special efficacy. So God saith to Abimelech of Abraham, Gen. xx. 7, `Go to him, for he is a prophet, and he shall pray for thee., This was the special work of the prophets, to pray for the people, and they had more solemn promises of success: Jer. xxvii. 18, `If they be prophets, and the word of the Lord be in them, let them entreat the Lord., They that speak God's word to you are fittest to commend your case to God. Well, then, do not despise this help. Acts done by virtue of an office are under a more solemn assurance of a blessing: `Whose sins ye remit, they are remitted, &c., It is not spoken to every believer. They can authoritatively minister comfort. It is not false divinity to say, God will hear their prayers, when he will not hear the prayers of others: Job xlii. 8, `Job shall pray for you, and him will I accept, lest I deal with you after your folly., Though

they were good men, yet God would hear Job; therefore in Ezekiel Job is proverbially used for a praying prophet. Use their help then; it is help in the way of an ordinance, and then you may the better expect a blessing. When Hezekiah was sick, Isaiah, the prophet, cometh to give him faithful counsel, 2 Kings xx. 1, 2.

Obs. 5. Again from that the elders. Visiting of the sick should be performed with the joint care of church officers; it is a weighty work y and needeth many shoulders; the diversity of gifts for prayer and discourse seemeth to call for it; it is the last office we can perform to those of whom the Lord hath made us overseers.

Obs. 6. From that let them pray. One necessary work in visiting is commending sick persons to God, and this prayer must be made by them, or over them, that their sight may the more work upon us, and our prayers may work upon them.

Obs. 7. From that and anoint him with oil. From this clause observe the condescension of God. The first preachers of the gospel of Christ had power to do miracles: the doctrine itself, being so rational and satisfactory, deserved belief; but God would give a visible confirmation, the better to encourage our faith; when Christ had ended his sermon upon the mount, then he wrought miracles; before, there was a great rest and silence of prodigy and wonder: John iii. 2, `We know that thou art a teacher sent from God, for no man can do such things as thou dost, unless God were with him., This was the satisfaction God would give the world concerning the person of the Messiah. Now those miracles are ceased, Christ having gotten a just title to human belief, and that we might not be left to uncertainty. The devil can do strange things, though not such as are truly miraculous; and, therefore, lest we should be deceived, Christ hath foretold that we can expect nothing but `the lying wonders, of Antichrist, 2 Thes. ii. 7, and that `false

Christs shall show great signs, Mat. xxiv. 24.

Obs. 8. From that anoint with oil in order to cure, note, that the miracles done in Christ's name were wrought by power, but ended in mercy. In the very confirmation of the gospel God would show the benefit of it. The miracles tended to deliver men from miseries of soul and body, from blindness, and sickness, and devils, and so best suited with that gospel which giveth us promises of this life and that which is to come. These miracles were a meet pursuance of his doctrine; not only confirmations of faith, but instances of mercy and charity; not miracles of pomp, merely to evince the glory of his person, but miracles of mercy and actions of relief, to show the sweetness of his doctrine; as also to teach us that in the gospel God would chiefly manifest his power in showing mercy.

Obs. 9. From that in the name of the Lord. All the miracles that were wrought were to be wrought in Christ's name. The apostles and primitive Christians, though they had such an excellent trust, did not abuse it to serve their own name and interests, but Christ's; teaching us that we should exercise all our gifts and abilities by Christ's power to Christ's glory: Ps. li. 16, `Lord, open my lips, and my mouth shall show forth thy praise;, that was a right aim. To desire quickening for our own glory, is but like him that lighted his candle at one of the lamps of the altar to steal by, or to beg the aid and contributions of heaven for the service of hell. The name and form was made use of by the sons of Sceva, but to their own ends, and therefore to their own ruin, Acts xix. 13. To do things in his name, that is, by abilities received from him, with a pretence to his glory, when we design our own, will succeed but ill with us, as that attempt did to them. Christ will be honoured with his own gifts, and, in dispensing every ability, expecteth the return of praise.

Ver. 15. And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

Here he cometh to show the effect of this anointing and praying, though it is notable he ascribeth it rather to the prayer than to the oil, the moral means being much more worthy than the ritual and ceremonial; and, therefore, he doth not mention the anointing, but the prayer of faith; as also to show that this is the standing spiritual means of cure, the other being but an arbitrary rite suited to those times.

The prayer of faith; that is, made out of, or in faith. This is added to show that this remedy should only be effectual when they had a special revelation or persuasion of the success of it, there being required to the miracle faith both in the elders and person sick; faith in him that did the miracle, and faith in him upon whom it was wrought; otherwise the one was not to attempt it, or to the other, if administered, it would not prove successful We see unbelief did ponere obicem, let and hinder our Saviour's operation: Mark vi. 5, `He could do no mighty work, &c.

Shall save the sick, so'sei, save.--He speaketh of a corporal infirmity, and therefore it is meant of a corporal salvation, that is, shall restore to health: so saving is used for healing, Mat. ix. 21; Mark vi. 56, `were saved, or `made whole.,

And the Lord shall raise him up, egerei.--It is used for a resurrection out of death, and a restoration to health out of sickness, not only here but elsewhere: Mark i. 31, `He came and took her by the hand, kai` egeiren aute`n, `lift her up, or `raised her up., So Mat. viii. 15, ege'rthe kai` dieko'nei, `She was raised, and ministered to them., The reason of the word is, because sick persons lie upon their beds, and when they are recovered we say, he is up again, upon his legs again.

`The Lord shall raise him up;, this is added to show by whose power it is done: faith's worth and efficacy lieth in its object, so that it is not faith properly, but God called upon in faith, that saveth the sick. And if he have committed sins.--Why doth the apostle speak hypothetically? Who is there that can say `my heart is clean,? Prov. xx. 9. I suppose the apostle would imply those special sins by which the disease was contracted and sent of God. Now herein he might speak by way of supposition, sicknesses being not always the fruit of sins, but sometimes laid on, as a means to discover God's glory, John ix. 2. They shall be forgiven him.--But how can another man's prayer of faith obtain the remission of my sins? I answer--Very well in God's way, and as they procure means of conversion and repentance for me; not as if because they pray and believe, though I do what I will, I shall be forgiven; but they pray, and therefore God will give me a humble heart, and, in the way of the gospel, the comfort of a pardon; for certainly we are to ask spiritual matters for others, as well as temporal; and, if we ask, there must be some hope at least that God will grant. Out of this verse observe:--

Obs. 1. That means, whether moral or ritual, are no further effectual than they are accompanied with faith; anointing will not do it, prayer will not do it; but `the prayer of faith shall save the sick., In the primitive times, when miracles were in their full force and vigour, the effect is always ascribed to faith: Mat. ix. 22; `Thy faith hath made thee whole., Christ doth not say, thy touching my garment, but thy faith. You shall see it is said, Mark vi. 56, `As many as touched his garment were made whole;, and, therefore, the woman thought that the emanation was natural, and not of free dispensation. To instruct her, Christ showeth it was not the rite, but her faith; so Acts iii. 16, `His name, by faith in his name, hath made this man strong., Mark, that

place showeth, that as means cannot work without faith, so neither will the principal cause,--`his name, through faith in his name., The disciples, though invested with high gifts, could not cure the lunatic for want of faith: Mat. xvii. 17, `I brought him to thy disciples, and they could not cure him; and Jesus said, O faithless generation!, Well, then, learn that in all duties and means we should mind the exercise of faith, and we should strive to make the persuasion as express and particular as the promises will give leave: acts of trust are engaging, and the way to get God's power exercised is to glorify it in our own dependence.

Obs. 2. That all our prayers must be made in faith; our apostle beateth much upon that argument: James i. 6, `Let him ask in faith, &c. Faith is the fountain of prayer, and prayer should be nothing else but faith exercised; none can come to Christ rightly but such as are persuaded to be the better for him; all worship is founded in good thoughts of God. We have no reason to doubt; we always find a better welcome with him than we can expect; therefore, in all your addresses to God, pray in faith; that is, either magnifying his power by counter balancing the difficulty, or magnifying his love, by referring the success to his pleasure.

Obs. 3. Prayers made in faith are usually heard and answered; Christ is so delighted with it that he can deny it nothing: Mat. xv. 28, `O woman, great is thy faith; be it unto thee as thou wilt., Christ speaketh there as if a believer did obtain as much as he can wish for.

Obs. 4. The efficacy of faith in the use of means is not from its own merits, but from God's power and grace. The apostle saith, `Faith saveth;, but addeth, `The Lord shall raise him up., Faith is but the instrument; it is a grace that hath no merit in itself; it is the empty hand of the soul, and deputed to such high services because it looketh

for all from God. The Papists look upon it as an act in us; and because reason will suggest that it is not of worth enough and sufficient for such high effects, they piece it up with works, which, they say, give it a value and a merit.

Obs. 5. That sins are often the cause of sicknesses; we may thank ourselves for our diseases. The rabbins say, that when Adam tasted the forbidden fruit, his head ached. Certainly there was the rise and root of man's misery: 1 Cor. xi. 30, `For this cause many are sick and weak, &c. The body is often the instrument of sins, and therefore the object of diseases; the plague and sore of the heart causeth that of the body. It is very notable that Christ in all his cures pointeth at the root of the disease: Mat. ix. 2, `Be of good cheer; thy sins are forgiven thee., It would have been an ineffectual cure without a pardon; while sin remaineth, you carry the matter of the disease about you. So John v. 14, `Sin no more, lest a worse thing come unto thee., Obedience is the best physic; while sin remaineth, the distemper may be stopped, but not cured; it will break out in a worse sore and scab. The prophet Isaiah saith of Christ, Isa. liii. 4, `He hath borne our griefs and carried our sorrows;, the meaning is, the punishment of our sins: so St Peter applieth it, 1 Peter ii. 24: `He bare our sins in his own body on the tree, which is the express reading of the Septuagint; but now Matthew applieth it to Christ's cure of sicknesses, Mat. viii. 17, `That it might be fulfilled which was spoken by Esaias the prophet, He took our infirmities, and bare our sicknesses., How shall we reconcile those places? I answer thus--In taking away sickness, which is the effect, Christ would represent taking away sin, which is the cause; Christ's act in taking away sickness was a type of taking away sin. Now Matthew applieth that^ to the sign, which did more properly agree to the truth itself or thing signified; for you may observe, for the

clearing of this and other scriptures, that as the patriarchs, in their actions and in what they did, were types of Christ; so Christ's own actions were in a manner types of what he himself would do more principally. As casting out of devils signified the spiritual dispossessing of Satan, and therefore there happened so many possessions in Christ's time; so the curing of blindness, the giving of spiritual sight, and taking away of sicknesses, the pardoning of sins. Well, then, if sin be the cause of sickness, if we would preserve or recover health, let us avoid sin: Exod. xv. 26, `If thou wilt hearken unto me, I will bring none of these diseases upon thee, &c.; otherwise you may, as that woman, spend your whole estate upon the physicians, and yet the cause continue. You shall see, Deut. xxviii. 21, 22, sin is threatened with the consumption, fever, and inflammation; usually the disease answereth the sin, the distempered heats of lust are punished by an inflammation: Asa put the prophet in the stocks, and he himself was diseased in his feet, 2 Chron. xvi. 9, with ver. 12. There were times when God did more visibly plague disobedience, as in the times of the law; when dispensations were more corporal, diseases were a part of God's coercive discipline. However now and then God useth the like dispensations; sinners are met with according to the kind of their offence, though many I confess are left to be taken out by their own rust, and, like chimneys, are let alone so long foul till at length they be fired. But how many adulterers have we seen going up and down like walking spittles? How many beastly epicures, whose skins have been set afire by their own riot and surguedry, &c.?

Obss. 6. That is the best cure which is founded in a pardon. The apostle saith, `shall save the sick, and if he have committed sins, they shall be forgiven him., O my brethren! it were ill if any of us should be cured without a pardon, if the stripe and wound should remain

upon the conscience when the body is made sound and whole; therefore first sue out your pardon; that is proper physic which worketh upon the cause. David saith, Ps. ciii. 4, `Bless the Lord, who forgiveth all thine iniquities; and healeth all thy diseases., There is the right method; a sick man's work first lieth with God, and then with the physician. Asa went first to the physician, and therefore it sped but ill with him. When God taketh away the disease, and doth not take away the guilt, it is not a deliverance, but a reprieval from present execution.

Ver. 16. Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.

For the connection, many copies have oun `confess your faults therefore, as inferring this direction from what was said before. However it be, there is a connection between the verses, for therefore would he have the special fault acknowledged, that they might the more effectually pray one for another. From whence note:--

Obs. That there is a connection between pardon and confession. The apostle saith `his sins shall be forgiven him;, and then `confess therefore your faults., See the like in other places: Prov. xxviii. 13, `He that confesseth and forsaketh his sins, shall find mercy;, so 1 John i. 9, `If we confess, &c. This is the ready way to pardon, it is the best way to clear the process of heaven; that which is condemned in one court, is pardoned in others. God hath made a law against sin, and the law must have satisfaction; sin must be judged in the court of heaven or in the court of conscience, by God or us. In confession the divine judgment is anticipated, 1 Cor. xi. 31, 32; it is the best way to honour mercy. When sins abound in our feeling, mercy is the more glorious. God will have pardon fetched out in such a way in which there

is no merit; by confession justice may be glorified, but not satisfied. We cannot make God satisfaction, and therefore he requireth acknowledgment: `He keepeth not his anger for ever; only acknowledge thine iniquity, Jer. iii. 13. It is the most rational way to settle our comfort; griefs expressed are best eased and mitigated; all passions are allayed by vent and utterance. David roared when he kept silence, but `I said, I will confess, and thou forgavest, Ps. xxxii. 5. Besides, it is the best way to bring the soul into a dislike of sin. Confession is an act of mortification, it is as it were the vomit of the soul; it breedeth a dislike of the sweetest morsels when they are cast up in loathsome ejections; sin is sweet in commission, but bitter in the remembrance. God's children find that their hatred is never more keen and exasperated against sin than in confessing. Well, then, come and open your case to God without guile of spirit, and then you may sue out your pardon. David maketh it an argument of his confidence: `Blot out my offences, for I acknowledge my transgression, Ps. li. 3. Confession doth not offer a bill of indictment to God's justice, but a sad complaint to God's pity and compassion. Oh! set upon this duty; it is irksome to the flesh, but salutary and healthy to the spirit. Guilt is shy of God's presence; the Lord is dreadful to wounded consciences. Ay! but consider this is the only way to sue out your pardon. Gracious souls would not have pardon but in God's way: Domine, da prius poenitentiam, et postea indulgentiam--Lord, give me repentance, and then give me pardon, saith Fulgentius. But you will say, We confess and find no comfort. I answer--It is because you are not so ingenuous with God as you should be; you do not come with a necessary clearness and openness of mind. David saith none have the comfort of a pardon but those `in whose spirit there is no guile, Ps. xxxii. 2. Usually there is some sin at the bottom, which the soul is loath to cast up, and then

God layeth on trouble; as David lay roaring as long as he kept Satan's counsel. Moses had a privy sore which he would not disclose. He pleadeth other things, insufficiency, want of elocution; but carnal fear was the main: therefore God gently toucheth this privy sore: Exod. iv. 19, `Arise, Moses, for the men that sought thy life in Egypt be dead., He had never pleaded this, but God knew what was the inward let. So it is with Christians, some distemper is cockered in the soul; this guile is shaken off with difficulty, but always kept with damage. So you shall see in the history of Job; Job had complained that he did not know the reason of his hard usage; one of his friends answereth him, Job. xxiii. 9, to the end, that God speaketh `several times, and men note it not;, therefore God layeth on trouble upon trouble, and temptation upon temptation, and all for want of ingenuous and open dealing with him, till at length we confess; and then that rare messenger, `one of a thousand, cometh to seal up our comforts to us: for God will not open his heart to us till we open our hearts to him: `But if any say, I have sinned, and it profited me not, then his life shall see light., Usually thus it is, there is some sin at the bottom, and therefore God continueth trouble; therefore it is best to take David's course, Ps. cxix. 26, `I declared my ways, and thou heardest me., He opened his whole estate to God, and then God gave him the light and comfort of grace.

Confess your faults one to another, exomologeisthe allelois.--This clause hath been diversely applied. The Papists make it the ground of auricular confession, but absurdly; for then the priest must as well confess to the penitent person, as the penitent person to the priest. For James speaketh of such a confession as is reciprocal, as the words imply; therefore some of the more ingenuous Papists have disclaimed this text. [389] Others apply it to injuries; as the sick person must

reconcile himself to God that he may recover, so to his neighbour whom he hath wronged or offended. But parapto'mata, faults, are of a larger signification than to be restrained to injuries. Some understand it of those sins in which we have offended by joint consent, as if a woman hath humbled herself to the lusts of another, she must confess her sin to him, and consequently and reciprocally he must acknowledge his sin to her, that they may by mutual consent quicken themselves to repentance. But this interpretation and application of the words is too restrained and narrow. I suppose the apostle speaketh of such sins as `did most wound the conscience in sickness as the special cause of it; and therefore joineth this advice of confession with healing and prayer, this being a means most conducible to quicken others to actions of spiritual relief, as the application of apt counsels, and the putting up of fit prayers. Things spoken at random have not usually such an efficacy and comfort in them. The note is:--

Obs. That there is a season of confessing our sins, not only to God, but to man. I will not digress into controversy; I shall briefly show--(1.) The evils and inconveniences of that confession which the Papists require; (2.) The seasons wherein we must confess to man.

First, For auricular confession, or that confession which the Papists require, I shall describe it to you. The Papists call it the sacrament of penance, by which a man is bound, at least once a year, to confess to a priest all the sins he hath committed since he was last shriven, with all the circumstances of it, quis, quid, ubi, quibus, auxiliis, &., and from this law none are exempted, neither prince nor king, no, not the Pope himself; in it they place a great deal of merit and opinion. The truth is, this is the great artifice and engine by which they keep the people in devotion to their interests, knowledge of secrets rendering them the more feared. [390] Now that which we

disprove in it is--(1.) The absolute necessity of it; confession to men being a thing only necessary in some cases; in others confession to God may be enough. Necessity, indeed, is laid upon that, 1 John i. 9. (2.) The requiring of such a precise and accurate enumeration of their sins, with all their circumstances, under the pain of an anathema, which, being impossible, maketh it one of those pho'rtia dusba'stakta, those insupportable burdens which neither we nor our fathers were able to bear. In short, this scrupulous enumeration is nothing else but a rack to the conscience, invented and exercised without any reason, no man's memory being so happy as to answer the requiry, Ps. xix. 12. (3.) Their making of it a part of a sacrament of divine institution. The jure-divinity of it they plead from this place, but wretchedly. One of the most modest of their own writers, Gregory de Valentia, reckoneth up many Papists that say the ground of it only was universal tradition, although indeed it was instituted twelve hundred years after Christ, among other superstitions, by Innocent the Third. (4.) The manner as it is used, and the consequences of it, make it justly odious. It is tyrannical, dangerous to the security and peace of princes, betraying their counsels, infamous and hazardous to all men. I know they talk of the seal of confession; but let a man in Rome or Spain confess but an ill thought of the court of Rome, or any just scruple of the vanities there professed, and by bitter experience he will find how soon this seal is broken open, and the secrets of confession divulged. [391] Besides, it is profane, as appeareth by the filthy and immodest questions enjoined to be put by the confessarius, mentioned in Bucharadus, Sanchez, and others.

Secondly, We are not against all confession, as the Papists slander as. Besides that to God, we hold many sorts of confessions necessary before men; as:--

1. Some public. And so by the church in ordinary or extraordinary humiliation: Lev. xvi. 21, `The congregation was to confess their sins over the head of the sacrifice., So Neh. ix. 3, `One part of the day they read the law, the other part they confessed., Thus, by the church. So also to the church, and that either (1.) Be fore entrance and admission, in which they did solemnly disclaim the impurities of their former life, professing to walk suitably to their new engagement for time to come: Mat. iii. 6, `They were baptized of him, confessing their sins., So also the apostles, in receiving members into the church, required the profession of faith and repentance, though there was not that scrupulous and narrow prying into their hearts and consciences which some practise; as John did not take a particular confession from every one of that multitude, it was impossible. So Acts xix. 18, `And many that believed confessed, and showed their deeds;, that is, solemnly disavowed their former life and practice. Or (2.) upon public scandals after admission, for of secret things the church judgeth not; but those scandalous acts, being faults against the church, cannot be remitted by the minister alone; the offence being public, so was the confession and acknowledgment to be public, as the apostle saith of the incestuous Corinthian, that `his punishment was inflicted by many, 2 Cor. ii. 6. And he biddeth Timothy `Rebuke open sinners in the face of all, 1 Tim. v. 20, which Aquinas referreth to ecclesiastical discipline. Now this was to be done, partly for the sinner's sake, that he might be brought to the more shame and conviction; and partly because of them without, that the community of the faithful might not be represented as an ulcerous, filthy body, and the church not be thought a receptacle of sin, but a school of holiness. And, therefore, as Paul shaked off the viper, so these were to be cast out, and not received again, but upon solemn acknowledgment. So Paul urgeth, 1 Cor.

v. 6, `A little leaven leaveneth the whole lump;, and Heb. xii. 15, `Lest many be defiled, &c. In which places he doth not mean so much the contagion of their ill example, as the taint of reproach, and the guilt of the outward scandal, by which the house and body of Christ was made infamous.

2. Private confession to men. And so--(1.) To a wronged neighbour, which is called a turning to him again after offence given, Luke xvii. 4, and prescribed by our Saviour, Mat. v. 24, `Leave thy gift before the altar, and be first reconciled to thy brother., God will accept no service or worship at our hands till we have confessed the wrong done to others. So here, confess your faults one to another, it may be referred to injuries. In contentions there are offences on both sides, and every one will stiffly defend his own cause, &c. (2.) To those to whom we have consented in sinning, as in adultery, theft, &c. We must confess and pray for each other. Dives in hell would not have his brethren come `to that place of torment, Luke xvi. 28. It is but a necessary charity to invite them that have shared with us in sin to a fellowship in repentance. (3.) To a godly minister or wise Christian under deep wounds of conscience. It is but folly to hide our sores till they be incurable. When we have disburdened ourselves into the bosom of a godly friend, conscience findeth a great deal of ease. Certainly they are then more capable to give us advice, and can the better apply the help of their counsel and prayers to our particular case, and are thereby moved to the more pity and commiseration; as beggars, to move the more, will not only represent their general want, but uncover their sores. Verily it is a fault in Christians not to disclose themselves and be more open with their spiritual friends, when they are not able to extricate themselves out of their doubts and troubles. You may do it to any godly Christians, but especially to ministers, who are solemnly

intrusted with the power of the keys, and may help you to apply the comforts of the word when you cannot yourselves. (4.) When in some special cases God's glory is concerned; as when some eminent judgment seizeth upon us be cause of a foregoing provocation, which provocation is sufficiently evidenced to us in gripes of conscience, it is good to make it known for God's glory. Thus David, when stung in conscience, and smitten with a sudden conviction, said, 2 Sam. xii. 13, `I confess I have sinned., So when Achan was marked by lot, Joshua adviseth him. Josh. vii. 19, `My son, confess, and give glory to God., So when divine revenge pursueth us till we are brought to some fearful end and punishment, it is good to be open in acknowledging our sin, that God's justice may be the more visibly cleared; for hereby God receiveth a great deal of glory, and men a wonderful confirmation and experience of the care and justice of providence.

And pray for one another.--From thence note, that it is the duty of Christians to relieve one another by their prayers. You shall see John, in the close of his epistle, giveth the same charge: 1 John v. 16, `If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for him that sinneth not unto death;, that is, God shall pardon him, and by that means free him from everlasting death. Because particulars affect us more than general considerations, let me tell you--(1.) You must pray for the whole community of saints, every member of Christ's body; not only our familiars, but those with whom we are not acquainted. So Eph. vi. 18, `Make supplication for all saints., This is indeed the church's treasury, the common stock of supplications. Paul prayeth for them that had never seen his face: Col. ii. 1, 2., God knoweth what conflict I have for you, and for many that have not seen my face in the flesh., A Christian is a rich merchant, who hath his factors in divers countries,

some in all places of the world, that deal for him at the throne of grace; and by this means the members of Christ's body have a communion one with another, though at a distance. (2.) It is our duty to pray for those especially to whom we are more nearly related; as Paul, Rom. ix. 3, for his own countrymen. So for our kindred, that they may be converted, and be to us, as Onesimus to Philemon, dear `in the flesh, and in the Lord, Philem. 16. So for the same particular society and assembly of the faithful in which we are engaged. So the minister for his people, and the people one for another: Eph. iii. 12, `For this cause I bow my knees, &c. Certainly we do not improve this interest so much as we should do. (3.) More especially yet for magistrates and officers of the church. For magistrates: 1 Tim. ii. 1, 2, `For all in authority, &c. This is the best tribute you can pay them. So for ministers, the weightiness of their employment calleth for this help from you. In praying for them you pray for yourselves. If the cow hath a full dug, it is the benefit of the owner. With what passionateness doth the apostle Paul call for the prayers of the people! Rom. xv. 30, `For the Lord Christ's sake, for the love of the Spirit, strive together with me in your prayers., Oh! do not let us stand alone, and strive alone, Voe soli. Single prayers are like the single hairs of Samson; but the prayers of the congregation like the whole bush. Therefore you should, in Tertullian's phrase, quasi manu factâ, with a holy conspiracy besiege heaven, and force out a blessing for your pastors. (4.) The weak must pray for the strong, and the strong for the weak. There is none but should improve his interest. When there is much work to do, you give your children their parts; as those busy idolaters, Jer. vii. 18, `The children gather wood, the fathers kindle the fire, and the women knead the dough, &c.; all bore a part in the service. So in the family of Christ. None can be exempted: `The head

cannot say to the feet, I have no need of you, &c., 1 Cor. xii. 21, 22. God delighteth to oblige us to each other in the body of Christ, and therefore will not bless you without the mutual mediation and intercession of one an other's prayers; for this is the true intercession of saints. And so, in a sense, the living saints may be called mediators of intercession. But chiefly the strong, and those that stand, are to pray for them that are fallen; for that is the intent of this place. Oh! then, that we would regard this neglected duty. Not to pray for others is uncharitableness; not to expect it from others is pride. Do not stand alone; two, yea, many, are better than one. Joint striving mutually for the good of each other maketh the work prosper. Especially, brethren, pray for us, for us in the ministry. Our labours are great, our corruptions are strong, our temptations and snares are many, possibly the more for your sakes; that our hearts may be entendered to you, and the fitter to apply reproof, comfort, and counsel to your souls. Oh! pray that we may have wisdom and faithfulness, and speak the word of the Lord boldly. So also pray for one another. Some are in better temper to pray for others than they for themselves; or it may be your prayers may be more acceptable. Job's friends were good men, yet (as we noted be fore) the Lord saith, `I will not hear you; my servant Job shall pray for you, Job xlii. 8.

That ye may be healed.--The word is of a general use, and implieth freedom from the diseases either of soul or body, and the context suiteth with both; for he speaketh promiscuously of sins and sickness. If you understand it of corporal healing, with respect to sickness, you may observe:--

Obs. 1. That God will have a particular confession of the very sin for which he laid on sickness, before healing. But I chiefly understand this healing spiritually: confess, and the Lord will purge you from

your sins, and heal the wounds of your consciences. So healing is taken elsewhere in scripture, as Ps. xli. 4, `Lord, heal my soul, for I have sinned against thee;, and 1 Peter ii. 24, `By whose stripes ye are healed., I observe hence:--

Obs. 2. That sin is the soul's sickness. There are many fair resemblances. (1.) Distemper: the soul is disordered by sin, as the body is distempered by sickness. (2.) Deformity: therefore of all diseases under the law sin was figured by leprosy, which most spotteth and deformeth the body. (3.) Pain: sickness causeth pain, so doth sin a sting in the conscience, horrors in the hour of death, 1 Cor. xv. 57. (4.) Weakness: the more sin, the more inability and feebleness for any gracious operation. The apostle saith, Rom. v. 6, `We were without strength;, weak, sickly souls that could do no work: thus we were in the state of nature: yea, after grace, there is a feebleness; we never have perfect health till we come to heaven. Thus you see there is a general resemblance between sin and sickness. So in particular between the kinds of sin, and the kinds of sickness. Original sin is like the leprosy of Naaman, which God threatened should `cleave to Gehazi, and to his seed for ever, 2 Kings v. 27, so that every child born of that line was born a leper, as every one born of Adam is born a sinner. So there is the tympany of pride, the burning fever of lust, the dropsy of covetousness, the consumption of envy, &c. These allusions are obvious. So Solomon calleth tenacity a disease. When a man hath abundance, and hath no power to use it, this is, saith he, vanity, and an evil disease, Eccles. vi. 2. As if a man were hungry, and had abundance of meat, yet out of dyscrasy of stomach could not taste it. Well, then, avoid sin as you would avoid sickness; and when you have admitted it, complain of it as the plague and sore of your souls, 1 Kings viii. 38. Many cry because of the plague of their bodies; but when they regard

the plague of their hearts, saith the Lord, then will I hear from heaven. The diseases of the soul are worst. Bodily diseases tend only to the death of the body, but these to the eternal death of body and soul. Other diseases are but consequents of sin; it is sin that is the strength of diseases, the sting of death, and the cause of eternal horror and torment. Oh! run to Christ then, he is the great physician of souls; his skill to cure you cost him dear: `By his stripes we are healed.,

For the effectual fervent prayer of a righteous man availeth much.--This is added by way of encouragement. In this sentence there are three things:--(1.) The qualification of the prayer, fervent, effectual. (2.) The qualification of the person, of a righteous person. (3.) The effect of the whole, availeth much.

First, for the qualification of the duty, de'esis energoume'ne. The word in the original is so sublime and emphatical, that translations cannot reach the height of it. It hath been diversely rendered. The vulgar, assidua precatio, daily prayer; but without any reason. Beza, oratio efficax, effectual prayer; but it is not energe`s, but energoume'ne; and, besides, this rendering would impose a tautology upon the sentence,--effectual prayer is effectual. Others render it, wrought in us by the Holy Spirit; as they that were possessed with an evil spirit were called energou'menoi. Our translators, because they know not what fit expression to use, translate it by two words, fervent, effectual. The phrase properly signifieth a prayer wrought and excited; and so implieth both the efficacy and influence of the Holy Ghost, and the force and vehemency of an earnest spirit and affection. The word will yield us two notes:--

Obs. 1. That a true prayer must be an earnest, fervent prayer. The ancient token of acceptance was firing the sacrifice. Success may be

much known by the heat and warmth of our spirits. Prayer was figured by wrestling; compare Gen. xxxii. 26 with Hosea xii. 4; certainly that is the way of prevailing. So it is resembled to his immodesty that would take no denial, Luke xi. 8; what we translate `importunity, is in the original anaidei'an, `impudence., It is said, Acts xxvi. 7, that the tribes served God instantly, en ektenei'a; the word signifieth to the utmost of their strength. Under the law, the sweet perfumes in the censers were burnt before they ascended. [392] Oh! look to your affections; get them fired by the Holy Ghost, that they may flame up towards God in devout and religious ascents. It is the usual token for good that you shall prevail with God as princes. Luther said, Utinam eodem ardore orare possem--would to God I could always pray with a like ardour, for then I had always this answer, fiat quod velis--be it unto thee as thou wilt. Oh! be earnest and fervent, then, though you cannot be eloquent. There is language in groans, and sighs are articulate. The child is earnest for the dug when it cannot speak for it. Only beware that your earnestness doth not arise from fleshly lusts and concernments. The sacrifices and perfumes were not to be burned with strange fire. When your censers are fired, let not the coal be taken from the kitchen, but the altar. God hath undertaken to satisfy spiritual desires, but not fleshly lusts.

Obs. 2. From the word you may observe, that in prayer we must use much diligence to work our hearts to the duty; so the word signifieth a prayer wrought and driven with much force and vehemency. It is said of the apostles, Acts i. 14, `They continued in prayer and supplication;, in the original, e'san proskarterountes. The phrase signifieth such a perseverance as is kept up with much labour and force. It is no easy thing to pray, and to work a lazy dead heart into a necessary height of affections. The weights are always running downward, but they are wound

up by force: Ps. xxv. 1, `I lift my heart to thee., When our affections are gotten up, it is hard to keep them up; like Moses, hands, they soon flag and wax faint. A bird cannot stay in the air without a continual flight and motion of the wings; neither can we persist in prayer without constant work and labour: our faith is so weak, that we are hardly brought into God's presence; and our love is so small, that we are hardly kept there: affections flag, and then our thoughts are scattered; weariness maketh way for wandering; first our hearts are gone, and then our minds, so that we have need of much labour and diligence; all acts of duty are drawn from us by an holy force.

Secondly, The qualification of the person, of a righteous person; that is, not absolutely, as appeareth by Elias, the instance brought, who is said to be a man subject to like passions with us; therefore, it is meant of a man righteous in Christ, justified by faith. Note hence:--

Obs. That in prayer we should not only look after the qualification of the duty, but of the person. God first accepteth the person, and then the duty. So the apostle proveth the acceptance of Abel's person by God's testimony to his gifts, Heb. xi. 4; and the place to which he alludeth, Gen. iv. 4, plainly showeth that God's first respect was to Abel, and then to his offering. I have read of a jewel that being put into a dead man's mouth loseth all its virtue: prayer is such a jewel in a dead man's mouth; it is of no force and efficacy: Prov. xxi. 27, `The prayer of a wicked man is an abomination, much more when he offereth it with an evil mind., At the best, it is naught, if made with a devout aim; but where there is a conjunction of an evil person and an evil aim, the Lord abhorreth it. Balaam came with seven rams and seven altars, and all would not do. They urge it as a proverb and known principle, John ix. 31, `The Lord will not hear sinners., Well, then, when you come to pray, look to the interest of your persons:--(1.)

Otherwise you will be in danger of a legal spirit, to hope to gratify God by your prayers and good meanings. There is not a surer sign of resting in duties than when you look altogether to the quality of the duty, and not to the quality of the person; as if the person were to be accepted for the work's sake, and not the work for the person. This plainly revolveth you to the tenor of the old covenant, and maketh works the ground of your acceptance with God. (2.) You will be in danger of refusal; God will have nothing to do with the wicked: Job viii. 20, he will not take sinners by the hand; so the original and margin; and God will ask what you have to do with him, `What hast thou to do, &c. Ps. 1. Look to your interest in Christ; all hangeth upon that.

Thirdly, The effect of the duty, availeth much. He doth not tell you how much; you will find that upon trial and experience. Observe:--

Obs. That prayers rightly managed cannot want effect. This is the means which God hath consecrated for receiving the highest blessings. Prayer is the key by which those mighty ones of God could lock heaven, and open it at their pleasure. Among the graces, faith excelleth, and prayer among the duties; these are most excellent, be cause most useful to our present state. It is wonderful to consider what the scripture ascribeth to faith and prayer; prayer sueth out blessings in the court of grace, and faith receiveth them. It were easy to expatiate in this argument; but because this is the usual subject of most practical discourses, I forbear. God himself speaketh as if his hands were tied up by prayer: Exod. xxxii. 10, `Let me alone, &c. [393] Nay, he indenteth with Moses, and offereth him composition if he would hold his peace, `I will make of thee a great people, &c. So that other expression, if we read it right, `Concerning my sons and daughters, command ye me, &c. These are expressions which are to be admired with a

holy reverence; not strained, lest our thoughts degenerate into rude blasphemy. Certainly they are mighty condescensions, wherein the Lord would signify to Us the fruit and efficacy of prayer, as he is pleased to accept it in Christ. Well, then, pray with this encouragement, God hath said in an open place, that is, solemnly avowed before all the world, that none shall seek his face in vain, Isa. xlv. 19.

Ver. 17. Elias was a man subject to like passions as we are, and lie prayed earnestly that it might not rain; and it rained not on the earth by the space of three years and six months.

He proveth the general proposition by a particular instance, the .example of Elias. Before we come to examine the words, I shall discuss a doubt. How could he infer a general rule out of one single instance, especially from a man whose life was full of prodigy and wonder? I answer--(1.) In a case necessary, one instance is enough, proofs in such a case being ek perissou, over and above measure, and for illustration rather than confirmation. (2.) Though the instance be particular, yet the precept of praying, and the promise of being heard in prayer, are both universal. (3.) His drift is to show that, if he obtained so much, our prayers shall not altogether be in vain; there may be less of miracle in our answer, but there will be as much of grace. (4.) For the special dignity of the person, the apostle himself anticipateth that objection; omoiopathe`s, of like passions with us, is here put by way of prevention. They might plead Elias was a singular instance; who can expect his experiences? The apostle anticipateth this doubt, by acquainting them that he was subject to like infirmities wherewith other men are surprised. I come now to the words.

Elias.--An eminent prophet, and of whom singular things are related in scripture. He raised the widow's son, 1 Kings xvii. 22; obtained fire from heaven against the priests of Baal, 1 Kings xviii. 38; he was fed

by ravens, 1 Kings xvii.; went forty days and forty nights in the strength of one meal, 1 Kings xix. 8; brought fire from heaven on the captains of two fifties and their companions, 2 Kings i. 10; passed over Jordan dry-foot, 2 Kings ii. 8; he was snatched into heaven in a fiery chariot, 2 Kings ii. 11; he visibly appeared in the transfiguration of Christ, Mat. xvii. 3. The Papists feign that he shall come corporally into the world before the day of judgment. And here our apostle instanceth in another miracle--heaven itself seemed to be subject to his prayers, and to be shut and opened at his pleasure.

Was a man subject to like passions as we are.--Some apply this to outward sufferings and afflictions; some to weaknesses of body and the inconveniences of the present life; some to inward passions and perturbations of the mind; some to moral infirmities and sins: all may be intended. The same word is used Acts xiv. 15, when they would have sacrificed to Paul and Barnabas: `We are, say they, `omoiopatheis, of like passions with yourselves., It is put there for whatever differenceth man from the divine nature; as Peter in the like case saith, Acts x. 26, `I am also a man, &c. Thus the scripture showeth that Elias was hungry, 1 Kings xvii. 11; that he feared death, and therefore fled from Jezebel, 1 Kings xix. 3; and requested to die in a pet and discontent, 1 Kings xix. 4. All kinds of infirmities incident to man are ascribed to him.

And he prayed earnestly, proseuche proseuxato, he prayed in prayer, a known Hebraism. Verbalia addita verbis is a kind of construction among the Hebrews which implieth vehemency, and that earnest contention of spirit which should be in prayer. It is an explication of deesis energoumene, used by the apostle in the former verse. So Christ saith, Luke xxii., `With desire have I desired;, that is, vehemently and earnestly; it is a like Hebraism. But because among the Hebrews I have

observed that there is always a conveniency between the forms of expression and the things expressed, therefore Aquinas's note is not altogether amiss, Cordis et oris orationem notat, it may note the agreement between tongue and heart; the heart prayed and tongue prayed. This clause noteth the cause why Elias was heard; he prayed with earnestness and faith, according to the will of God revealed to him.

That it might not rain.--There is no such thing in the history, which you have at large, 1 Kings the 17th and 18th chapters, where there is not a word of his praying that it might not rain; the scripture showeth that he only foretold a drought. But it is more than probable that the worship of Baal, being everywhere received, did extort from this good man, so full of zeal for God, a prayer for drought as a punishment, by which the people being corrected, he prayed again for rain. Certainly, the apostle having recorded the story, we cannot doubt of the truth of it. It is usual in scripture in one place to give us the substance of a history, in another the circumstances of it; as that of Jannes and Jambres, 2 Tim. iii. 8. So Ps. cv. 18, we read that `Joseph's feet were hurt in fetters, and that he was laid in iron; there is no such thing recorded in Genesis. So Heb. xii. 21, `So terrible was the sight, that Moses said, I exceedingly fear and quake, which is nowhere recorded in the Pentateuch.

And it rained not by the space of three years and six months.--The same term of time is specified, Luke iv. 25, `Many widows were in Israel in the days of Elias, when the heavens were shut three years and six months, &c. But you will say, How is this true? how three years and a half, when it is expressly said, 1 Kings xviii. 1, `And it came to pass after many days, that the word of the Lord came to Elijah in the third year, saying, Go show thyself to Ahab, and I will send rain upon the earth?, To answer this scruple, Grotius saith, that the word of the

Lord came to him about the end of the third year, to be executed half a year after; but this is not so probable: others say otherwise. The `best answer I conceive is that proposed by Abulensis, and since embraced and improved by Junius and other divines of great note. They answer, that the third year spoken of in that place is to be reckoned from his dwelling at Sarepta; so that the time of his abode about the brook Cherith is not computed, where he was one whole year fed by ravens; for it is said, 1 Kings xvii. 10, `And after a while he departed to Sarepta;, in the margin, `at the end of days;, that is, at the end of the number of days which make a year. So Junius rendereth anno exacto. The same phrase is used, Gen. iv. 3, `In process of time, &c., in the margin, mikketh jomim, `at the end of days, or, `at the year's end., Well, then, after this year is elapsed, from thence for ward we must begin the computation, which may be well inferred from 1 Kings xvii. 14, where Elijah being at Sarepta, it is said, `The Lord came to him, and said, The barrel of meal shall not waste, nor the cruse of oil fail, until the day that the Lord sendeth rain., Now about the middle of the third year from that time the Lord appeared to him again.

The notes are these:--

Obs. 1. That God's eminent children are men of like passions with us: see 1 Peter v. 9, `The same things are accomplished in your brethren that are in the flesh;, they are all troubled with a naughty heart, a busy devil, and a corrupt world. We are all tainted in our originals, and infected with Adam's leprosy: all blood is of a colour. [394] Many times there are notorious blemishes in the lives of the saints; they are of the same nature with others, and have not wholly divested and put off the interests and concernments of flesh and blood. Moses spake unadvisedly with his lips, and David turned aside to adultery: he

rendereth the reason, Ps. li. 5, he had a common nature with other men. So often divers of God's dear children have foul falls. Constancy and continuance in sin would deny them saints, and an uninterrupted continuance in holiness would deny them men. Well, then, God's children, that travail under the burden of infirmities, may take comfort; such conflicts are not inconsistent with faith and piety: other believers are thus exercised, none ever went to heaven but there was some work for his `faith and patience, Heb. vi. 12. When we partake of the divine nature we do not put off the human; we ought to walk with care, but yet with comfort.

Obs. 2. It is no injury to the most holy persons to look upon them as men like ourselves. There is a double fault; some canonize the servants of God, not considering them in their infirmities, make them half gods, who were by privilege exempted from the ordinary state of men, and so lose the benefit of their example; whereas, in the word, they are set out as so many precedents. Thy prayers may he heard as well as those of Elias; thy sins may be pardoned as well as Paul's, 1 Tim. i. 17. God will strengthen and confirm necessary graces in thee as well as David, Zech. xii. 8. Others reflect only upon their infirmities, and instead of making them precedents of mercy, make them patrons of sin. Thus every base spirit will plead Lot's incest, David's adultery, Noah's drunkenness. In Salvian's time they pleaded, Si David, cur non et ego? si Noah, cur non et ego? Follow them in their graces as you follow them in their sins: they were men of like passions, but they were also holy men. James here doth not only recite Elijah's weaknesses, but his graces.

Obs. 3. That in the lives of God's choicest servants there was some considerable weakness. Elias, in the midst of his miracles, was encumbered with many afflictions. Paul had `abundance of revelations,

but `a thorn in the flesh., In the life of Jesus Christ himself there was an intermixture of power and weakness; of the divine glory and human frailty. At his birth a star shone, but he was laid in a manger; afterwards the devil tempted him in the wilderness, but there angels ministered to him; as man, he was deceived in the fig-tree, but, as God, he blasted it; he was caught by the soldiers in the garden, but first he made them fall back. So it is notable that the same disciples that were conscious to his glory in the mount, are afterwards called to be witnesses of his agonies in the garden. Compare Mat. xvii. 1 with Mat. xxvi. 37. And all this to show, that in the highest dispensations God will keep us humble, and in the lowest providences there is enough to support us.

Obs. 4. Grace is not impassible, or without passions and affections. The stoics held no man a good man but he that had lost all natural feeling and affection. Elijah was a man of like passions. Grace doth not abrogate our affections, but prefer them; it transplanted them out of Egypt that they may grow in Canaan; it doth not destroy nature, but direct it.

Obs. 5. All that God wrought by and for his eminent servants was with respect to his own grace, not to their worth and dignity. God did much for Elijah, but he was a man of like passions with us; though his prayers were effectual, yet he was, as every believer is, indebted to grace. When we have received a high assistance, yet still we are unprofitable servants, Luke xvii. 10; when we reflect upon the common frailty, We may say so in words of truth, as well as in words of sobriety and humility; [395] at first, when God taketh us to mercy, we are like other men; was not Esau Jacob's brother? Mal. i. 2; in their persons, and, as they were men, there was no difference. God could love nothing in Jacob above Esau but his own grace; [396] so, if we be

preferred above other believers it is out of mere grace; if, from their shoulders upward, they be higher than other saints, it is the Lord's choice, not their own worth. Elijah was like us, and Elijah's widow was like other widows: Luke iv. 25, 26, `There were many widows in Israel, but he was sent to none save the Sareptan., God hath mercy on whom he will have mercy; if thou dost excel, who hath made thee to differ?

Obs. 6. Where the heart is upright, our infirmities shall not hinder our prayers. Elijah was a man of like passions, yet he prayed, and it rained not; imitate his faith and earnestness, and your infirmities will be no impediment: 2 Chron. xxx. 19, `The Lord pardoned them that had prepared their hearts to seek the Lord, though they were not legally clean. Christ, when he came into the gardens, saith he would eat the honey with the honeycomb, Cant. v., accept their duties, though not severed from the wax, from weakness and imperfection, and drink his wine mingled with milk, that is, allayed with a milder and less generous liquor. Under the law, `the high-priest was to bear away the iniquity of their holy things, Exod. xxviii. 38; so Jesus Christ doeth away the weakness of our services. Those that do not allow their infirmities may pray with hope of success. God knoweth the voice of the Spirit; our fleshly desires meet with pardon, and our spiritual with acceptance.

Obs. 7. From that he prayed earnestly, or prayed in prayer. This is our duty, to pray in prayer. Not only to say a prayer, but to pray a prayer: Rom. viii. 26, `We pray, and the Spirit maketh intercession for us with sighs and groans that cannot be uttered;, that is, we pray, and the Spirit prayeth in our prayers. When the tongue prayeth alone it is but an empty ring; we often mistake lungs and sighs for grace, and the agitation of the bodily spirits for the impressions of the Holy Ghost; [397] many work themselves into a great heat and vehemency by the

contention of speech, and that is all; the voice, that is heard on high are the groans of the soul. Well, then, pray in prayer, make you all your prayers and supplications in the Spirit, Eph. vi. 16. Let not the heart be wandering while the lips are praying; lip-labour doth no more than a breathing instrument, make a loud noise; the essence of prayer lieth in the ascension of the mind. [398]

Obs. 8. It is sometimes lawful to imprecate the vengeance of God upon the wicked. Elias prayed that it might not rain, out of a zeal of God's glory, and detestation of their idolatry. I confess here we must be cautious; imprecations in scripture were often uttered with a prophetic spirit, and by special impulse and intimation from God. Elijah's act must not be imitated without Elijah's spirit and warrant. The apostles, out of a preposterous imitation of another act of Elias, `called for fire from heaven, Luke ix., whereupon Christ checketh them: `Ye know not what spirit ye are of., There may be distempered heats of revenge, strange wildfire that was never kindled upon God's hearth. To direct you in this case of imprecation, I shall lay down some propositions.

(1.) There is a great deal of difference between public and private cases. In all private cases it is the glory of our religion to bless them that curse us, to pray for them that despitefully use us; so we learn of the great author of our profession, `he was numbered among transgressors, and he made intercession for transgressors, Isa. liii. 12. It is a prophecy of that prayer which Christ uttered upon the cross for his persecutors, `Father, forgive them, for they know not what they do;, his heart was full of love when theirs was full of spite; and truly the followers of the Lamb should not be of a wolfish spirit; we should be ready to forgive all private and personal wrongs; but in public cases, wherein divine or human right is interverted and disturbed, we may desire God to relieve oppressed innocence, to `wound

the hairy scalp of evil-doers, &c. (2.) In public cases we must not desire revenge directly and formally; so our prayers must respect the vindication of God's glory, and the avenging of our own case only as it doth collaterally and by consequence follow there upon: Ps. cxv., `Not to us, not to us, but to thy name give glory;, that is, not for our revenge, or to satisfy our lusts, but to repair the esteem of thy mercy and truth. The mainspring and sway upon the spirit should be a zeal for the divine glory. The whole 83d Psalm is full of imprecations, but it is concluded thus, ver. 18, `That men may know that thou, whose name alone is Jehovah, art the most high over all the earth., The vindication of God's honour and ways is the main aim of their requests. (3.) God's people do not desire vengeance against particular persons absolutely, but in the general against the enemies of the church, and expressly against such as are known to God to be perverse and implacable. (4.) Their ordinary prayers are against the plots rather than the persons of their enemies; diligunt in inimico naturam, non vitium--they can love the nature, though they hate the sin.

Obs. 9. God may continue judgments, especially that of unseasonable weather, for a long time. In Elijah's time, for three years and six months the heavens were as brass and the earth as iron; this may serve to calm our froward spirits, that are apt to murmur against providence when we have not seasons to our mind. Oh! think how it was with Israel when it rained not in three years and more, and fear him that can stop `the bottles of heaven, Job xxxviii. 37, and stay the clouds from giving out their influences: fruitful seasons are at his disposal; see Jer. v. 24. Second causes do not work by chance, can not work at pleasure. This is the bridle which God hath upon the world; the ordering of the weather is one of the most visible testimonies of his power and goodness.

Obs. 10. Lastly, observe how sad it is for any to provoke the prophets of the Lord to pray against them. The grieving of Elijah's spirit cost Israel dear. There is much in their messages, and there is as much in their solemn prayers. We may often observe in the history of the Old Testament, when God had a mind to destroy a people, he commanded his prophets silence. If their silence be a sad omen, what are their imprecations? When Zacharias's blood was shed, he said, `the Lord requite it, which prayer cost them the miseries of Babylon, and his blood was not fully revenged till their utter ruin; compare Mat. xxiii. 35, 36, with 2 Chron. xxiv. 21. Certainly, though there be little in such prayers as are but the effusions of revenge or distempered heat, yet when by your sin and insolence you give them cause to pray against you, their complaints are the sad presages of an ensuing judgment.

Ver. 18. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

He prayed again; that is, in another strain, not by way of imprecation, but supplication, which last is, recorded in the word, 1 Kings xviii. 42, `He cast himself upon the earth, and put his face between his knees, which was an action of most humble and fervent prayer, by means whereof God had determined to bestow a blessing.

And the heaven gave rain; that is, the air and clouds, as pe'teina ouranou, `the fowls of heaven, are by us translated `the fowls of the air, Mat. vi. 26; so Deut. xi. 17, if `the Lord's anger be kindled against them, he can shut up the heavens that there be no rain, that is, the clouds. So in that climax, Hosea ii. 21, 22, `I will hear the heavens, and they shall hear the earth, &c., the heavens for clouds.

And the earth brought forth her fruit.--All causes depend upon one another, and the highest on God; before this rain there was a great famine through the drought.

From hence observe these points:--

Obs. 1. That when God meaneth to bestow blessings, he stirreth up the hearts of the people to pray for them. God that decreeth the end, decreeth the means: Ezek. xxxvi. 37, `I will yet for this be inquired of by the house of Israel to do it for them:, so Jer. xxix. 12, `Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken to you., When the time of deliverance was come, God would have them sue it out by prayer. Well, then, look upon the effusion of the spirit of supplications as a happy presage; it is the first intimation and token for good of approaching mercy, like the chirping of birds before the spring.

Obs. 2. Though we are sure of the accomplishment of a blessing, yet we must not give over prayer. Elias had foretold rain, yet when he seemed to hear the sound of it he falls a-praying. Daniel had understood by books that the date of days was expired, therefore is he so earnest, Dan. ix. 1-3. When Christ had intimated his coming, `Behold, I come quickly, the church taketh hold of that advantage, `Even so, Lord Jesus, come quickly, Rev. xxii. latter end. It showeth that it is an ill confidence that maketh us to neglect means. God's children are never more diligent and free in their endeavours than when confident of a blessing; hope is industrious, and draweth to action.

Obs. 3. Prayer is a good remedy in the most desperate cases, and when you are lost to all other hopes, you are not lost to the hopes of prayer. Though there had been three years, drought, yet he prayed till he brought down sweet showers. One said of the prayers of Luther, Non dubito quin multum subsidii ad desperatam hanc causam comitiorum preces illius allaturae sunt--that he was confident the business had some life in it, because Luther prayed. Well, then, continue prayer with some hope, though the heaven be as brass, and the earth as iron. When the

case is desperate the Lord is wont to come in; he sendeth Moses when the bricks were doubled.

Obs. 4. The efficacy of prayer is very great. Elias seemed to have the key of heaven, to open it and shut it at pleasure. Nothing hath wrought such wonderful effects in the world as prayer: it made the sun stand still at Joshua's request, Josh. x. 13; yea, to go backwards thus many degrees when Hezekiah prayed, Isa. xxxviii. 8. It brought fire out of heaven when Elias prayed, 2 Kings i. 10. Nay, it brought angels out of heaven when Elisha prayed, 2 Kings vi. 17. Nay, God himself will seem to yield to the importunity and force of prayer, Gen. xxxii. 24, 25; in this wrestling he will be overcome. Certainly they that neglect prayer do not only neglect the sweetest way of converse with God, but the most forcible way of prevailing with him.

Obs. 5. From that the heaven gave rain, and the earth brought forth her fruit. That there is a mutual dependence and subordination between all second causes. The creatures are serviceable to one another by mutual ministries and supplies; the earth is cherished by the heat of the stars, moistened by the water, and by the temperament of both made fruitful, and so sendeth forth innumerable plants for the comfort and use of living creatures, and living creatures are for the supply of man. It is wonderful to consider the subordination of all causes, and the proportion they bear to one another: the heavens work upon the elements, the elements upon the earth, and the earth yieldeth fruits for the use of man. The prophet taketh notice of this admirable gradation, Hosea ii. 21, 22, `I will hear the heavens, and the heavens shall hear the earth, and the earth shall hear the corn, and the wine, and the oil; and the corn and the wine and the oil shall hear Jezreel., We look for the supplies of corn, wine, and oil; but they can do nothing without clouds, and the clouds can do nothing without stars,

and the stars can do nothing without God. The creatures are beholden to one another, and all to God. In the order of the world there is an excellent knot and chain of causes by which all things hang together, that so they may lead up the soul to the Lord.

Ver. 19, 20. Brethren^ if any of you do err from the truth, and one convert him; let him know that he which converteth a sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

Here, from prayer, the apostle diverteth to another Christian office, and that is admonition, wherein the work is propounded--turning a sinner from the error of his way. A double fruit is annexed; we shall be instruments in their conversion and pardon. Some do conceive that this is an apology for the whole epistle; rather it may be referred to the immediate context, for the apostle is treating of those acts of Christian charity and relief that we owe to one another, visiting the sick, praying for the distressed, and now of reclaiming the erroneous.

If any of you; that is, of your nation, or rather society; for he supposeth them already gained to the knowledge of the truth.

Do err from the truth, planethe apo tes aletheias.--He understandeth errors both in faith and manners. The word chiefly implieth errors in the faith; but in the next verse he speaketh of `a sinner, and of `covering a multitude of sins;, which phrases imply errors of life, and so both must be understood. By truth he understandeth the rule of the gospel, whether condemning errors in judgment or indirect practices. Thus, concerning the first, it is said of Hymeneus and Philetus, 2 Tim. ii. 18, that `they erred concerning the truth, saying, the resurrection is past., So concerning the second, it is said of Peter, Gal. ii. 14, `That he walked not with a right foot according to the truth of the gospel;, and the apostle John speaketh often of `walking in the truth;,

[399] that is, according to that rule and order which the gospel prescribeth.

And one convert him.--To convert a sinner properly is God's work. He turneth us: `We are his workmanship in Christ Jesus, Eph. ii. 10. Yet it is ascribed to man, to the ministers and instruments of conversion, as Acts xxvi. 18, `To turn them from Satan to the living God, because they use such means and helps by which God conveyeth a blessing. We plant and water, and `God giveth the increase, 1 Cor. iii. 5. Mark, he saith, and one convert him; he doth not limit it to the minister only. Acts of spiritual charity belong to the care of all believers. Wherever there is true grace it will be assimilating: Luke xxii. 32, `Being converted, strengthen thy brethren.,

Let him know, ginosketo. Some read gigno'skete, know, but to the same effect.

That he which converteth a sinner; that is an instrument in God's hand, by contributing the help and counsel of his prayers and endeavours.

Shall save a soul.--Some expound it of the soul of the admonisher, his own soul; but more properly it is understood of the soul of him that is converted; and save, that is, be an instrument of his salvation. Words proper to the supreme cause are often ascribed to the instrument. So Rom. xi. 14, `That I may save them that are my own flesh, &c. So 1 Tim. iv, 16, `Thou shalt save thyself, and them that hear thee., And a soul, that is the person. The principal part is specified; which being saved, the body also is saved. So 1 Peter i. 9, `Ye shall receive the end of your faith, the salvation of your souls., So James i. 21, `Which is able to save your souls.,

From death.--Eternal death, which hath no power on the converted, Rev. xx. 6, and from many corrections in this life. In the whole clause there is an argument. This was Christ's work; to save souls from death,

he himself died to procure it; and shall not we contribute a few endeavours? &c.

And shall hide a multitude of sins.--God's act is again ascribed to the instrument. The sense is, he shall be a means of hiding the sins of an erring brother. I confess there is some difference about rendering the sense of this phrase. Brugensis applieth it to the person converting, he shall cover a multitude of his own sins. His reason is taken from a parallel place of Peter, 1 Peter iv. 8, where it is said, `Have fervent charity among yourselves, for charity shall cover a multitude of sins., Which place, together with this, he applieth to the merit of charity before God. But to this I reply--(1.) That the doctrine itself is false. Charity is indeed a sign and argument of the forgiveness of our sins, but not a cause. To pardon others giveth us the greater confidence and assurance of our own pardon, Mat. vi. 14. (2.) That it is uncertain whether that expression in Peter, and this in James, have the same aim and tendency; yea, there are strong reasons to the contrary. (3.) Suppose that these places are parallel, yet that place in Peter doth not speak of covering sins before God, but amongst men; and not of the covering of the sins of the charitable person, but of the person to whom charity is exercised. For that sentence is taken out of Prov. x. 12, `Hatred stirreth up strifes, but love covereth all sins;, that is, concealeth and burieth the faults of a neighbour, which cannot but reductively, and by remote consequences, be applied to the business of justification. I confess some apply this passage of James the same way, `shall cover a multitude of sins;, that is, say they, by brotherly admonitions shall seek to prevent or hide their infirmities; whereas those that hate their brethren do not desire to admonish them, but to divulge their sins, to their discredit and infamy. But to me the clause seemeth to be of another use; for it is ranked among spiritual

benefits, and urged, not by way of duty, but motive; first shall save a soul, and then shall cover, &c. Therefore I suppose it implieth the act of justification, which is elsewhere expressed by `covering of sins, Ps. xxxii. 1. And he meaneth the sins of the converted person, which we are said to cover, when, as instruments, by our admonitions, we reclaim the erroneous person, and bring him to repentance. And mark, it is said, `a multitude of sins, for two reasons:--(1.) To take off discouragement. Though they be very bad, neglect not to admonish and reclaim them. Seasonable admonition may be a means to cover a multitude, &c. (2.) To imply the contagion and spreading of this leaven. One error and sin begetteth another, as circles do in the water; and he that beginneth to wander goeth farther.

Observe hence:--

Obs. 1. Brethren may err from the truth. The apostle saith, `Brethren, if any of you do err., There is no saint recorded in the word of God, but his failings and errors are recorded. In the visible church there may be errors; none doubteth but God's children, the elect, may be sometimes led aside, not totally, not finally, and very hardly, into gross errors: Mat. xxiv. 24, `Insomuch as, if it were possible, they would deceive the very elect;, it is not possible totally, because of the infallible predestination and efficacious protection of God. [400] It is true, they may die in a lesser error, such as is consistent with faith and salvation, but otherwise they are under the conduct of God's Holy Spirit, that fundamentally they cannot err, or finally. Well, then, the best had need be cautious. Christ saith to his own disciples, Mat. xxiv. 4, `Take heed that no man deceive you., Error is taking and catching, of a marvellous compliance with our natural thoughts; for aught that is in us, we should soon miscarry. There is no ill opinion can be represented to us, but the seeds of it are in our own souls.

Again, be not scandalised when you see stars of the first magnitude to leave their orb and station, and glorious luminaries to fall from heaven like lightning. God's own children may err, and dangerously for a while. Junius before conversion was an atheist.

Obs. 2. We are not only to take care of our salvation, but the salvation of others. The apostle saith, `If any man of you, &c. God hath made us guardians of one another. It was a speech savouring of Cain's rudeness and profaneness, `Am I my brother's keeper?, As God hath set conscience to watch over the inward man, so for the conversation, he hath set Christians to watch over one another: Heb. iii. 12, `Take heed, brethren, lest there be in any of you, &c., not only in yourselves, but in any of you. So Heb. xii. 15, 16, `Looking diligently, lest any man fail of the grace of God, and lest any root of bitterness springing up trouble you, and many be defiled., There must be a constant watch kept, as over our own hearts, so over the societies wherein we are engaged. Members must be careful one of another; this is the communion between saints. (1.) It reproveth our neglect of this duty. Straying would have been much prevented if we had been watchful, or did we, in a Christian manner, reason together with each other; what comfort and establishment might we receive from one another's faith and gifts! As no man is born for himself, so no man is born anew for himself. We often converse together as men, but not as Christians. We should paraxu'nein, Heb. x. 24, `quicken one another;, be as goads in each others, sides, &c. (2.) It showeth what a heinous sin it is in them that watch over each's hurt; as the dragon for the man child, Rev. xii. 4, or as angry Herod sought to destroy the babes of Bethlehem, or a nipping March wind the early blossoms of the spring, so they nip and discourage the infancy and first buddings of grace by censure, reproach, carnal suggestions, and put stumbling-blocks in the way of

young converts, and so destroy Christianity in the birth. Usually thus it is, when men begin to look after the ways of God, profane men make them objects of their scorn and contempt, and fanatical men lie in wait with sleight and crafty enterprise to deceive them. If to save a soul be a duty, certainly to seduce a soul is a dangerous sin. Such men .are devilised, factors for hell, and agents for the kingdom of darkness. Satan goeth to and fro, and so do they. It is dangerous to partake of other men's sins, to draw that guilt upon your own head; you had need be established in that way which you propagate and promote with a zealous industry; you had need, I say, have high assurance of the truth of it. But usually in them that propagate errors there may be observed either a blind and rash zeal, or a corrupt aim usually. `With feigned words they make merchandise of you, 2 Peter ii. 3, and propagate their opinion with heat and earnestness, that they may promote their own gain.

Obs. 3. From that if any do err. If but one, there is none so base and contemptible in the church but the care of their safety belongeth to all. One root of bitterness defileth many; both in point of infection and scandal we are all concerned; one spark may occasion a great burning. As Arius; an inconsiderable spark at first kindled such a flame as burned in all parts of the world: `Take the little foxes, Cant. ii. 15. It is good with a wise foresight to watch the first appearances of sin and error in a congregation. It presseth us also to be careful of the meanest in the communion of saints. Some think they are too high in birth and parts for that social commerce and intercourse that should be between member and member in the body of Christ. Andronicus and Junia, two poor prisoners, were of great note in the churches, Rom. xvi.

Obs. 4. From that and one convert him. The expression is indefinite,

not as limiting it to the officers of the church, though it be chiefly their work. Besides the public exhortations of ministers, private Christians should mutually confer for comfort and edification. I say private Christians not only may, but must keep up a Christian communion among themselves: Heb. iii. 13, `Exhort one another while it is called to-day., They are mutually to stir up one another by speeches that tend to discover sin, to prevent hardness of heart and apostasy. God hath severally dispensed his gifts, that we might mutually be beholding to one another. Therefore the apostle calleth it, 1 Peter iv. 10, `the dispensation of the manifold grace of God., Now every one should cast in his lot, according to his gifts and experiences; as the wicked said one to another, Prov. i. 14, `Cast in your lot among us, &c.

Obs. 5. From that convert him; that is, reduce him from his error. Among other acts of Christian communion this is one of the chiefest, to reduce those that are gone astray. We must not only exhort, but reclaim; it is a duty we owe to our neighbour's beast: Deut. xxii. 4, `Thou shalt not see thy neighbour's ox or ass fall down by the way, but thou shalt help them., Say, it is said, Exod. xxiii. 4, `If thou meet thine enemy's ox or ass going astray, thou shalt bring him back again., Mark, in both places, if the beasts were either fallen or strayed, much more if your neighbour himself be fallen by sin, or strayed by error, it is charity to help and reduce him. Hath God a care of oxen or asses? If we suffer sin upon them, we may suffer for their sin. Though it be an unthankful office, yet it must not be declined; usually carnal respects sway us, and we are loath to do that which is displeasant. Well, then, if it be our duty to admonish, it is your duty to `suffer the words of exhortation, to bear a reproof patiently, otherwise you oppose your own salvation. Error is touchy; carnal affections are loath to have the judgment informed; they take away the light of reason, and

leave us only the pride of reason; therefore none so angry as they that are seduced into an opinion by interest, their sore must not be touched. Usually conviction and reproof beget hatred: `Am I become your enemy because I tell you the truth?, Gal. iv. 16. Truth is a good mother, but it begetteth a bad daughter, contempt and hatred. Oh! this should not be so. David counted the smiting of the righteous `a chief oil, Ps. cxli. 5; faithful reproof and counsel is like a sword anointed with balsam, that woundeth and healeth at the same time.

Obs. 6. Again from that convert him. He doth not say destroy him; the work of Christians is not presently to accuse and condemn, but to counsel and convert an erroneous person. To call for fire from heaven presently argueth some hastiness and impatiency of revenge; first burn them in the fire of love. Before any rigorous course be taken, we must use all due means of information; the worst cause always is the most bloody. It is the guise of heretics to `go in the way of Cain, Jude 11. It is tyranny in the Papists to punish every scruple; if a doubt be proposed, though in confession, it cannot be expiated with less than a rack, or the torments of an inquisition. It was Tertullian's complaint of the heathens, Ex officina carniftcum solvunt argumenta--the Christians disputed for their religion, and they had their answer from the hangman. So Ambrose observeth, Quos sermonibus non possunt decipere, gladiis clamant feriendos. False religions brook no contradiction; and what is wanting in argument is made up in force; and therefore are erroneous ways fell and cruel. No compulsive force should be used before there be care had for better information, and resolving the doubting conscience, as long as there appeareth a desire to be informed, and meek endeavours after satisfaction. Paul is for two or three admonitions before a church censure, Titus iii. 10. They are cruel hangmen, not divines, saith Pareus, that care not to save a soul

from death, but presently to deliver it up to the devil, to the stake, to the sword.

Obs. 7. From that let him know. To quicken ourselves in a good work, it is good we should actually consider the dignity and benefits of it; gignoske'to, let him consider what a high honour it is to have a hand in such a work. So the apostle presseth to patience upon this ground, Rom. v. 3, `Knowing that tribulation worketh experience., So to sincerity, Col. iii. 23, 24, `Knowing that of the Lord ye shall receive the reward of inheritance., Well, then, learn this wisdom in case of deadness and opposition of spirit, act your thoughts upon the worth of your duties and the success of them. Man's strength lieth in his discourse and reason, and there is no such relief to the soul as that which cometh by seasonable thoughts; Whom do I serve? the Lord? Can any labour undertaken for his sake be in vain? &c.

Obs. 8. From that, he which converteth a sinner from the error of his way. Before it was expressed by `erring from the truth, and now by the `error of his way., You may note that errors in doctrine usually end in sins of life and practice: Jude 8, `Filthy dreamers, defiling the flesh., First men dream, and then defile themselves. We often see that impurity of religion is joined with uncleanness of body, and spiritual fornication punished with corporal: Hosea iv. 12, 13, `They have gone a-whoring from their God, therefore their daughters shall commit whoredom., Austin saith, Anima quae fornicata est a Deo casta esse non potest, [401] that those cannot be chaste that go a-whoring from God. Truth aweth the soul, and a right belief guideth the conversation: unbelief is the mother of sin, and misbelief the nurse of it. In error there is a sinful confederacy between the rational and sensual part, and so carnal affections are gratified with carnal doctrines. The spirit or upper part of the soul gratifieth the flesh or lower

faculties, and therefore the convictive power of the word is said to `distinguish between flesh [402] and spirit, Heb. iv. 12, between carnal affection and those crafty pretences and excuses by which it is palliated.

Obs. 9. From that shall save. Man under God hath this honour, to be a saviour. We are su'nergoi Theou, `workers together with God, 2 Cor. vi. 1. He is pleased to take us into a fellowship of his own work, and to cast the glory of his grace upon our endeavours. It is a high honour which the Lord doth us; we should learn to turn it back again to God, to whom alone it is due: 1 Cor. xv. 10, `I laboured more abundantly than they all; yet not I, but the grace of God that was with me;, Luke xix. 16, `Thy pound hath gained ten pounds;, not my industry, but thy pound: so Gal. ii. 20, `I live; yet not I, but Christ liveth in me.,

When God shall put the glory of his own work upon the head of the creature, certainly they have great cause to lay the crown of their excellency at the feet of the Lord; and when the honour of the supreme cause is put upon the instrument, the instrument may well ascribe all to the efficacy of the supreme cause. Such is the grace of God, that when thou hast used the means, he will reckon it to thy score: `Thou hast gained thy brother, Mat, xviii. 15. A man loseth. nothing by being employed in God's service. Oh! let us strive and take pains in this work: Paul would be anything that he might gain some, 1 Cor. ix. 19-21.

It serveth also for direction to Christians; you must not neglect the means, God giveth them the terms proper to the supreme cause. God saith to his interpreter, Job xxxiii. 24, `Deliver him from going down into the pit, &c. So the apostles and the ministers of the gospel that were to preach to Idumaea for the conversion of the elect there are called saviours: Obad. 21, `And saviours shall come from Mount Sion to judge the mount of Esau., It is notable, that though the work of conversion

be properly the Lord's, yet it is sometimes ascribed to ourselves, to show that we must not be negligent; sometimes to the ministers and instruments, to show that we must not contemn their help; sometimes to God, that we may not be self-confident or unthankful.

Obs. 10. From that soul. Salvation is principally of the soul; the body hath its share: `This vile body, shall be a `glorious body, Phil, iii. 21. But the soul is first possessed of glory, and is the chief receptacle of it, as it is of grace for the present; see 1 Peter i. 9. Well, then, it teacheth us not to look for a carnal heaven, a Turkish paradise, or a place of ease and sensitive pleasure. This is the heaven of heaven, that the soul shall be filled up with God, shall understand God, love God, and be satisfied with his presence. Complete knowledge, complete love and union with Christ, are the things that Christians should look after. And it teacheth us to keep our souls pure: `Fleshly lusts war against the soul, 1 Peter ii. 11, not only against the present welfare of it. but your future hopes. It also comforteth the children of God; whatever their estate be it shall go well with their souls.

Obs. 11. From that from death. Errors are mortal and deadly to the spirit. The wages of every sin is death, especially of sin countenanced by error, for then there is a conspiracy of the whole soul against God. The apostle Peter calleth heresies aire'seis apolei'as, `damnable heresies, or, as it is in the. original, `heresies of destruction., I confess some heresies are more damnable and destructive than others, but all do in their nature tend to damnation. The way of truth is alone the way of life: some heresies there are which by no means can consist with salvation for eternal life, such as are errors in fundamentals, joined with an obstinacy and reluctation against the light, which is the proper badge of a heretic that is in a state of damnation. Well,

then, let us take heed how we dally with errors; there is death in them: would a man play with his own damnation? Usually in matters of opinion we are the more careless, because there is less remorse of conscience, for the light by which it should judge is perverted, and because foul acts have more of turpitude and filthiness in them in men's eyes, and occasion more shame from without; but errors are as dangerous; a man that huggeth them huggeth his own death. Besides it confuteth them that say there is salvation in any way, so we be of good life: they say some opinions are more compendious ways to salvation, but all are ways; so some Libertines, and some of the Arminians in Holland, as Caspar Barlaeus, Adolphus Venator, and others. The Socinians also say that a man of any persuasion may be saved, if he doth not walk contrary to his light. At the Council of Trent, the salvation of the heathens by the power of nature without Christ was much talked of. The divines of Collen set forth a book De Salute Aristotelis, of the salvation of Aristotle the heathen. But the scripture speaketh but of `one faith, Eph. iv. 5, and that all the nations should be brought to God by `this gospel, Mat. xxiv. 14. That you may conceive of this matter more distinctly, I shall lay down a few propositions. (1.) None can be saved without Christ, there is `no other foundation, 1 Cor. iii. 11, that is, of hope and comfort; `No other name under heaven, &c., Acts iv. 12; `I am the way, John xiv. 6. Therefore the Papists are grossly deceived that say the Gentiles could be saved by the law of nature, as Maldonate asserteth on Mat. xi. 21. (2.) None can be saved by Christ but they that know him and believe in him: John xvii. 3. `This is life eternal, to know thee, &c. Adolphus Venator said a man might be saved by Christ without so much as a historical knowledge of him; Acosta [403] complaineth of the like tenet held by some of the schoolmen. But in the word we know of no salvation

but by believing in Christ: John iii. 17, that `as many as believed in him, &c. (3.) We must believe in Christ according to the tenor of the scriptures, that is the rule of faith without which it is vain, 1 Cor. xv. 14; John vii. 38. The apostle everywhere speaketh against those that do eterodidaskalein, otherwise-gospel it, and teach another doctrine, Gal. i. 6-8; 1 Tim. vi. 3; 1 Tim. i. 3; therefore they are deceived that say Christ will not regard how you believe, but how you live, and put all upon good life. (4.) Lesser differences in and about the doctrine of the scriptures, though consistent with the main tenor of salvation, yet, if held up out of by-ends, or against conscience, are damnable. Circumcision and uncircumcision is nothing to. the new creature, yet to be of either of these against conscience is a matter of sad consequence; for then a lesser opinion is in the same rank with a known sin, as being deliberately maintained against light. Consider, then, how much it concerneth you to be right in judgment and profession, for though the error be not damnable in itself, it may be so by circumstance, reluctation against light being so inconsistent with grace , for there cannot be a greater argument of an unsubdued will than to stand out against conviction out of secular respects; this is to `love darkness more than light, John iii. 19, and to prefer present conveniences before those glorious recompenses which religion propoundeth; and how inconsistent that is with faith or true grace, Christ showeth in those passages, John v. 44, and John xii. 43. I know men usually plead there may be salvation as long as the error is not fundamental. Ay! but be the error never so small, the danger is great in walking against light: `As many as are perfect must be thus minded, Phil. iii. 15; that is, walk up to the height of their light and principles; and though in some cases profession may be forborne, and we may `have faith to ourselves., Rom. xiv. 22, yet not in times of public

contest, and when we are solemnly called to give witness to truths; and therefore be not deceived with that pretence that there may be salvation in that way which you practise. As one [404] argueth well, suppose you could be saved in that way which you acknowledge to be erroneous, yet how can it stand with love, to be guilty of such horrible contempt and ingratitude, as to be content that God may be dishonoured provided that we may be saved? (5.) Gross negligence, or not taking pains to know better, is equivalent to reluctation or standing out against light. [405] There is deceit in laziness or affected ignorance; men will not know that which they have a mind to hate; it argueth a secret fear and suspicion of the truth; men are loath to follow it too close, lest it cross their lusts and interests: John iii. 20, `They will not come to the light, lest their deeds be reproved;, so 2 Peter iii. 5, `They are willingly ignorant., Those that can please themselves in the ignorance of any truth, err not only in their minds but hearts; it is the practice of God's people to be always searching, Ps. i. 2; Rom. xii. 2; we should not only do what we know, but search that we may know more. (6.) Those that live and die in a lesser error about faith or worship, are saved with much difficulty, 1 Cor. iii. 13. The apostle speaketh of chaff and hay built on the golden foundation, and he saith that he that so doth, `shall be saved as by fire;, he loseth much of his comfort and peace, is much scorched in spirit, and kept in a more dark, cold, and doubtful way.

Obs. 12. From that and shall hide. Justification consisteth in the covering of our sins. It is removed out of God's sight, and the sight of our own consciences, chiefly out of God's sight. God cannot choose but see it as omniscient, hate it as holy, but he will not punish it as just, having received satisfaction in Christ: peccata sic velantur ut in judicio non revelentur--sins are so hidden that they shall not be

brought into judgment, nor hurt us when they do not please us. Such like notions are elsewhere used: Ps. xxii. 1, `Blessed is the man whose sin is covered., It is an allusion to the covering of the dung of the Israelites. In their march they were to have a paddle tied to their weapon, that when they went aside to ease themselves, they might dig therewith, and cover that which came from them, that God might see no unclean thing among them; Deut. xxiii. 13, 14. So this excrement is covered, and the unsavoury filthiness removed out of the nostrils of justice. Suitable expressions are those of `remembering our sins no more, Isa. xliii. 25, and `casting them behind his back, Isa. xxxviii. 17. God will remove them out of the sight of his justice. They are in their own nature clamorous for revenge, and earnest inducements to wrath; but God will take no notice of them. There are yet higher forms of expression, of `removing them as far as the east is `from the west, Ps. ciii. 12, which chiefly respects the feeling of our consciences. We dread them, and God will set them at distance enough. So of `casting them into the depths of the sea, Micah vii. 18. That which is in the depths of the sea is lost and for gotten for ever. The ocean is never like to be drained or dried up. All these words doth the Lord use to persuade us that sins once pardoned are as if they were never committed. Men forgive, but not easily forget; if the wound be cured, the scar remaineth. But God accepteth as if there were no breach.

Obs. 13. From that a multitude of sins. Many sins do not hinder our pardon or conversion. God's `free gift is of many offences unto justification, Rom. v. 16; and it is said, Isa. lv. 7, `He will multiply to pardon., For these six thousand years God hath been multiplying pardons, and yet free grace is not tired and grown weary. The creatures owe a great debt to justice, but we have an able surety; there is no want of mercy in the creditor, nor of sufficiency in the

surety. It is a folly to think that an emperor's revenue will not pay a beggar's debt. Christ hath undertook to satisfy, and he hath money enough to pay. We are of limited dispositions, and therefore straiten the abundance of grace in our thoughts. But God is not as man, Hosea xi. 9. The master can forgive talents when the servant would not forgive pence; and ten thousand talents, when we grudge at a hundred pence, Mat. xviii. 24, with 28. Mercy is a treasure that cannot easily be spent. We have many sins, but God hath many mercies: `According to the multitude of thy compassions, Ps. li. 2. When conscience is bowed down with a load of guilt, we may say, as Esau, `Hast thou but one blessing, O my father?, Certainly mercy is an ocean that is ever full, and ever flowing. The saints carry loads of experiences with them to heaven. Free grace can show you largo accounts and a long bill, cancelled by the blood of Christ. The Lord interest you in this abundant mercy, through the blood of Christ and the sanctification of the Spirit! Amen.

THE END OF VOL. IV.

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[342] `Ita fideles instruit ut infideles non negligat.,--Calvin.

[343] `Dantur bonis, ne putentur mala; malis, ne putentur bona.,

[344] `Dormit pauper Lazarus in sinu Abrahami divitis.,--Aug.

[345] Aristotle calleth them ania'tous, Ethic., lib. iv. cap. 1.

[346] `Si autem in se esse novit quae loquor, non hoc a mea lingua dici existimet, sed a conscientia sua.,--Salvian. de Guber. Dei, lib. iv.

[347] See Josephus Antiq., lib. xviii.; and Philo in Hist. Legat. ad Caium. See also Lightfoot in Comment, on Acts.

[348] `Non torquendus quia homicida es, quia fornicator, sed tantum quia dives, quia divitiis male uteris, quia datas tibi divitias ad opus sanctum non intelligis,--Salvian. ad Ecclesiam Catholicam, lib. i.

[349] `Hominem illum judicas; arca est; quis aerario, aut plenis loculis invidet?,--Seneca.

[350] Calvisius in anno 1258. [Called by D,Herbelot Mostuzem. The manner of his death is differently stated.--ED.]

[351] About hell fire see Aug. de Civitate Dei, lib. xxi. cap. 4.

[352] `Effunditur nobis ultrix imago peccati, nec quietum reum esse permitit.,

[353] `Plus viatioi quaeritur, quo minus restat viae.,--Seneca.

[354] `Tunc magis irascitur Deus cum non irascitur; non enim cum nescio sed cum sentio te iratum, tunc maxime confido propitium.,--Bernard. Serm. 42 in Cant.

[355] `Qui propria non tribuunt, aliena detinent.,

[356] `Ostendit Dominus quam invitus puniat, etiam gravissimos peccatores, dicens quod clamor Sodomorum ad se ascenderit; hoc est dicere, misericordia quidem mea suadet ut parcam, sed tamen peccatorum clamor cogit ut puniam.,--Salvian. de Provid., lib. i.

[357] See Mr Burrough's his `Lord of Hosts;, and Dr Chappel on Ps. ciii. 21.

[358] Josephus, Antiq. Judaeor., lib. v. cap. 6.

[359] `O animula vague a blandula, quos nunc adibis locos! nec dabis ut solebas jocos, &c.--Platina.

[360] `Domine hoc me docuisti, ut quemadmodum medicamenta, ita alimenta sumpturus accedam.,--Aug. Confess.

[361] `Cum manducas, nequaquam totus manduces, sed corpore tuo suam refectionem postulante, mens suam non negligat, memoria suavitatis domini vel scripurarum poscat meditationes.,--Bernard.

[362] Clemens Constit. Apost., lib. ii. cap. 63.

[363] `Ratio humana tantum in praesenti sensu haeret, nihil aliud audit, intelligit, sentit, videt, cogitat.,--Luther in Esaiam, liv. 7.

[364] `Sapienti nihil magnum est cui nota est aeternitatis magnitudo.,

[365] `Infensior est mihi quam ulli hactenus fuerint inimici.,

[366] `Non sic me Pupistae lacerant ac illi amici uostri.,

[367] `Praedicare nihil aliud est quam derivare in se furorem mundi.,--Luther.

[368] `Non dubito quin magis laudaverim truncam istam manum Mutii quam cujuslibet fortissimi salvain; melius est hostem amissa manu vicisse, quam armata.,--Seneca.

[369] `Apo` tes peni'as la'mproteros ege'neto.,--Chrys.

[370] `Cicuta Socratem magnum fecit.,--Seneca.

[371] See the notes on chap. ii. 25.

[372] `De Job et Christo specialiter exemplificat, Job in Veteri Testamento, Christus in Novo, quorum uni reddita sunt temporalia, alteri aeterna. Sufferentiam Jobi audistis, quanta sustinuit a Diabolo, a praedonibus, ab uxore, ab amicis; et fidem Domini vidistis, oculis scilicet vestris, in cruce pendentem, longanimiter patientem,, &c.--Thomas. in locum.

[373] `Polu'splanchnos abundat intima misericordia.,--Beza.

[374] `Ne praeponatis juramentum omnibus verbis et promissis.,

[375] To which the poet alludeth, `Jura, verpe, per Anchialum.,--Martialis.

[376] `Quare ante omnia? Jurare pejus est quam furari? Jurare pejus est quam adulterare? Jurare pejus est, quam hominem occidere? Absit; quare ergo ante omnia? Ne surrepat vobis consuetudo jurandi; ut te adversus consuetudinem infensissimum redderet.,--Aug. Serm. 28, de Verbis Apostoli.

[377] Philo. in lib. peri` ton en ei'dei no'mon.

[378] `En matai'o,--Sept.

[379] `Eis eike.,--Aquila.

[380] `Non peccare metuunt sed ardere.,--Aug.

[381] Qu. `taking as well as giving,?--ED.

[382] `Qui majores terras possident, minores census solvunt.,--Parisiensis de Ingratis.

[383] `Non exploratis rationibus traditionum, probabilem tantum fidem portant.,--Cypr.

[384] `Post aquam manualem et lumina, ut quisque de scripturis vel proprio ingenio potest, provocatur in medium Deo canere.,--Tertul. in Apol., cap. 29. See the notes of Pamelius on that place.

[385] `Ætate seniores in quavis vicinia aut societate fidelium.,--Aret. in locum.

[386] Qu. `was not,?--ED.

[387] Tertul. ad Scapular.

[388] `Corporis gravia, et multa tormenta intelligit.,--Cyprian.

[389] `Non hic est sermo de confessione sacramentali; sacramentalis enim confessio non fit invicem; sed sacerdotibus tantum.,--Cajetan, sic et alii citati a Lorino et Paezio in locum.

[390] `Scire volunt secreta domus, atque inde timeri.,--Juvenal.

[391] `Haeresis est crimen quod nec confessio celat.,

[392] To this Solomon alludeth when he saith, `Who is this that goeth in pillars of smoke, perfumed with myrrh and frankincense?, Cant. iv. 6. The expression manifestly relateth to the smoke that went up out of the censers.

[393] Austin upon that place glosseth thus: `Domine, quis tenet te?, Let me alone, Lord, who holdeth thee? Who can lay fetters and restraints upon Omnipotency? &c.

[394] `Omnis sanguis concolor.,--Petracha.

[395] `Ou tapeinophrosu'ne mo'non all' eugnomosu'ne.,--Chrysosiom, in locum.

[396] `Non aliud in Jacobo dilexit, quam suam misericordiam.,--August.

[397] `Quibus arteriis opus est, si pro sono audiantur.,--Tertul. de

Orat. Dom.

[398] `Ana'basis tou nou pro`s theo`n.,--Damascen. Orthod. Fid., lib.

iii.

[399] That the gospel is eminently called truth, see Grotius in locum.

[400] It is said, Job xii. 16, `The deceiver and the deceived are his.,

He ordereth the persons who shall deceive, and who be deceived.

[401] Aug. adversus Julian., lib. iv.

[402] Qu. `soul,?--ED.

[403] `Vix satis mirari possum quid praeceptoribus quibusdam

scholasticis, viris certe gravibus nostri saeculi, in mentem venerit,

ut nunc quoque temporis, post tam diu revelatum Christum, sine Christi

notitia salutem cuiquam aeternam contingere posse confirment.,--Acosta,

de Procuranda Indorum Salute, lib. v. cap. 3.

[404] Despaigne's New Observations on the Creed.

[405] `Crassa negligentia dolus est.,--Regula Juristarum.

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* Ergon teleion: [3759]1

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* Oude`n ou'tos i'schuron pro`s eire'nen os peri` tou theou sumphoni'a: [3774]1

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* Houde`n ke'rdos ugious pi'steos, tes politei'as diephtharme'nes: [3776]1

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* Deinon e'pos phu'gen e'rkos odo'nton: [3787]1

* Dia` ti` peda'lion mi'kron ep' escha'tou ploi'ou tosau'ten du'namin e'chei: [3788]1

* Drimu`s o chei'mon, alla` gluku`s o para'deisos; algeine` e`

me'nis, edeia e apo'lausis. mikro`n anamei'nomen kai` o ko'lpos emas tha'lpsei tou patria'rchou: [3789]1

* Eis eike: [3790]1

* E tou eiko'nos ti`me epi` to` proto'tupon anabai'nei: [3791]1

* Kai` ta kata` Iako'bon, hou e pro'te ton epistolon ton onomazome'non katholikon einai le'getai, iste'on os notheu'etai me`n; ou polloi goun ton pa'lai autes emnemo'neusan, os oude` tes legome'nes Iouda, mi'as kai` autes ou'ses ton legome'non katholikon; o'mos d' i'smen kai` tau'tas meta` ton loi'pon en plei'stais ekklesi'ais: [3792]1

* Krei'tton eu'pathous omonoi'as e upe`r eu'sebei'as dia'stasis: [3793]1

* Koluo'nton gamein kai` ape'chesthai ton broma'ton: [3794]1

* Me` kataphphonein tes eliki'as tou episko'pou, ou proi` te`n phainome'nen aphorontas neo'teta alla` proi` te`n en Theo phro'nesin: [3795]1

* Me` lalein ta` ma'taia, eide'nai kairon kai` me'tra kai` lo'gon anankaion kai` eWpi'kisin eu'stochon, me` lalein arru'thmos, me` chalazein tou`s entuncha'nontas te sphodro'teti: [3796]1

* Mechanikon: [3797]1

* Ou kata` tou`s nun so'phous kataklino'menos oude` technikos kai` mesos tou kath' emas li'gou pooista'menos: [3798]1

* Ou tapeinophrosu'ne mo'non all' eugnomosu'ne: [3799]1

* Pasan: [3800]1

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* Polu'splanchnos: [3804]1

* Praei'a me`n psu'che ta`s kath' eautou diabola`s upophe'ron:

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* Proai'resis ouk e'stin aduna'ton: [3806]1

* Propa'theiai: [3807]1

* Puthagorikoi` ge'nei mede`n prose'kontes, alla` koinou lo'gou mete'chontes, ei'pote proachtheien eis loidori'an up' orges, pri`n to`n elion dunai ta`s dexia`s emba'llontes alle'lois kai` aspasa'menoi dielu'onto: [3808]1

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* Ta` ton philon pa'na koina`: [3810]1

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* Tetra'gonos ane`r: [3813]1

* To` me` du'naton a'llos e'chein, all' o?ntos os emeis le'gomen: [3814]1

* To` sta'dion Perikles eit' e'dramen, eit8' eka'theto, Oudeis oiden o'los; daimo'nios bradu'tes: [3815]1

* Tois Threnois sungi'gnomai: [3816]1

* Tou`s phoneis tes metanoi'as: [3817]1

* Tri'a e'stin en hois diaphe'ron e'stin o Theo's, aidi'oteti zo'es, periousi'a duna'meos, kai` me` dialei'pein eupoiein tou`s anthro'pous: [3818]1

* Tri'a estin, en hois diaphe'ron estin o Theo`s, en idio'teti zoes, periousi'a duno'meos, kai` to me` dialei'pein eupoiein tou` anthro'pous: [3819]1

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* os ia'tros, ouch os dikaste`s parage'gonen: [4307]1

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* Crassa negligentia dolus est: [4308]1

* Ætate seniores in quavis vicinia aut societate fidelium.: [4309]1

* Oxu'cholos: [4310]1

* Polu'splanchnos: [4311]1

* A Jove principium.: [4312]1

* A quatenus ad omne valet consequentia.: [4313]1 [4314]2

* Ab Ecclesia Romana non alio discessimus animo, quam ut si correcta ad priorem ecclesiae formam redeat, nos quoque ad illam revertamur, et communionem cum illa in suis porro caetibus habeamus, quod ut tandem fiat, toto animo Dominum Jesum precamur; quid enim pio cuique optatius, quam ubi per baptismum renati sumus, ibi etiam in finem usque vivamus, modo in Domino; ego Hieronymus Zanchius septuagenarius cum tota familia testatum hoc volo toti ecclesiae Christi in omnem eternitatem.: [4315]1

* Absque cruore Domini nemo appropinquat Deo.: [4316]1

* Adverte coeleste consilium: non sapientes aliquos, non divites, non nobiles, sed piscatores et publicanos, quos dirigeret, elegit; ne traduxisse potentia, redemisse divitiis, nobilitatisque auctoritate traxisse aliquos videretur, et veritatis ratio, non disputationis gratia, praevaleret.: [4317]1

* Affectavit quandoque diabolus veritatem defendendo concutere.: [4318]1

* Altera poscit opem res, et conjurat amice.: [4319]1

* Alterius sic: [4320]1

* Amor meus est pondus meum, eo feror quocunque feror.: [4321]1

* Anima nunquam melius agit, quam ex impetu insignis alicujus affectus: [4322]1

* Anima quae fornicata est a Deo casta esse non potest: [4323]1

* Apostatae sunt maximi osores sui ordinis.: [4324]1

* Aspice, ut se mutuo diligunt Christiani!: [4325]1

* Attendite similitudinem ab ipsis bestiis quas domamus. Equus non se domat, camelus non se domat, aspis non se domat; sic et homo non se domat, sed ut dometur equus, bos, camelus, elephantus, leo, aspis, quaeritur homo; ergo Deus quaeratur ut dometur homo.: [4326]1

* Audies plerosque dicentes, a quinquagesimo in otiuin secedam,

sexagesimus annus ab officiis me demittet; et quam tandem longioris vitae praedam accipis? Quis ista sicuti disponis ire patiatur?: [4327]1

* Aut sumus, aut fuimus, aut possumus esse quod hic est.: [4328]1

* Ave, sanctum balsamum: [4329]1

* Ave, sanctum chrisma: [4330]1

* Ave, sanctum oleum: [4331]1

* Beatus vir, non mollis vel effoeminatus, sed vir: [4332]1

* Bene orasse est bene studuisse.: [4333]1

* Bona opera sunt spei quaedam seminaria, caritatis incentiva, occulta praedestinationis judicia, non fiduciae fundamenta, futurae felicitatis praesagia: [4334]1

* Bone Christiane, haec nihil ad te: [4335]1

* Boni esse desierunt simul ac docti evaserint.: [4336]1

* Bonus animus nunquam erranti obsequium accommodat.: [4337]1

* Bos mutus: [4338]1

* Caedissem te nisi iratus essem.: [4339]1

* Canticum novum et vetus homo male concordant.: [4340]1

* Christianus rusticus: [4341]1

* Cibus et potus sunt divitiae Christianorum.: [4342]1

* Cicuta Socratem magnum fecit.: [4343]1

* Coelestis ira quos premit miseros facit, humana nullos.: [4344]1

* Communi sermone spreto, exoticum nescio quod idioma sibi fingunt, interea nihil spirituals asserunt.: [4345]1

* Compertum est damnata ut haeretica in libris Lutheri, quae in Bernardi, Augustinique libris ut orthodoxa immo et pia leguntur.: [4346]1

* Contentionis studium quoddam irritatum ab importunis ostentatoribus doctrinae fidei, longius hujus epistolae auctorem quasi extulisse

videri possit, nam hoc in certaminibus semper fieri consuevit.: [4347]1

* Contra eam charitatem facit, in qua pendent omnia.: [4348]1

* Contumeliosum est in sanctum meritum Christi, asserere secundam justificationem, quae in nostris operibus consistit, majorem et auctiorem et digniorem esse apud Deum quam primam, quae solo merito Christi nititur, et quidem non primam sed secundam justificationem mereri vitam aeternam.: [4349]1

* Cordis et oris orationem notat: [4350]1

* Corporis gravia, et multa tormenta intelligit.: [4351]1

* Crassa negligentia dolus est.: [4352]1

* Cum manducas, nequaquam totus manduces, sed corpore tuo suam refectionem postulante, mens suam non negligat, memoria suavitatis domini vel scripturarum poscat meditationes.: [4353]1

* Cur non et me quoque torque donas, et insignis hujus ordinis militem creas?: [4354]1

* Cur nullificas?: [4355]1

* Da quod jubes, et jube quod vis: [4356]1 [4357]2

* Dantur bonis ne putentur mala, malis ne putentur bona.: [4358]1

* Dantur bonis, ne putentur mala; malis, ne putentur bona.: [4359]1

* De Job et Christo specialiter exemplificat, Job in Veteri Testamento, Christus in Novo, quorum uni reddita sunt temporalia, alteri aeterna. Sufferentiam Jobi audistis, quanta sustinuit a Diabolo, a praedonibus, ab uxore, ab amicis; et fidem Domini vidistis, oculis scilicet vestris, in cruce pendentem, longanimiter patientem,: [4360]1

* Democritus excaecavit seipsum quod mulieres sine concupiscentiâ aspicere non posset, et doleret si non esset potitus: at Christianus salvis oculis foeminam videt; animo adversus libidinem

caecus est.: [4361]1

* Deo redempti sumus, Deum debemus.: [4362]1

* Descripsit apostolus Jovinianum loquentem buccis tumentibus, et inflata verba trutinantem: [4363]1

* Desideravit guttam: [4364]1

* Deus in ipso regenerationis opere adeo potenter in voluntatem agit, ut actualiter resistendi potentia proxima pro illo tempore suspendatur; emotam autem et in actu primo positam resistendi potentiam non quidem funditus extirpat, sed in sua amara radice delitessere permittit.: [4365]1

* Deus nihil coronat nisi dona sua.: [4366]1

* Diaboli decipientis calliditas, et hominis consentientis voluntas.: [4367]1

* Diabolus suadere et sollicitare potest, cogere omnino non potest; non enim diabolus cogendo sed suadendo nocet, nec extorquet a nobis consensum sed petit.: [4368]1

* Diabolus tentat; Deus probat.: [4369]1

* Discamus sanctam superbiam, et sciamus nos esse illis meliores.: [4370]1

* Discite habere in corde, quod habet omnis homo in lingua, quod vult Deus hoc agat: [4371]1

* Divitum nomina sciuntur, pauperum nesciuntur: [4372]1

* Domat feram, non domat linguam: [4373]1

* Domine hoc me docuisti, ut quemadmodum medicamenta, ita alimenta sumpturus accedam.: [4374]1

* Domine, da prius poenitentiam, et postea indulgentiam: [4375]1

* Domine, quis tenet te?: [4376]1

* Domitrix gentium, et captiva vitiorum.: [4377]1

* Dormit pauper Lazarus in sinu Abrahami divitis.: [4378]1

* Dubia Evangelica: [4379]1

* Eadem velle et nolle, ea demum firma est amicitia.: [4380]1

* Ecce: [4381]1

* Ecclesia est haeres crucis: [4382]1

* Ecclesia totum mundum convertit sanguine et oratione: [4383]1

* Ecclesia vetus has epistolas canonicas et catholicas appellavit,
non ut aliis quidquam adimeret, sed ut has illis contra nonnullorum
sententias adjungeret.: [4384]1

* Effice quicquid novisti nomini tuo honorificum.: [4385]1

* Effunditur nobis ultrix imago peccati, nec quietum reum esse
permitit.: [4386]1

* Ego a multis annis crastinum non habui: [4387]1

* Eodem sanguine Christi glutinati: [4388]1

* Eodem sanguine Christi glutinati.: [4389]1

* Epistola Jacobi vere straminea epistola est, collata cum Evangelio
Johanniw et ejus Epistola prima, et cum Epistolis Paulinis,
imprimis quae ad Romanos, Galatas, Ephesios scriptae sunt; nec enim
genium indolemque habet evangelicam: [4390]1

* Epistolam hanc, quamvis rejectam a veteribus, pro utili tamen et
non contemnenda habeo, vel ob hanc causam quod nihil planè humanae
doctrinae offerat, ut legem Dei fortiter urgeat; verum ut meam de
illa sententiam candide promam extra praejudicium, existimo nullius
esse apostoli: [4391]1

* Erat vero ille sicut benevolentiâ praecipuus: ita irâ fervidus.:
[4392]1

* Eum nulla adversitas dejicit, quem nulla prosperitas corrumpit.:
[4393]1

* Ex cupiditatibus odia, dissidia, discordiae, seditiones, bella
nascuntur.: [4394]1

* Ex officina carniftcum solvunt argumenta: [4395]1

* Excitata fuit tempore apostolorum opinio, sufficere solam fidem ad salutem obtinendam, si vel maxime bona opera negligerentur, contra quam opinionem Apostolicae Epistolae Petri, Johannis, Jacobi, Judae, maxime dirigunt intentionem, ut vehementer adstruant fidem sine operibus nihil prodesse.: [4396]1

* Exquisitior quaeque crudelitas vestra illecebra est; magis sectae, plures efficimur, quoties metimur a vobis: [4397]1

* Fabula Cliristi: [4398]1

* Facessant de medio adversarii, cum suo Jacobo, quem toties nobis objiciunt.: [4399]1

* Ferendo discimus perferre; solidissima pars est corporis, quam frequens usus agitavit.: [4400]1

* Fides quae creditur, et fides qua creditur.: [4401]1

* Fides, nisi bonorum operum fructibus perficiatur, justificationein perfectam ac salutem sempiternam conciliare hominibus non potest, ut apertissime testatur Jacobus.: [4402]1

* Flectere, si nequeo superos: [4403]1

* Fuerunt quidam nostrorum vel minus stabilita fide, vel minus docti, vel minus cauti, qui dissidium facerent unitatis vel ecclesiam dissiparent; sed ii quorum fides fuit lubrica, cum Deum nosse se aut colere simularunt, augendis opibus et honori studentes affectabant maximum sacerdotium, et a potioribus victi secedere cum suffragatoribus suis maluerunt, quam eos ferre praepositos quibus concupiebant ipsi praeponi,: [4404]1

* Gaudium de veritate omnes volunt, multos expertus sum qui velint fallere, qui autem falli neminem.: [4405]1

* Genetivus hic non est objecti, sed attributi.: [4406]1

* Genus hominum superstitionis malificae: [4407]1

* Gratias agimus quod a molestis dominis liberemur: [4408]1

* Gubernatoris artem tranquillum mare et obsequens ventus non ostendit; adversi aliquid incurrat oportet, quod animum probet.: [4409]1

* Habebat silentium loquens: [4410]1

* Habitat, sed non regnat; manet, sed non dominatur; evulsum quodammodo, nec tamen expulsum; dejectum, sed non prorsus ejectum tamen.: [4411]1

* Haec beneficii inter duos lex est, alter oblivisci debet dati statim, alter accepti nunquam.: [4412]1

* Haeresis est crimen quod nec confessio celat.: [4413]1

* Hic notantur non certi homines, sed certa hominum genera.: [4414]1

* Hieme non seminavit; venit aestas, et nihil messuit.: [4415]1

* Hoc age: [4416]1

* Hoc et ratio doctis, et necessitas barbaris, et mos gentibus, et feris natura ipsa praescripsit, ut omnem semper vim quacunque ope possent, a corpore, a capite, a vita sua propulsarent.: [4417]1

* Hoc sacramentum illi de cujus morte non timetur, dari non debet.: [4418]1

* Homicidii festinatio est prohibere nasci; etiam conceptum utero dum adhuc sanguis in hominem delibatur dissolvere non licet, nec refert natura natam quis eripiat animam an nascentem disturbet.: [4419]1

* Hominem illum judicas; arca est; quis aerario, aut plenis loculis invidet?: [4420]1

* Homo Deum non nisi ex sensu suo metitur, nec de auctoritate ejus cogitat, quin eam circumcidat, nec de libertate quin ei fibulam impositam velit; Pelagiani omnes nascimur, immo cum supercilio pharisaico. Hic character vix delebilis est: Homo sibi obnoxium Deum existimat, non se Deo: [4421]1

* Id agit tota scriptura, ut credamus Deum esse misericordem: [4422]1

* Ignis non est diversus et diversa agit; paleam in cineres vertit;
auro sordes tollit.: [4423]1

* Illa quae aliquando erat meretrix, jam Spiritu. Sancto repleta est,
et de praeteritis quidem confitetur, de presentibus vero credit,
prophetat et praenunciat de futuris.: [4424]1

* Illic incipit, et illuc rapit.: [4425]1

* Illud a'ge: [4426]1

* Imago Dei domat feram: [4427]1

* Immolari sibi Deus filium jussit, pater obtulit, et quantum ad
defunctionem cordis pertinet, immolavit.: [4428]1

* In Alexandria una scintilla fuit, sed quia non statim oppressa est,
totum orbem ejus flamma populata est.: [4429]1

* Incesta est et sine stupro quae stuprum cupit: [4430]1

* Indulgere genio: [4431]1

* Infensior est mihi quam ulli hactenus fuerint inimici.: [4432]1

* Infirmitates, non iniquitates.: [4433]1

* Infirmus hostis est qui non potest vincere nisi volentem.: [4434]1

* Invidientia vitium diabolicum, quo solus diabolus reus est, et
inexpiabiliter reus; non enim dicitur diabolo ut damnetur,
adulterium commisisti, furtum fecisti, villam alienam rapuisti, sed
homini stanti lapsus invidisti.: [4435]1

* Istae divitiae nec verae sunt, nec vestrae: [4436]1

* Ita fideles instruit ut infideles non negligat.: [4437]1

* Iter ad pietatem est intra pietatem.: [4438]1

* Jacobus unam tantum scripsit : [4439]1

* Judicium hoc omnium mortalium est: [4440]1

* Jura, verpe, per Anchialum.: [4441]1

* Jure matris naturae: [4442]1

* Laudem non veniam meretur repudium agniti erroris.: [4443]1

* Levis est dolor si nihil opinio adjecerit: [4444]1

* Lex jubet, gratia juvat: [4445]1

* Libera me a malo homine, a meipso.: [4446]1

* Ligabantur, includebantur, caedebantur, torquebantur, urebantur, laniabautur, trucidabantur et tamen multiplicabantur.: [4447]1

* Maculae sunt peccata quae ostendit lex; aqua est sanguis Christi quem ostendit evangelium.: [4448]1

* Magis damnati quam absoluti gaudemus.: [4449]1

* Magnum miraculum! altus est Deus; erigis te, et fugit a te.: [4450]1

* Malo de me dici nullum esse Plutarchum quam malum esse Plutarchum, de Deo male sentire quam Deum esse negare pejus duco.: [4451]1

* Maximi osores sui : [4452]1

* Maximum remedium iraedilatio est, ut primus ejus fervor relanguescat, et caligo quae premit mentem aut resiliat aut minus densa sit; graves habet impetus primo.: [4453]1

* Meliori major affectus, indigentiori major effectus, tribuendus est: [4454]1

* Melius est Herodis porcus esse quam filius: [4455]1

* Mirum novumque dictu quod patri exhibeatur petitio et filius exaudiat, cum exauditio ad eum pertineat cui est porrecta petitio.: [4456]1

* Miserum te judico quod nunquam fuisti miser; transistis sine adversario vitam; nemo sciet quid potueris; ne tu quidem ipse; opus est ad notitiam sui experimento, quae quisque posset nisi tentando non didicit.: [4457]1

* Mutat sententiam, sed non decretum: [4458]1

* Ne dum humana foris jurgia metuant, interni foederis discussione

feriantur.: [4459]1

* Ne praeponatis juramentum omnibus verbis et promissis.: [4460]1

* Nec diis nec hominibus pepercit: [4461]1

* Nec ego te, nec tu me, sed ambo audiamus apostolum: [4462]1

* Nec sane, quantum arbitror, putandum est leve esse peccatum in personarum acceptione habere fidem Domini nostri Jesu Christi, si illam distantiam sedendi ac standi ad honores ecclesiasticos referamus; quis enim ferat eligi divitem ad sedem honoris ecclesiae, contempto paupere instructiore atque sanctio re.: [4463]1

* Nemo aliorum sensu miser est, sed suo: [4464]1

* Nemo securus esse debet in ista vita quae tota tentalio nominatur.: [4465]1

* Nemo tam divos habuit faventes crastinum ut possit sibi polliceri.: [4466]1

* Nemo te quaerere potest, nisi qui prius invenerit; vis igitur inveniri ut quaeraris, quaeri ut inveniaris; potes quidem inveniri, non tamen praeveniri: [4467]1

* Neophytos collocant, ut gloriâ eos obligent, quia veritate non possunt: [4468]1

* Nescio an dicenda sit vita mortalis, an vitalis mors.: [4469]1

* Nesciunt suis parcere qtii nihil simm norunt.: [4470]1

* Nihil bomim sine summo bono: [4471]1

* Nihil est quod non tolerat qui perfecte diligit: [4472]1

* Nihil habet fortuna magna majus quam ut possit, et natura bona melius quam ut velit, benefacere quamplurimis.: [4473]1

* Nihil oblivisci soles nisi injurias: [4474]1

* Nisi justa bella suscipi possent, responderet iis, arma abjicite, militari deserite,: [4475]1

* Nobis dedit arrhabonem Spiritus; à nobis accepit arrhabonem carnis: [4476]1

* Noluit Deus pati cohabitationem superbiae: [4477]1

* Noluit prius eligere senatores, sed piscatores, magna artificis misericordia! Sciebat enim quia si eligeret senatorem, diceret senator, dignitas mea electa est, &c. Et paulo post.--Da mihi, inquit, istum piscatorem, veni tu pauper, sequere me, nihil habes, nihil nosti, sequere me.: [4478]1

* Non attendendum quid alii ante nos fecerint, sed quid Dominus, qui ante omnes.: [4479]1

* Non dicit e'rchetai: [4480]1

* Non dicit, ut aliqui: [4481]1

* Non dubitantis est, sed supponentis.: [4482]1

* Non dubito quin magis laudaverim truncam istam manum Mutii quam cujuslibet fortissimi salvain; melius est hostem amissa manu vicisse, quam armata.: [4483]1

* Non dubito quin multum subsidii ad desperatam hanc causam comitiorum preces illius allaturae sunt: [4484]1

* Non es ubi prius eras: [4485]1

* Non est sportula quae negotiatur.: [4486]1

* Non exploratis rationibus traditionum, probabilem tantum fidem portant.: [4487]1

* Non hic est sermo de confessione sacramentali; sacramentalis enim confessio non fit invicem; sed sacerdotibus tantum.: [4488]1

* Non incepisse sed perfecisse virtutis est.: [4489]1

* Non judicamus ex personis fidem, sed ex fide personas.: [4490]1

* Non minae civium, non bellorum pericula, non incendia patriae, non suorum pericula terrent: disce, vir, disce, Christiane, quomodo veruin Jesum sequi debeas, quando faemina contempsit omnia sua.:

[4491]1

* Non peccare metuunt sed ardere.: [4492]1

* Non periclitor dicere ipsas scripturas ita dispositas esse, ut materiam subministrarent haereticis.: [4493]1

* Non posse praetenditur, non velle in causa est.: [4494]1

* Non possunt in coelum aspicere, quoniam mens eorum in humum prona, terraeque defixa est; virtutis autem via non capit magna onera portantes.: [4495]1

* Non sic me Pupistae lacerant ac illi amici uostri.: [4496]1

* Non torquendus quia homicida es, quia fornicator, sed tantum quia dives, quia divitiis male uteris, quia datas tibi divitias ad opus sanctum non intelligis: [4497]1

* Novis semper cupiditatibus occupati, non quid habeamus, sed quid petamus, inspicimus; non in id quod est, sed quod appetitur intenti.: [4498]1

* Nunquam citius proficitur quam in castris rebellium, ubi ipsum illic esse promereri est: [4499]1

* O animula vague a blandula, quos nunc adibis locos! nec dabis ut solebas jocos: [4500]1

* O homo, in praeceptione cognosce quid debeas habere, et in correptione cognosce tuo te vitio non habere.: [4501]1

* Observatum est a sacrificantibus, ut si hostia quae ad aras duceretur fuisset vehementer reluctata, ostendissetque se invitam altaribus admoveri, amoveretur, quia invito deo eam efferri putabant; quae vero stetisset oblata, hanc volenti numini dari existimabant.: [4502]1

* Omne virtutis nostrae meritum est vitium, et omnis humana justitia injustitia est si stricte judicetur.: [4503]1

* Omnia dicta tanti existimantur, quantus est ipse qui dixerit, nec

tam dictionis vim atque virtutem quam dictatoris cogitant dignitatem.: [4504]1

* Omnis dives aut iniquus est, aut iniqui haeres: [4505]1

* Omnis sanguis concolor.: [4506]1

* Opera non sunt causa quod aliquis justus sit apud Deum, sed potius sunt executiones et manifestationes justitiae: [4507]1

* Opus bonum optime factum mortals peccatum est,; et paulo post, `Omne opus justi damnabile est, et mortale peccatum, si judicio Dei judicetur.: [4508]1

* Ostendit Dominus quam invitus puniat, etiam gravissimos peccatores, dicens quod clamor Sodomorum ad se ascenderit; hoc est dicere, misericordia quidem mea suadet ut parcam, sed tamen peccatorum clamor cogit ut puniam.: [4509]1

* Paulus cum negat nos ex operibus justificari, nomine operum perfectam per totam vitam legis divinae observationem intelligit, nec aliud quidquam dicere vult, nisi nos ex merito ipsorum operum nequaquam justificari coram Deo, non autem ad nos coram ipso justificandos nulla opera nostra requiri; sunt enim opera, id est obedientia quam Cliristo praestamus, licet nec efficiens, nec meritoria, tamen causa sine qua non justificationis coram Deo atque aeternae salutis.: [4510]1

* Paulus ea a fide opera removet quae perpetuum perfectissimumque per omnem vitae cursum obedientiam continent. Jacobus vero ea intelligit opera quae homines spe praemiorum divinorum ducti ex animo, omnibusque viribus perficiunt, quamvis omni prolapsione nequaquam careant, habitus tamen vitiorum quidem omnium exuisse, omnium autem virtutum sibi comparasse, merito dici possint.: [4511]1

* Paulus loquitur de prima justificatione, et nomine operum

intelligit opera quae fiunt sine fide et gratia, solis viribus liberi arbitrii. Jacobus autem de secunda justincatione: [4512]1

* Peccata elongant uos voluntate, non loco.: [4513]1

* Peccatum quod alter incurrit operando, tuum facis obloquendo.: [4514]1

* Penes reges est inferre bellum, penes autem Deum terminare: [4515]1

* Penes reges est inferre bellum; penes autem Deum terminare.: [4516]1

* Per conventum significantur coetus seu cougregationes publicae profanae, in quibus conveniebant Christiani ut justis legibus et arbitris domesticas vel politicas communesque lites dirimerent.: [4517]1

* Pericula non respicit martyr, coronas respicit.: [4518]1

* Periissemus nisi periissemus: [4519]1

* Planctus lugentium: [4520]1

* Pluit Gehennam e coelo.: [4521]1

* Plus est in auribus quam in oculis situm, quoniam doctrina et sapientia percipi auribus solia potest, oculis soils non potest.: [4522]1

* Plus viatioi quaeritur, quo minus restat viae.: [4523]1

* Post aquam manualem et lumina, ut quisque de scripturis vel proprio ingenio potest, provocatur in medium Deo canere.: [4524]1

* Potius ruat coelum quam pereat una mica veritatis.: [4525]1

* Praedicare nihil aliud est quam derivare in se furorem mundi.: [4526]1

* Praef. in hanc epistolam, ubi dicit, Haec verba Mosis violenter a Jacobo trahi et torqueri: [4527]1

* President probati quique seniores, honorem istum non pretio sed testimonio adepti.: [4528]1

* Primus locus viduis univiris, proximus virginibus, deinde matronis.: [4529]1

* Probatio innocentiae nostrae est iniquitas vestra.: [4530]1

* Proculum Christianum qui Torpacion nominabatur, Evodiae procuratorem, qui eum per oleum aliquando curaverat, et in palatio suo : [4531]1

* Professus est se divinas martyrum consolationes sensisse.: [4532]1

* Professus est se habere duas animas in eodem corpore, unam Deo dicatam, alteram unicuique illam vellet.: [4533]1

* Promittendo se debitorem fecit.: [4534]1

* Prorsus in Montani partes transivit.: [4535]1

* Qualia principia, talia principiata.: [4536]1

* Quantum flevimus in hymnis et canticis suavisonantis ecclesiae, &c.: [4537]1

* Quare ante omnia? Jurare pejus est quam furari? Jurare pejus est quam adulterare? Jurare pejus est, quam hominem occidere? Absit; quare ergo ante omnia? Ne surrepat vobis consuetudo jurandi; ut te adversus consuetudinem infensissimum redderet.: [4538]1

* Quem discordiae, quem caedes civium, quem bellum civile delectat, eum ex numero hominum, ex finibus humanae naturae exterminandum puto.: [4539]1

* Quemadmodurn canis assistens mensae, si viderit hominem vescentem, subinde aliquid eorum quae in mensa sunt ipsi projicientem, manet assidue: quod si semel atque iterum sic astitit ut discesserit nihil adeptus, protinus abstinet, veluti qui jam frustra et incassum assistat; itidem et diabolus jugiter nobis inhiat; si quod blasphemum verbum ipsi ceu cani projiciamus, hoc accepto rursus aggreditur; quod si perseveraveris gratias agere, jugulaveris illum fame celeriterque abegeris.: [4540]1

* Qui exemplo peccat bis peccat.: [4541]1

* Qui facit solummodo ea quae vult facere, non dominicam voluntatem implet, sed suam.: [4542]1

* Qui majores terras possident, minores census solvunt.: [4543]1

* Qui propria non tribuunt, aliena detinent.: [4544]1

* Qui referre injuriam nititur, eum ipsum a quo laesus est gestit imitari; et qui malum imitatur bonus esse nullo pacto potest.: [4545]1

* Quia per peccatum deseruit homo eum sub quo esse debuit, subditus est iis supra quae esse debebat.: [4546]1

* Quia vera erant dicta credebantur: [4547]1

* Quibus arteriis opus est, si pro sono audiantur.: [4548]1

* Quibus proprium stipendium sufficere debere praecepit, militare utique non prohibuit.: [4549]1

* Quid prosit medicus novit, non aegrotus.: [4550]1

* Quod fratres nos vocamus, infamant: [4551]1

* Quod videri vis, illud esse debes.: [4552]1

* Quod vivamus, deorum munus est; quod bene vivamus, nostrum: [4553]1

* Quos sermonibus non possunt decipere, gladiis clamant feriendos.: [4554]1

* Quoties diis genitum se putavit, toties in barbaros, multo ferocius et insolentius pugnavit.: [4555]1

* Ratio humana tantum in praesenti sensu haeret, nihil aliud audit, intelligit, sentit, videt, cogitat: [4556]1

* Recordare nominis Alexandri: [4557]1

* Reliquit haec sane Deus humanis ingeniis eruenda; tamen fieri non potest quin ipsius sint omnia, qui et sapientiam tribuit homini ut inveniret, et illa ipsa quae possunt inveniri primus invenit.: [4558]1

* Sacramentum extremae unctionis non nisi petentibus verbo vel signo dari debet: [4559]1

* Sancti ad salutem per omnia exaudiuntur, sed non ad voluntatem, ad voluntatem etiam Daemones exauditi sunt, et ad porcos quos petiverant ire missi sunt.: [4560]1

* Sapiens ad omnem incursum munitus et intentus, non si paupertas, non si ignominia, non si dolor impetum faciant, pedem referet; iuterritus et contra illa ibit et inter illa.: [4561]1

* Sapientes sapienter descendant in infernum.: [4562]1

* Sapienti nihil magnum est cui nota est aeternitatis magnitudo.: [4563]1

* Sapientia eorum plerwnque abscondit vitia, non abscindit: [4564]1

* Scire volunt secreta domus, atque inde timeri.: [4565]1

* Senecae praedivitis hortos.: [4566]1

* Servatur pauper Lazarus, sed in sinu Abrahami divitis.: [4567]1

* Servus herilis imperii non servus est sed minister.: [4568]1

* Si David, cur non et ego? si Noah, cur non et ego?: [4569]1

* Si amatur, quomodo infirmatur?: [4570]1

* Si autem in se esse novit quae loquor, non hoc a mea lingua dici existimet, sed a conscientia sua.: [4571]1

* Si bonum petant boni, bene, ad bonum: [4572]1

* Si dimidio Christi contenti essemus, facile transigeremus omnia.: [4573]1

* Sic Ecebolius de ipso: [4574]1

* Singulos dies singulas vitas puta, et quotidie demitur aliqua pars vitae; hunc ipsum quem vivimus diem cum morte dividimus.: [4575]1

* Sola cognitio Dei, quam Deus animo ejus indidit, eam eximit a culpa, tanquam solutam communi lege, quamvis ad eum usque diem obstricta fuisset suis popularibus; ubi tamen co-optata fuisset in

corpus Ecclesiae, nova conditio manumissio fuit a jure societatis, quo jure devinciuntur cives.: [4576]1

* Sola fides justificat, sed non fides quae est sola: [4577]1

* Solve leonem et senties.: [4578]1

* Surgunt indocti, et rapiunt coelum, et nos cum omnibus doctrinis nostris detrudimur in Gehennam.: [4579]1

* Synagogae traditio est ut sedentes disputent, seniores dignitate in cathedris, sequentes in subselliis, novissimi in pavimento super mattas.: [4580]1

* Tam pater nemo, tam pius nemo: [4581]1

* Te non amittit nisi qui dimittit: et qui te dimittit quo fugit, nisi a te placato ad te iratum?: [4582]1

* Timeo Danaos, et dona ferentes.: [4583]1

* Tolle meum et tolle Deum: [4584]1

* Totam ipsius occupationem esse in elevatione humilium, et superborum dejectione: [4585]1

* Totius orbis praedo: [4586]1

* Tunc magis irascitur Deus cum non irascitur; non enim cum nescio sed cum sentio te iratum, tunc maxime confido propitium.: [4587]1

* Turbo quidam animos nostros rotat, et involvit fugientes petentesque eadem, et nunc in sublime allevatos, nunc in infima allisos rapit.: [4588]1

* Turcicum imperium, quantum quantum est, mica est quam paterfamilias canibus projicit.: [4589]1

* Turpe est cedere oneri, et luctari cum officio quod semel recepisti; non est vir fortis et strenuus qui laborem fugit, nec crescit illi animus ipsa rerum difficultate.: [4590]1

* Unde apparet quo sensu dicit, fidem sine operibus mortuam esse, non quod sentiat opera esse formam fidei, sed quod sentit opera esse

concomitantia fidei, sic at halitus concomitatur vitam corporis.: [4591]1

* Unguo te oleo sancto in nomine Patris, &c., ut more militis praeparatus, &c.: [4592]1

* Ut dominetur aliis prius servit; curvatur obsequio ut honore donetur.: [4593]1

* Utinam eodem ardore orare possem: [4594]1

* Valde protestatus sum me nolle sic ab eo satiari.: [4595]1

* Venter non habet aures.: [4596]1

* Verbalia addita verbis: [4597]1

* Veritatem, non similitudinem.: [4598]1

* Veterem : [4599]1

* Vide Sanctium in locum: [4600]1

* Vidi zelantem parvulum: [4601]1

* Vivere nolunt, mori nesciunt: [4602]1

* Vix satis mirari possum quid praeceptoribus quibusdam scholasticis, viris certe gravibus nostri saeculi, in mentem venerit, ut nunc quoque temporis, post tam diu revelatum Christum, sine Christi notitia salutem cuiquam aeternam contingere posse confirment.: [4603]1

* Voe: [4604]1

* Voe soli.: [4605]1

* Vos mali fratres, quia parum homines: [4606]1

* a mandato ad effectum: [4607]1

* ab implacabilibus odiis theologorum: [4608]1

* ad Divites: [4609]1

* ad bonum: [4610]1

* ad pocula faciles: [4611]1

* administrum peccati: [4612]1

* adulteri: [4613]1

* aequa: [4614]1

* aequitas prosequentis: [4615]1

* alicubi: [4616]1

* aliquid latentis energiae: [4617]1

* animalis: [4618]1

* anno exacto: [4619]1

* ascende per hominem et pervenies ad Deum: [4620]1

* assensus axiomati: [4621]1

* assidua precatio: [4622]1

* battalia: [4623]1 [4624]2

* censores morum: [4625]1

* cogita te Caesarem esse: [4626]1

* completivè: [4627]1

* conatum, non eventum: [4628]1

* confessarius: [4629]1

* conjunctim: [4630]1

* cum privilegio: [4631]1

* de Verbis Domini.: [4632]1

* de omni scibili: [4633]1

* deam cloacinam: [4634]1

* decimum tertium apostolum: [4635]1

* desitio virorum: [4636]1

* diligunt in inimico naturam, non vitium: [4637]1

* disjunctim: [4638]1

* efficaciter: [4639]1

* ego non sum ego: [4640]1

* eo nomine: [4641]1

* eos qui paululum effugiunt: [4642]1

* et ibi citatos: [4643]1

* et sequentibus: [4644]1

* ethnicus Alexander: [4645]1

* ex putri materia: [4646]1

* exercent carnificinam animarum: [4647]1

* felix culpa: [4648]1

* fiat quod velis: [4649]1

* finem quem ei fecit Dominus: [4650]1

* fons et fomes: [4651]1

* formido oppositi: [4652]1

* fornax mali: [4653]1

* foro divino: [4654]1 [4655]2

* generat meritoriè: [4656]1

* gestando Christum corde quam utero: [4657]1

* gratis: [4658]1

* haereticum fidem: [4659]1

* hominibus praefracti ingenii: [4660]1 [4661]2

* honorabilia legis: [4662]1

* humano: [4663]1

* hymnos antelucanos: [4664]1

* id est, non pro ullo merito, sed ex me a bonitate, quod alibi distinctius enunciat apostolus,: [4665]1

* ignota capita: [4666]1

* imperium sui: [4667]1

* imperium suum: [4668]1

* impetrare: [4669]1

* impetus primo primi: [4670]1

* in curia: [4671]1

* in foro divino: [4672]1

* in foro Immano: [4673]1

* in locum: [4674]1

* in terminis: [4675]1

* infeliciter felices: [4676]1

* inferiora fulminant: [4677]1

* infirmitas animositatis: [4678]1

* intentio finis convenientis: [4679]1

* intuitu voluntatis: [4680]1 [4681]2 [4682]3

* involucra veritatis: [4683]1

* jurisdictio judicantis: [4684]1

* loquere ut videam: [4685]1

* malè coloratum: [4686]1

* male parta male dilabuntur: [4687]1

* mente operibus malis intenta: [4688]1

* mereri: [4689]1

* minus solvit, qui minus tempore solvit: [4690]1

* monstrum ex variis diversisque et inter se pugnantibus naturis conflatum: [4691]1

* more hominum: [4692]1

* ne damnet: [4693]1

* ne regnet: [4694]1

* nodosa aeternitas: [4695]1

* non nova, sed aucta fide: [4696]1

* non proferitate, sed pro consuetudine latrant: [4697]1

* non tibi, sed religioni: [4698]1

* non vestigiis corporis, sed animo: [4699]1

* nunc oblita mihi: [4700]1

* nusquam residentis animi volutatio: [4701]1

* obsolefieri: [4702]1

* offensio patientis: [4703]1

* oleum symbolum erat valetudinis recuparatae, et quod apostoli nullos unguerent nisi à morbo liberatos: [4704]1

* oratio efficax: [4705]1

* orthodoxos mores: [4706]1

* pacatum animum: [4707]1

* partus sequitur ventrem: [4708]1

* peccata sic velantur ut in judicio non revelentur: [4709]1

* penitus decrevi: [4710]1

* per piissimam misericordiam: [4711]1

* per totum: [4712]1

* permissivè: [4713]1

* piissimam misericordiam: [4714]1

* plausus theatrorum: [4715]1

* ponere obicem: [4716]1

* potestatem vitae et necis: [4717]1

* primum mobile: [4718]1

* pro imperio: [4719]1

* projicere oscula, adorare vulgus, et omnia serviliter pro imperio: [4720]1

* prona spectare terram: [4721]1

* pronuncianti quam canenti vicinior: [4722]1

* propter ardorem cupidinis: [4723]1

* propter teporem charitatis: [4724]1

* psychicos: [4725]1

* quâ regeneramur: [4726]1

* quâ renascimur: [4727]1

* qua: [4728]1

* quantus quantus est: [4729]1 [4730]2

* quasi manu factâ: [4731]1

* quatenus: [4732]1

* quem fugiam video, quem sequar non video: [4733]1

* qui agebant vitam paganam sub Christiano nomine: [4734]1

* qui theologiam in caninam maledicentiam transferunt: [4735]1

* qui unum diem velit esse in voluptate: [4736]1

* quia linguâ plus peccaverat: [4737]1

* quicquid est male coloratum: [4738]1

* quis, quid, ubi, quibus, auxiliis: [4739]1

* quod edere non potuit, oculo devoravit: [4740]1

* rectus m curia: [4741]1

* rem, quocunque modo rem: [4742]1

* renitenti animo: [4743]1

* salubria medicamenta non negligant: [4744]1

* sanctum sanctorum: [4745]1

* sensu forensi non architectonico: [4746]1

* sensu transumptivo: [4747]1

* servi servorum: [4748]1

* sibi soli injuriosus fuit: [4749]1

* sine phaleris et ephippio: [4750]1

* sit nihil in te Bdbylonicum: [4751]1

* stramineam epistolam: [4752]1

* sub initio: [4753]1

* subactum solum: [4754]1

* tanquam aliquem magnum: [4755]1

* totam legem: [4756]1

* toties quoties: [4757]1

* totum legis: [4758]1

* ultor: [4759]1

* ut anima sit subjecta Deo et pacata sibi: [4760]1

* ut imponant ei manus: [4761]1

* ut mitius ardeant: [4762]1

* utinam omnes essent liypocritae: [4763]1

* vellent, sed nolunt: [4764]1

* verba mentis: [4765]1

* verbum mentis: [4766]1

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* vidi zelantem parvulum: [4768]1

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107. file:///ccel/m/manton/manton04/cache/manton04.html3?scrBook=Exod&scrCh=4&scrV=10#iv-p423.6

108. file:///ccel/m/manton/manton04/cache/manton04.html3?scrBook=Exod&scrCh=4&scrV=11#iv-p423.7

109. file:///ccel/m/manton/manton04/cache/manton04.html3?scrBook=Exod&scrCh=4&scrV=19#viii-p218.10

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111. file:///ccel/m/manton/manton04/cache/manton04.html3?scrBook=Exod&scrCh=11&scrV=0#viii-p126.7

112. file:///ccel/m/manton/manton04/cache/manton04.html3?scrBook=Exod&scrCh=11&scrV=8#iv-p404.3

113. file:///ccel/m/manton/manton04/cache/manton04.html3?scrBook=Exod&scrCh=12&scrV=41#viii-p35.12

114. file:///ccel/m/manton/manton04/cache/manton04.html3?scrBook=Exod&scrCh=15&scrV=0#vi-p32.6

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117. file:///ccel/m/manton/manton04/cache/manton04.html3?scrBook=Exod&scrCh=15&scrV=9#vi-p34.8

118. file:///ccel/m/manton/manton04/cache/manton04.html3?scrBook=Exod&scrCh=15&scrV=11#v-p17.5

119. file:///ccel/m/manton/manton04/cache/manton04.html3?scrBook=Exod&scrCh=15&scrV=11#vii-p210.6

120. file:///ccel/m/manton/manton04/cache/manton04.html3?scrBook=Exod&scrCh=15&scrV=26#viii-p214.7

121. file:///ccel/m/manton/manton04/cache/manton04.html3?scrBook=Exod&scrCh=16&scrV=28#v-p106.4

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123. file:///ccel/m/manton/manton04/cache/manton04.html3?scrBook=Exod&scrCh=17&scrV=12#viii-p89.3

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131. file:///ccel/m/manton/manton04/cache/manton04.html3?scrBook=Exod&scrCh=22&scrV=11#viii-p146.4

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134. file:///ccel/m/manton/manton04/cache/manton04.html3?scrBook=Exod&scrCh=22&scrV=27#viii-p32.6

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136. file:///ccel/m/manton/manton04/cache/manton04.html3?scrBook=Exod&scrCh=23&scrV=4#viii-p280.2

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139. file:///ccel/m/manton/manton04/cache/manton04.html3?scrBook=Exod&scrCh=30&scrV=15#iv-p165.10

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152. file:///ccel/m/manton/manton04/cache/manton04.html3?scrBook=Lev&scrCh=10&scrV=3#viii-p77.4

153. file:///ccel/m/manton/manton04/cache/manton04.html3?scrBook=Lev&scrCh=11&scrV=10#iv-p72.10

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167. file:///ccel/m/manton/manton04/cache/manton04.html3?scrBook=Lev&scrCh=24&scrV=10#iv-p221.7

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171. file:///ccel/m/manton/manton04/cache/manton04.html3?scrBook=Lev&scrCh=24&scrV=17#v-p117.2

172. file:///ccel/m/manton/manton04/cache/manton04.html3?scrBook=Lev&scrCh=26&scrV=33#iv-p22.3

173. file:///ccel/m/manton/manton04/cache/manton04.html3?scrBook=Lev&scrCh=26&scrV=41#viii-p77.3

174. file:///ccel/m/manton/manton04/cache/manton04.html3?scrBook=Num&scrCh=6&scrV=12#iv-p73.16

175. file:///ccel/m/manton/manton04/cache/manton04.html3?scrBook=Num&scrCh=9&scrV=8#iv-p382.1

176. file:///ccel/m/manton/manton04/cache/manton04.html3?scrBook=Num&scrCh=11&scrV=28#vi-p108.8

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178. file:///ccel/m/manton/manton04/cache/manton04.html3?scrBook=Num&scrCh=11&scrV=29#vii-p75.3

179. file:///ccel/m/manton/manton04/cache/manton04.html3?scrBook=Num&scrCh=12&scrV=3#iv-p404.7

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181. file:///ccel/m/manton/manton04/cache/manton04.html3?scrBook=Num&scrCh=12&scrV=14#iv-p425.7

182. file:///ccel/m/manton/manton04/cache/manton04.html3?scrBook=Num&scrCh=15&scrV=40#iv-p491.14

183. file:///ccel/m/manton/manton04/cache/manton04.html3?scrBook=Num&scrCh=20&scrV=11#v-p277.1

184. file:///ccel/m/manton/manton04/cache/manton04.html3?scrBook=Num&scrCh=21&scrV=0#v-p150.14

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237. file:///ccel/m/manton/manton04/cache/manton04.html3?scrBook=Judg&scrCh=8&scrV=0#v-p113.1

238. file:///ccel/m/manton/manton04/cache/manton04.html3?scrBook=Judg&scrCh=11&scrV=3#v-p214.4

239. file:///ccel/m/manton/manton04/cache/manton04.html3?scrBook=Judg&scrCh=17&scrV=13#iv-p444.4

240. file:///ccel/m/manton/manton04/cache/manton04.html3?scrBook=Judg&scrCh=18&scrV=0#iv-p236.3

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265. file:///ccel/m/manton/manton04/cache/manton04.html3?scrBook=2Sam&scrCh=7&scrV=19#iv-p96.4

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282. file:///ccel/m/manton/manton04/cache/manton04.html3?scrBook=2Sam&scrCh=16&scrV=17#v-p249.37

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334. file:///ccel/m/manton/manton04/cache/manton04.html3?scrBook=2Kgs&scrCh=5&scrV=27#viii-p228.3

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396. file:///ccel/m/manton/manton04/cache/manton04.html3?scrBook=Job&scrCh=7&scrV=7#vii-p214.3

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1882. file:///ccel/m/manton/manton04/cache/manton04.html3?scrBook=Luke&scrCh=1&scrV=48#iv-p141.4

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1884. file:///ccel/m/manton/manton04/cache/manton04.html3?scrBook=Luke&scrCh=1&scrV=53#iv-p424.3

1885. file:///ccel/m/manton/manton04/cache/manton04.html3?scrBook=Luke&scrCh=1&scrV=57#v-p134.1

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1887. file:///ccel/m/manton/manton04/cache/manton04.html3?scrBook=Luke&scrCh=1&scrV=74#iv-p486.3

1888. file:///ccel/m/manton/manton04/cache/manton04.html3?scrBook=Luke&scrCh=2&scrV=5#iv-p462.1

1889. file:///ccel/m/manton/manton04/cache/manton04.html3?scrBook=Luke&scrCh=2&scrV=14#viii-p35.7

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1891. file:///ccel/m/manton/manton04/cache/manton04.html3?scrBook=Luke&scrCh=2&scrV=19#vii-p86.1

1892. file:///ccel/m/manton/manton04/cache/manton04.html3?scrBook=Luke&scrCh=2&scrV=29#v-p172.2

1893. file:///ccel/m/manton/manton04/cache/manton04.html3?scrBook=Luke&scrCh=2&scrV=49#vi-p13.2

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1895. file:///ccel/m/manton/manton04/cache/manton04.html3?scrBook=Luke&scrCh=3&scrV=1#iv-p381.1

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1914. file:///ccel/m/manton/manton04/cache/manton04.html3?scrBook=Luke&scrCh=7&scrV=47#vii-p159.8

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1918. file:///ccel/m/manton/manton04/cache/manton04.html3?scrBook=Luke&scrCh=8&scrV=48#v-p172.6

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1924. file:///ccel/m/manton/manton04/cache/manton04.html3?scrBook=Luke&scrCh=9&scrV=62#iv-p72.8

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1928. file:///ccel/m/manton/manton04/cache/manton04.html3?scrBook=Luke&scrCh=11&scrV=8#viii-p231.3

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1933. file:///ccel/m/manton/manton04/cache/manton04.html3?scrBook=Luke&scrCh=11&scrV=27#iv-p452.3

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1935. file:///ccel/m/manton/manton04/cache/manton04.html3?scrBook=Luke&scrCh=11&scrV=42#vii-p112.1

1936. file:///ccel/m/manton/manton04/cache/manton04.html3?scrBook=Luke&scrCh=12&scrV=8#i_2-p4.6

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1938. file:///ccel/m/manton/manton04/cache/manton04.html3?scrBook=Luke&scrCh=12&scrV=13#vii-p43.5

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1945. file:///ccel/m/manton/manton04/cache/manton04.html3?scrBook=Luke&scrCh=12&scrV=19#vii-p162.3

1946. file:///ccel/m/manton/manton04/cache/manton04.html3?scrBook=Luke&scrCh=12&scrV=19#viii-p10.4

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1994. file:///ccel/m/manton/manton04/cache/manton04.html3?scrBook=Luke&scrCh=17&scrV=10#viii-p249.1

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1996. file:///ccel/m/manton/manton04/cache/manton04.html3?scrBook=Luke&scrCh=17&scrV=28#viii-p28.3

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1998. file:///ccel/m/manton/manton04/cache/manton04.html3?scrBook=Luke&scrCh=18&scrV=0#vi-p144.5

1999. file:///ccel/m/manton/manton04/cache/manton04.html3?scrBook=Luke&scrCh=18&scrV=2#vii-p32.7

2000. file:///ccel/m/manton/manton04/cache/manton04.html3?scrBook=Luke&scrCh=18&scrV=7#viii-p80.1

2001. file:///ccel/m/manton/manton04/cache/manton04.html3?scrBook=Luke&scrCh=18&scrV=8#viii-p80.2

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2003. file:///ccel/m/manton/manton04/cache/manton04.html3?scrBook=Luke&scrCh=18&scrV=11#iv-p516.5

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2006. file:///ccel/m/manton/manton04/cache/manton04.html3?scrBook=Luke&scrCh=18&scrV=12#v-p256.5

2007. file:///ccel/m/manton/manton04/cache/manton04.html3?scrBook=Luke&scrCh=18&scrV=41#iv-p374.9

2008. file:///ccel/m/manton/manton04/cache/manton04.html3?scrBook=Luke&scrCh=19&scrV=16#viii-p284.4

2009. file:///ccel/m/manton/manton04/cache/manton04.html3?scrBook=Luke&scrCh=19&scrV=41#iv-p87.4

2010. file:///ccel/m/manton/manton04/cache/manton04.html3?scrBook=Luke&scrCh=19&scrV=43#viii-p12.2

2011. file:///ccel/m/manton/manton04/cache/manton04.html3?scrBook=Luke&scrCh=19&scrV=44#viii-p12.3

2012. file:///ccel/m/manton/manton04/cache/manton04.html3?scrBook=Luke&scrCh=21&scrV=19#iv-p405.1

2013. file:///ccel/m/manton/manton04/cache/manton04.html3?scrBook=Luke&scrCh=21&scrV=19#iv-p65.3

2014. file:///ccel/m/manton/manton04/cache/manton04.html3?scrBook=Luke&scrCh=21&scrV=28#v-p51.18

2015. file:///ccel/m/manton/manton04/cache/manton04.html3?scrBook=Luke&scrCh=21&scrV=34#viii-p40.1

2016. file:///ccel/m/manton/manton04/cache/manton04.html3?scrBook=Luke&scrCh=21&scrV=36#v-p166.2

2017. file:///ccel/m/manton/manton04/cache/manton04.html3?scrBook=Luke&scrCh=21&scrV=36#viii-p50.2

2018. file:///ccel/m/manton/manton04/cache/manton04.html3?scrBook=Luke&scrCh=22&scrV=0#viii-p241.4

2019. file:///ccel/m/manton/manton04/cache/manton04.html3?scrBook=Luke&scrCh=22&scrV=3#vi-p123.2

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3820. file:///ccel/m/manton/manton04/cache/manton04.html3#vii-p131.16

3821. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p8.1

3822. file:///ccel/m/manton/manton04/cache/manton04.html3#vii-p201.6

3823. file:///ccel/m/manton/manton04/cache/manton04.html3#vii-p201.1

3824. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p4.1

3825. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p141.9

3826. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p214.3

3827. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p190.5

3828. file:///ccel/m/manton/manton04/cache/manton04.html3#vi-p115.4

3829. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p476.7

3830. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p128.2

3831. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p170.1

3832. file:///ccel/m/manton/manton04/cache/manton04.html3#vii-p78.2

3833. file:///ccel/m/manton/manton04/cache/manton04.html3#vi-p101.2

3834. file:///ccel/m/manton/manton04/cache/manton04.html3#vi-p147.1

3835. file:///ccel/m/manton/manton04/cache/manton04.html3#vi-p143.7

3836. file:///ccel/m/manton/manton04/cache/manton04.html3#vii-p226.1

3837. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p19.3

3838. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p379.3

3839. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p242.3

3840. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p231.4

3841. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p490.15

3842. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p281.9

3843. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p456.1

3844. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p456.2

3845. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p11.3

3846. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p146.2

3847. file:///ccel/m/manton/manton04/cache/manton04.html3#vii-p87.3

3848. file:///ccel/m/manton/manton04/cache/manton04.html3#vi-p139.3

3849. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p234.2

3850. file:///ccel/m/manton/manton04/cache/manton04.html3#vii-p4.1

3851. file:///ccel/m/manton/manton04/cache/manton04.html3#vii-p93.8

3852. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p194.7

3853. file:///ccel/m/manton/manton04/cache/manton04.html3#vi-p14.4

3854. file:///ccel/m/manton/manton04/cache/manton04.html3#vi-p14.7

3855. file:///ccel/m/manton/manton04/cache/manton04.html3#vi-p144.7

3856. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p129.1

3857. file:///ccel/m/manton/manton04/cache/manton04.html3#vii-p231.1

3858. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p161.1

3859. file:///ccel/m/manton/manton04/cache/manton04.html3#vi-p97.4

3860. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p289.5

3861. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p286.1

3862. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p85.4

3863. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p236.1

3864. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p289.4

3865. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p289.3

3866. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p337.1

3867. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p337.2

3868. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p502.2

3869. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p338.1

3870. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p270.2

3871. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p282.1

3872. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p270.1

3873. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p268.2

3874. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p94.21

3875. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p97.9

3876. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p241.3

3877. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p130.3

3878. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p130.1

3879. file:///ccel/m/manton/manton04/cache/manton04.html3#vii-p159.5

3880. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p230.1

3881. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p193.1

3882. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p265.3

3883. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p277.1

3884. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p92.4

3885. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p120.1

3886. file:///ccel/m/manton/manton04/cache/manton04.html3#vii-p151.1

3887. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p120.3

3888. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p358.2

3889. file:///ccel/m/manton/manton04/cache/manton04.html3#iii.iii-p9.17

3890. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p28.1

3891. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p28.2

3892. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p28.3

3893. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p195.5

3894. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p156.2

3895. file:///ccel/m/manton/manton04/cache/manton04.html3#vi-p142.1

3896. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p3.1

3897. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p3.3

3898. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p3.4

3899. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p52.2

3900. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p52.5

3901. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p52.7

3902. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p58.1

3903. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p34.4

3904. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p215.2

3905. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p425.2

3906. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p52.6

3907. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p52.4

3908. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p259.2

3909. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p193.5

3910. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p193.1

3911. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p316.5

3912. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p316.6

3913. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p267.3

3914. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p476.8

3915. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p128.3

3916. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p134.3

3917. file:///ccel/m/manton/manton04/cache/manton04.html3#vi-p17.3

3918. file:///ccel/m/manton/manton04/cache/manton04.html3#vi-p151.8

3919. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p99.1

3920. file:///ccel/m/manton/manton04/cache/manton04.html3#vi-p113.4

3921. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p207.1

3922. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p173.2

3923. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p27.8

3924. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p168.3

3925. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p238.1

3926. file:///ccel/m/manton/manton04/cache/manton04.html3#vii-p116.2

3927. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p193.2

3928. file:///ccel/m/manton/manton04/cache/manton04.html3#vi-p97.3

3929. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p21.3

3930. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p146.6

3931. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p451.4

3932. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p165.10

3933. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p356.5

3934. file:///ccel/m/manton/manton04/cache/manton04.html3#vii-p103.1

3935. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p231.6

3936. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p51.1

3937. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p134.11

3938. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p143.1

3939. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p248.4

3940. file:///ccel/m/manton/manton04/cache/manton04.html3#vii-p122.2

3941. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p230.4

3942. file:///ccel/m/manton/manton04/cache/manton04.html3#vii-p122.4

3943. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p230.6

3944. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p230.5

3945. file:///ccel/m/manton/manton04/cache/manton04.html3#vi-p157.1

3946. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p265.2

3947. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p51.27

3948. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p111.5

3949. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p147.5

3950. file:///ccel/m/manton/manton04/cache/manton04.html3#vi-p143.3

3951. file:///ccel/m/manton/manton04/cache/manton04.html3#vi-p143.1

3952. file:///ccel/m/manton/manton04/cache/manton04.html3#vi-p143.5

3953. file:///ccel/m/manton/manton04/cache/manton04.html3#vii-p20.1

3954. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p268.1

3955. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p263.3

3956. file:///ccel/m/manton/manton04/cache/manton04.html3#vii-p79.6

3957. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p444.2

3958. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p91.3

3959. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p43.1

3960. file:///ccel/m/manton/manton04/cache/manton04.html3#vi-p144.1

3961. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p286.14

3962. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p488.10

3963. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p77.2

3964. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p433.9

3965. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p21.1

3966. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p102.3

3967. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p76.7

3968. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p281.1

3969. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p227.11

3970. file:///ccel/m/manton/manton04/cache/manton04.html3#vi-p136.1

3971. file:///ccel/m/manton/manton04/cache/manton04.html3#vi-p153.2

3972. file:///ccel/m/manton/manton04/cache/manton04.html3#vi-p151.4

3973. file:///ccel/m/manton/manton04/cache/manton04.html3#vi-p136.2

3974. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p308.2

3975. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p215.6

3976. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p427.4

3977. file:///ccel/m/manton/manton04/cache/manton04.html3#iii.iii-p12.2

3978. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p247.6

3979. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p337.3

3980. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p157.1

3981. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p342.8

3982. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p510.9

3983. file:///ccel/m/manton/manton04/cache/manton04.html3#vi-p20.16

3984. file:///ccel/m/manton/manton04/cache/manton04.html3#vi-p70.5

3985. file:///ccel/m/manton/manton04/cache/manton04.html3#vi-p101.1

3986. file:///ccel/m/manton/manton04/cache/manton04.html3#vii-p23.3

3987. file:///ccel/m/manton/manton04/cache/manton04.html3#vii-p31.3

3988. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p281.11

3989. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p232.2

3990. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p207.5

3991. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p182.4

3992. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p267.1

3993. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p260.2

3994. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p268.3

3995. file:///ccel/m/manton/manton04/cache/manton04.html3#vii-p55.1

3996. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p265.1

3997. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p8.2

3998. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p8.6

3999. file:///ccel/m/manton/manton04/cache/manton04.html3#vii-p222.3

4000. file:///ccel/m/manton/manton04/cache/manton04.html3#vi-p61.1

4001. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p530.1

4002. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p137.1

4003. file:///ccel/m/manton/manton04/cache/manton04.html3#vii-p201.3

4004. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p378.2

4005. file:///ccel/m/manton/manton04/cache/manton04.html3#iii.iii-p9.4

4006. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p24.4

4007. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p182.7

4008. file:///ccel/m/manton/manton04/cache/manton04.html3#vii-p214.7

4009. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p84.1

4010. file:///ccel/m/manton/manton04/cache/manton04.html3#vi-p151.10

4011. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p186.1

4012. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p145.2

4013. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p57.12

4014. file:///ccel/m/manton/manton04/cache/manton04.html3#vii-p23.1

4015. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p207.3

4016. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p84.11

4017. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p343.2

4018. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p218.4

4019. file:///ccel/m/manton/manton04/cache/manton04.html3#vi-p56.1

4020. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p105.1

4021. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p68.1

4022. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p21.16

4023. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p26.1

4024. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p68.3

4025. file:///ccel/m/manton/manton04/cache/manton04.html3#iii.iii-p15.1

4026. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p95.2

4027. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p500.6

4028. file:///ccel/m/manton/manton04/cache/manton04.html3#vii-p49.1

4029. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p342.17

4030. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p59.1

4031. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p145.1

4032. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p502.4

4033. file:///ccel/m/manton/manton04/cache/manton04.html3#vi-p4.4

4034. file:///ccel/m/manton/manton04/cache/manton04.html3#vi-p113.6

4035. file:///ccel/m/manton/manton04/cache/manton04.html3#vi-p113.5

4036. file:///ccel/m/manton/manton04/cache/manton04.html3#vi-p113.7

4037. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p54.1

4038. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p63.1

4039. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p232.5

4040. file:///ccel/m/manton/manton04/cache/manton04.html3#vii-p125.5

4041. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p142.1

4042. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p161.3

4043. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p161.8

4044. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p37.6

4045. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p179.2

4046. file:///ccel/m/manton/manton04/cache/manton04.html3#vii-p68.7

4047. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p248.2

4048. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p7.1

4049. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p103.5

4050. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p252.2

4051. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p99.2

4052. file:///ccel/m/manton/manton04/cache/manton04.html3#i_2-p2.9

4053. file:///ccel/m/manton/manton04/cache/manton04.html3#i_2-p2.4

4054. file:///ccel/m/manton/manton04/cache/manton04.html3#i_2-p2.8

4055. file:///ccel/m/manton/manton04/cache/manton04.html3#i_2-p2.6

4056. file:///ccel/m/manton/manton04/cache/manton04.html3#vi-p107.3

4057. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p448.4

4058. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p29.1

4059. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p19.2

4060. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p363.3

4061. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p35.1

4062. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p161.6

4063. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p363.1

4064. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p137.3

4065. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p433.5

4066. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p418.4

4067. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p114.4

4068. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p62.7

4069. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p114.3

4070. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p364.2

4071. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p418.1

4072. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p140.4

4073. file:///ccel/m/manton/manton04/cache/manton04.html3#vii-p175.1

4074. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p115.2

4075. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p303.1

4076. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p95.1

4077. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p117.1

4078. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p117.3

4079. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p117.5

4080. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p119.2

4081. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p76.1

4082. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p105.2

4083. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p176.1

4084. file:///ccel/m/manton/manton04/cache/manton04.html3#vi-p139.2

4085. file:///ccel/m/manton/manton04/cache/manton04.html3#vi-p133.9

4086. file:///ccel/m/manton/manton04/cache/manton04.html3#vi-p144.10

4087. file:///ccel/m/manton/manton04/cache/manton04.html3#vi-p5.1

4088. file:///ccel/m/manton/manton04/cache/manton04.html3#vi-p29.1

4089. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p94.14

4090. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p249.19

4091. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p35.3

4092. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p98.2

4093. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p374.11

4094. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p105.9

4095. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p102.1

4096. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p102.3

4097. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p215.1

4098. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p147.13

4099. file:///ccel/m/manton/manton04/cache/manton04.html3#vi-p13.16

4100. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p364.5

4101. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p492.5

4102. file:///ccel/m/manton/manton04/cache/manton04.html3#vii-p122.20

4103. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p134.4

4104. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p143.2

4105. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p468.5

4106. file:///ccel/m/manton/manton04/cache/manton04.html3#vii-p122.14

4107. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p50.1

4108. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p268.4

4109. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p289.1

4110. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p350.3

4111. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p389.6

4112. file:///ccel/m/manton/manton04/cache/manton04.html3#vi-p154.8

4113. file:///ccel/m/manton/manton04/cache/manton04.html3#vi-p154.5

4114. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p5.1

4115. file:///ccel/m/manton/manton04/cache/manton04.html3#vii-p221.9

4116. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p289.2

4117. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p240.2

4118. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p238.2

4119. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p102.5

4120. file:///ccel/m/manton/manton04/cache/manton04.html3#vii-p24.1

4121. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p217.1

4122. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p146.7

4123. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p128.4

4124. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p184.2

4125. file:///ccel/m/manton/manton04/cache/manton04.html3#vii-p58.4

4126. file:///ccel/m/manton/manton04/cache/manton04.html3#vi-p144.2

4127. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p416.2

4128. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p126.3

4129. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p393.1

4130. file:///ccel/m/manton/manton04/cache/manton04.html3#vi-p8.8

4131. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p430.4

4132. file:///ccel/m/manton/manton04/cache/manton04.html3#vii-p5.3

4133. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p502.1

4134. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p28.5

4135. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p158.1

4136. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p131.3

4137. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p74.4

4138. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p414.1

4139. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p427.1

4140. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p27.3

4141. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p403.3

4142. file:///ccel/m/manton/manton04/cache/manton04.html3#vii-p176.6

4143. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p272.1

4144. file:///ccel/m/manton/manton04/cache/manton04.html3#vi-p133.13

4145. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p109.2

4146. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p17.15

4147. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p73.10

4148. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p51.23

4149. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p120.1

4150. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p321.1

4151. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p441.3

4152. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p441.1

4153. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p448.1

4154. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p277.4

4155. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p219.4

4156. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p257.1

4157. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p215.3

4158. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p52.1

4159. file:///ccel/m/manton/manton04/cache/manton04.html3#vi-p14.3

4160. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p147.4

4161. file:///ccel/m/manton/manton04/cache/manton04.html3#iii.iii-p11.2

4162. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p197.2

4163. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p268.1

4164. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p241.3

4165. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p162.1

4166. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p41.4

4167. file:///ccel/m/manton/manton04/cache/manton04.html3#vi-p115.10

4168. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p281.1

4169. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p281.5

4170. file:///ccel/m/manton/manton04/cache/manton04.html3#vi-p115.5

4171. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p316.3

4172. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p147.3

4173. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p281.8

4174. file:///ccel/m/manton/manton04/cache/manton04.html3#vii-p208.1

4175. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p439.2

4176. file:///ccel/m/manton/manton04/cache/manton04.html3#vi-p122.3

4177. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p49.2

4178. file:///ccel/m/manton/manton04/cache/manton04.html3#vii-p133.3

4179. file:///ccel/m/manton/manton04/cache/manton04.html3#vi-p4.8

4180. file:///ccel/m/manton/manton04/cache/manton04.html3#vi-p4.7

4181. file:///ccel/m/manton/manton04/cache/manton04.html3#vi-p4.9

4182. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p128.1

4183. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p140.1

4184. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p34.3

4185. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p184.8

4186. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p126.2

4187. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p278.1

4188. file:///ccel/m/manton/manton04/cache/manton04.html3#vii-p17.8

4189. file:///ccel/m/manton/manton04/cache/manton04.html3#vii-p74.1

4190. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p292.5

4191. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p147.6

4192. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p241.1

4193. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p183.1

4194. file:///ccel/m/manton/manton04/cache/manton04.html3#vii-p3.1

4195. file:///ccel/m/manton/manton04/cache/manton04.html3#vii-p3.2

4196. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p510.7

4197. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p140.4

4198. file:///ccel/m/manton/manton04/cache/manton04.html3#vii-p214.8

4199. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p194.3

4200. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p11.4

4201. file:///ccel/m/manton/manton04/cache/manton04.html3#vi-p89.1

4202. file:///ccel/m/manton/manton04/cache/manton04.html3#vi-p114.2

4203. file:///ccel/m/manton/manton04/cache/manton04.html3#vii-p5.2

4204. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p95.3

4205. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p89.2

4206. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p89.1

4207. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p35.9

4208. file:///ccel/m/manton/manton04/cache/manton04.html3#vii-p11.11

4209. file:///ccel/m/manton/manton04/cache/manton04.html3#vii-p221.10

4210. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p284.1

4211. file:///ccel/m/manton/manton04/cache/manton04.html3#vii-p86.2

4212. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p21.2

4213. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p448.3

4214. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p448.2

4215. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p206.1

4216. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p449.4

4217. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p166.5

4218. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p69.1

4219. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p57.4

4220. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p457.1

4221. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p142.3

4222. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p246.3

4223. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p246.2

4224. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p292.4

4225. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p218.3

4226. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p289.7

4227. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p500.8

4228. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p152.6

4229. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p141.1

4230. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p148.1

4231. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p149.1

4232. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p150.1

4233. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p7.1

4234. file:///ccel/m/manton/manton04/cache/manton04.html3#vii-p37.1

4235. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p99.3

4236. file:///ccel/m/manton/manton04/cache/manton04.html3#vii-p154.1

4237. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p12.1

4238. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p161.2

4239. file:///ccel/m/manton/manton04/cache/manton04.html3#vi-p14.8

4240. file:///ccel/m/manton/manton04/cache/manton04.html3#iii.iii-p11.3

4241. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p77.1

4242. file:///ccel/m/manton/manton04/cache/manton04.html3#vi-p14.5

4243. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p415.1

4244. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p381.4

4245. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p141.5

4246. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p73.11

4247. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p17.13

4248. file:///ccel/m/manton/manton04/cache/manton04.html3#vii-p43.7

4249. file:///ccel/m/manton/manton04/cache/manton04.html3#vii-p86.4

4250. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p356.3

4251. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p262.1

4252. file:///ccel/m/manton/manton04/cache/manton04.html3#vi-p64.6

4253. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p165.11

4254. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p260.3

4255. file:///ccel/m/manton/manton04/cache/manton04.html3#vi-p64.5

4256. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p267.6

4257. file:///ccel/m/manton/manton04/cache/manton04.html3#vii-p68.1

4258. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p65.1

4259. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p65.3

4260. file:///ccel/m/manton/manton04/cache/manton04.html3#vi-p40.1

4261. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p21.9

4262. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p238.5

4263. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p186.7

4264. file:///ccel/m/manton/manton04/cache/manton04.html3#vi-p43.5

4265. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p63.2

4266. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p207.2

4267. file:///ccel/m/manton/manton04/cache/manton04.html3#vii-p162.1

4268. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p184.9

4269. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p338.3

4270. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p116.1

4271. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p322.1

4272. file:///ccel/m/manton/manton04/cache/manton04.html3#vi-p133.30

4273. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p327.3

4274. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p233.4

4275. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p313.1

4276. file:///ccel/m/manton/manton04/cache/manton04.html3#vii-p22.1

4277. file:///ccel/m/manton/manton04/cache/manton04.html3#vi-p41.2

4278. file:///ccel/m/manton/manton04/cache/manton04.html3#vi-p41.1

4279. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p221.5

4280. file:///ccel/m/manton/manton04/cache/manton04.html3#vii-p22.2

4281. file:///ccel/m/manton/manton04/cache/manton04.html3#vii-p31.2

4282. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p206.2

4283. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p206.1

4284. file:///ccel/m/manton/manton04/cache/manton04.html3#vi-p121.3

4285. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p233.3

4286. file:///ccel/m/manton/manton04/cache/manton04.html3#iii.iii-p1.4

4287. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p8.3

4288. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p8.5

4289. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p2.1

4290. file:///ccel/m/manton/manton04/cache/manton04.html3#iii.iii-p1.6

4291. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p19.1

4292. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p22.1

4293. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p114.2

4294. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p165.7

4295. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p193.3

4296. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p170.4

4297. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p158.1

4298. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p158.2

4299. file:///ccel/m/manton/manton04/cache/manton04.html3#vi-p115.12

4300. file:///ccel/m/manton/manton04/cache/manton04.html3#vi-p115.13

4301. file:///ccel/m/manton/manton04/cache/manton04.html3#vi-p115.14

4302. file:///ccel/m/manton/manton04/cache/manton04.html3#vi-p115.8

4303. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p281.2

4304. file:///ccel/m/manton/manton04/cache/manton04.html3#vi-p115.1

4305. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p92.3

4306. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p92.5

4307. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p272.2

4308. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p510.2

4309. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p184.7

4310. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p389.11

4311. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p128.6

4312. file:///ccel/m/manton/manton04/cache/manton04.html3#vii-p210.12

4313. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p119.6

4314. file:///ccel/m/manton/manton04/cache/manton04.html3#vii-p17.7

4315. file:///ccel/m/manton/manton04/cache/manton04.html3#vi-p138.8

4316. file:///ccel/m/manton/manton04/cache/manton04.html3#vii-p134.4

4317. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p46.3

4318. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p395.5

4319. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p262.7

4320. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p262.5

4321. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p487.3

4322. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p163.1

4323. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p283.4

4324. file:///ccel/m/manton/manton04/cache/manton04.html3#vii-p233.4

4325. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p32.5

4326. file:///ccel/m/manton/manton04/cache/manton04.html3#vi-p64.3

4327. file:///ccel/m/manton/manton04/cache/manton04.html3#vii-p210.10

4328. file:///ccel/m/manton/manton04/cache/manton04.html3#vi-p8.15

4329. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p186.5

4330. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p186.4

4331. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p186.3

4332. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p190.3

4333. file:///ccel/m/manton/manton04/cache/manton04.html3#vi-p118.8

4334. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p199.2

4335. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p105.4

4336. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p445.10

4337. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p134.14

4338. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p381.11

4339. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p396.4

4340. file:///ccel/m/manton/manton04/cache/manton04.html3#vi-p71.3

4341. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p18.1

4342. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p170.7

4343. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p122.4

4344. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p39.2

4345. file:///ccel/m/manton/manton04/cache/manton04.html3#vi-p133.34

4346. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p15.28

4347. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p255.4

4348. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p106.2

4349. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p256.7

4350. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p241.5

4351. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p194.6

4352. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p286.25

4353. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p50.10

4354. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p17.19

4355. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p152.7

4356. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p91.1

4357. file:///ccel/m/manton/manton04/cache/manton04.html3#vi-p64.9

4358. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p165.17

4359. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p6.8

4360. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p125.2

4361. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p360.5

4362. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p487.5

4363. file:///ccel/m/manton/manton04/cache/manton04.html3#vi-p133.35

4364. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p47.1

4365. file:///ccel/m/manton/manton04/cache/manton04.html3#vi-p13.12

4366. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p207.6

4367. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p267.5

4368. file:///ccel/m/manton/manton04/cache/manton04.html3#vii-p122.8

4369. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p240.3

4370. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p535.9

4371. file:///ccel/m/manton/manton04/cache/manton04.html3#vii-p221.13

4372. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p46.14

4373. file:///ccel/m/manton/manton04/cache/manton04.html3#vi-p60.2

4374. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p50.8

4375. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p218.8

4376. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p236.3

4377. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p483.8

4378. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p6.11

4379. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p146.5

4380. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p249.22

4381. file:///ccel/m/manton/manton04/cache/manton04.html3#vii-p201.2

4382. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p195.4

4383. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p58.7

4384. file:///ccel/m/manton/manton04/cache/manton04.html3#iii.iii-p15.3

4385. file:///ccel/m/manton/manton04/cache/manton04.html3#vii-p43.14

4386. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p25.3

4387. file:///ccel/m/manton/manton04/cache/manton04.html3#vii-p217.5

4388. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p32.3

4389. file:///ccel/m/manton/manton04/cache/manton04.html3#vi-p108.11

4390. file:///ccel/m/manton/manton04/cache/manton04.html3#iii.iii-p9.14

4391. file:///ccel/m/manton/manton04/cache/manton04.html3#iii.iii-p9.16

4392. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p389.9

4393. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p55.2

4394. file:///ccel/m/manton/manton04/cache/manton04.html3#vii-p6.2

4395. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p281.2

4396. file:///ccel/m/manton/manton04/cache/manton04.html3#iii.iii-p14.2

4397. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p42.4

4398. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p349.2

4399. file:///ccel/m/manton/manton04/cache/manton04.html3#iii.iii-p9.15

4400. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p63.5

4401. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p135.5

4402. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p245.7

4403. file:///ccel/m/manton/manton04/cache/manton04.html3#vii-p33.5

4404. file:///ccel/m/manton/manton04/cache/manton04.html3#vi-p106.11

4405. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p124.6

4406. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p29.3

4407. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p306.5

4408. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p43.8

4409. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p71.2

4410. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p510.5

4411. file:///ccel/m/manton/manton04/cache/manton04.html3#vi-p16.4

4412. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p82.2

4413. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p221.8

4414. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p214.9

4415. file:///ccel/m/manton/manton04/cache/manton04.html3#vi-p156.16

4416. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p422.5

4417. file:///ccel/m/manton/manton04/cache/manton04.html3#vii-p11.13

4418. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p190.5

4419. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p291.2

4420. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p18.3

4421. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p247.3

4422. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p356.6

4423. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p55.4

4424. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p270.6

4425. file:///ccel/m/manton/manton04/cache/manton04.html3#vi-p43.9

4426. file:///ccel/m/manton/manton04/cache/manton04.html3#vii-p201.5

4427. file:///ccel/m/manton/manton04/cache/manton04.html3#vi-p64.4

4428. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p225.3

4429. file:///ccel/m/manton/manton04/cache/manton04.html3#vi-p33.6

4430. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p232.11

4431. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p49.1

4432. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p96.3

4433. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p403.5

4434. file:///ccel/m/manton/manton04/cache/manton04.html3#vii-p122.6

4435. file:///ccel/m/manton/manton04/cache/manton04.html3#vi-p116.5

4436. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p49.3

4437. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p3.2

4438. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p422.8

4439. file:///ccel/m/manton/manton04/cache/manton04.html3#iii.iii-p9.6

4440. file:///ccel/m/manton/manton04/cache/manton04.html3#vii-p223.2

4441. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p141.4

4442. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p145.1

4443. file:///ccel/m/manton/manton04/cache/manton04.html3#vi-p144.20

4444. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p33.1

4445. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p130.1

4446. file:///ccel/m/manton/manton04/cache/manton04.html3#vii-p15.3

4447. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p42.6

4448. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p460.7

4449. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p43.7

4450. file:///ccel/m/manton/manton04/cache/manton04.html3#vii-p88.6

4451. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p224.6

4452. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p136.1

4453. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p389.2

4454. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p89.9

4455. file:///ccel/m/manton/manton04/cache/manton04.html3#vii-p34.5

4456. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p127.3

4457. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p207.9

4458. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p331.3

4459. file:///ccel/m/manton/manton04/cache/manton04.html3#vi-p141.5

4460. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p140.3

4461. file:///ccel/m/manton/manton04/cache/manton04.html3#vii-p32.10

4462. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p379.2

4463. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p21.7

4464. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p203.2

4465. file:///ccel/m/manton/manton04/cache/manton04.html3#vi-p120.8

4466. file:///ccel/m/manton/manton04/cache/manton04.html3#vii-p217.1

4467. file:///ccel/m/manton/manton04/cache/manton04.html3#vii-p138.4

4468. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p381.10

4469. file:///ccel/m/manton/manton04/cache/manton04.html3#vii-p218.3

4470. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p364.9

4471. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p326.3

4472. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p197.5

4473. file:///ccel/m/manton/manton04/cache/manton04.html3#i_2-p5.8

4474. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p155.9

4475. file:///ccel/m/manton/manton04/cache/manton04.html3#vii-p11.7

4476. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p138.3

4477. file:///ccel/m/manton/manton04/cache/manton04.html3#vii-p93.3

4478. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p46.7

4479. file:///ccel/m/manton/manton04/cache/manton04.html3#vii-p193.8

4480. file:///ccel/m/manton/manton04/cache/manton04.html3#vi-p113.3

4481. file:///ccel/m/manton/manton04/cache/manton04.html3#vi-p8.3

4482. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p76.2

4483. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p116.3

4484. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p262.1

4485. file:///ccel/m/manton/manton04/cache/manton04.html3#vii-p131.2

4486. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p94.20

4487. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p166.2

4488. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p219.3

4489. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p72.5

4490. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p15.4

4491. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p270.8

4492. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p153.3

4493. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p431.11

4494. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p110.6

4495. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p165.5

4496. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p96.5

4497. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p13.2

4498. file:///ccel/m/manton/manton04/cache/manton04.html3#vii-p24.3

4499. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p381.9

4500. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p45.5

4501. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p69.6

4502. file:///ccel/m/manton/manton04/cache/manton04.html3#vii-p108.6

4503. file:///ccel/m/manton/manton04/cache/manton04.html3#vi-p13.9

4504. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p15.23

4505. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p64.3

4506. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p245.3

4507. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p238.4

4508. file:///ccel/m/manton/manton04/cache/manton04.html3#vi-p13.7

4509. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p32.8

4510. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p257.3

4511. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p257.5

4512. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p256.2

4513. file:///ccel/m/manton/manton04/cache/manton04.html3#vii-p131.9

4514. file:///ccel/m/manton/manton04/cache/manton04.html3#vi-p46.2

4515. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p127.1

4516. file:///ccel/m/manton/manton04/cache/manton04.html3#vi-p33.8

4517. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p21.5

4518. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p209.3

4519. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p249.4

4520. file:///ccel/m/manton/manton04/cache/manton04.html3#vii-p161.6

4521. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p181.3

4522. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p376.2

4523. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p27.2

4524. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p168.2

4525. file:///ccel/m/manton/manton04/cache/manton04.html3#vi-p141.2

4526. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p111.2

4527. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p245.5

4528. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p21.11

4529. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p21.15

4530. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p58.3

4531. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p192.5

4532. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p43.2

4533. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p130.7

4534. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p210.3

4535. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p313.3

4536. file:///ccel/m/manton/manton04/cache/manton04.html3#vi-p20.4

4537. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p172.4

4538. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p144.2

4539. file:///ccel/m/manton/manton04/cache/manton04.html3#vii-p11.23

4540. file:///ccel/m/manton/manton04/cache/manton04.html3#vii-p126.3

4541. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p405.9

4542. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p100.2

4543. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p165.4

4544. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p31.2

4545. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p405.12

4546. file:///ccel/m/manton/manton04/cache/manton04.html3#vi-p62.9

4547. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p388.2

4548. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p251.3

4549. file:///ccel/m/manton/manton04/cache/manton04.html3#vii-p11.6

4550. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p97.14

4551. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p32.1

4552. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p509.6

4553. file:///ccel/m/manton/manton04/cache/manton04.html3#vii-p223.1

4554. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p281.3

4555. file:///ccel/m/manton/manton04/cache/manton04.html3#vi-p73.8

4556. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p92.6

4557. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p74.5

4558. file:///ccel/m/manton/manton04/cache/manton04.html3#vi-p26.6

4559. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p196.1

4560. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p97.13

4561. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p87.6

4562. file:///ccel/m/manton/manton04/cache/manton04.html3#vi-p94.11

4563. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p92.8

4564. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p354.5

4565. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p221.3

4566. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p57.9

4567. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p165.12

4568. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p249.15

4569. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p246.3

4570. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p194.2

4571. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p11.7

4572. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p97.5

4573. file:///ccel/m/manton/manton04/cache/manton04.html3#vi-p140.6

4574. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p488.8

4575. file:///ccel/m/manton/manton04/cache/manton04.html3#vii-p207.4

4576. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p270.3

4577. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p186.2

4578. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p232.9

4579. file:///ccel/m/manton/manton04/cache/manton04.html3#vi-p94.3

4580. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p21.13

4581. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p346.4

4582. file:///ccel/m/manton/manton04/cache/manton04.html3#vii-p131.19

4583. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p94.23

4584. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p363.5

4585. file:///ccel/m/manton/manton04/cache/manton04.html3#vii-p93.2

4586. file:///ccel/m/manton/manton04/cache/manton04.html3#vii-p11.29

4587. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p27.5

4588. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p103.2

4589. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p15.9

4590. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p72.7

4591. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p281.4

4592. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p193.3

4593. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p15.14

4594. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p231.9

4595. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p46.16

4596. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p180.3

4597. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p241.2

4598. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p97.3

4599. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p72.1

4600. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p150.7

4601. file:///ccel/m/manton/manton04/cache/manton04.html3#vii-p75.2

4602. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p287.1

4603. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p286.10

4604. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p297.9

4605. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p225.10

4606. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p145.3

4607. file:///ccel/m/manton/manton04/cache/manton04.html3#vii-p138.2

4608. file:///ccel/m/manton/manton04/cache/manton04.html3#vi-p142.7

4609. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p73.9

4610. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p97.17

4611. file:///ccel/m/manton/manton04/cache/manton04.html3#vi-p13.19

4612. file:///ccel/m/manton/manton04/cache/manton04.html3#vii-p50.3

4613. file:///ccel/m/manton/manton04/cache/manton04.html3#vii-p62.1

4614. file:///ccel/m/manton/manton04/cache/manton04.html3#vi-p143.2

4615. file:///ccel/m/manton/manton04/cache/manton04.html3#vii-p11.27

4616. file:///ccel/m/manton/manton04/cache/manton04.html3#vi-p138.2

4617. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p376.6

4618. file:///ccel/m/manton/manton04/cache/manton04.html3#vi-p115.2

4619. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p243.4

4620. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p358.8

4621. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p207.1

4622. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p230.2

4623. file:///ccel/m/manton/manton04/cache/manton04.html3#vii-p88.2

4624. file:///ccel/m/manton/manton04/cache/manton04.html3#vii-p88.3

4625. file:///ccel/m/manton/manton04/cache/manton04.html3#vi-p4.6

4626. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p52.14

4627. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p105.14

4628. file:///ccel/m/manton/manton04/cache/manton04.html3#vi-p154.2

4629. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p221.9

4630. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p105.13

4631. file:///ccel/m/manton/manton04/cache/manton04.html3#vii-p11.18

4632. file:///ccel/m/manton/manton04/cache/manton04.html3#vi-p60.4

4633. file:///ccel/m/manton/manton04/cache/manton04.html3#vi-p94.9

4634. file:///ccel/m/manton/manton04/cache/manton04.html3#vii-p233.14

4635. file:///ccel/m/manton/manton04/cache/manton04.html3#iii.iii-p11.4

4636. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p149.3

4637. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p252.5

4638. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p105.12

4639. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p240.8

4640. file:///ccel/m/manton/manton04/cache/manton04.html3#vii-p81.1

4641. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p112.3

4642. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p238.7

4643. file:///ccel/m/manton/manton04/cache/manton04.html3#iii.iii-p11.22

4644. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p149.4

4645. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p18.2

4646. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p224.1

4647. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p116.2

4648. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p254.2

4649. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p231.10

4650. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p125.4

4651. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p256.1

4652. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p350.1

4653. file:///ccel/m/manton/manton04/cache/manton04.html3#vi-p64.7

4654. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p224.4

4655. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p224.9

4656. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p286.1

4657. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p10.3

4658. file:///ccel/m/manton/manton04/cache/manton04.html3#iii.iii-p1.9

4659. file:///ccel/m/manton/manton04/cache/manton04.html3#vi-p133.20

4660. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p309.4

4661. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p431.9

4662. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p84.4

4663. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p224.5

4664. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p167.9

4665. file:///ccel/m/manton/manton04/cache/manton04.html3#iii.iii-p1.5

4666. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p73.3

4667. file:///ccel/m/manton/manton04/cache/manton04.html3#vi-p53.2

4668. file:///ccel/m/manton/manton04/cache/manton04.html3#vi-p53.1

4669. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p325.2

4670. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p264.1

4671. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p27.2

4672. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p224.18

4673. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p224.17

4674. file:///ccel/m/manton/manton04/cache/manton04.html3#vii-p3.7

4675. file:///ccel/m/manton/manton04/cache/manton04.html3#vii-p68.4

4676. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p120.2

4677. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p397.2

4678. file:///ccel/m/manton/manton04/cache/manton04.html3#vi-p137.2

4679. file:///ccel/m/manton/manton04/cache/manton04.html3#vii-p11.26

4680. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p119.4

4681. file:///ccel/m/manton/manton04/cache/manton04.html3#vii-p108.1

4682. file:///ccel/m/manton/manton04/cache/manton04.html3#vii-p193.4

4683. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p309.3

4684. file:///ccel/m/manton/manton04/cache/manton04.html3#vii-p11.25

4685. file:///ccel/m/manton/manton04/cache/manton04.html3#vi-p18.9

4686. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p291.4

4687. file:///ccel/m/manton/manton04/cache/manton04.html3#vii-p21.1

4688. file:///ccel/m/manton/manton04/cache/manton04.html3#vii-p131.14

4689. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p325.3

4690. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p33.9

4691. file:///ccel/m/manton/manton04/cache/manton04.html3#vii-p31.6

4692. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p224.4

4693. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p73.1

4694. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p73.2

4695. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p168.2

4696. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p228.10

4697. file:///ccel/m/manton/manton04/cache/manton04.html3#vi-p72.3

4698. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p11.2

4699. file:///ccel/m/manton/manton04/cache/manton04.html3#vii-p133.2

4700. file:///ccel/m/manton/manton04/cache/manton04.html3#vii-p81.2

4701. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p135.1

4702. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p141.5

4703. file:///ccel/m/manton/manton04/cache/manton04.html3#vii-p11.24

4704. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p190.2

4705. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p230.3

4706. file:///ccel/m/manton/manton04/cache/manton04.html3#vi-p133.19

4707. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p397.1

4708. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p231.3

4709. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p287.1

4710. file:///ccel/m/manton/manton04/cache/manton04.html3#vi-p20.7

4711. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p193.2

4712. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p500.3

4713. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p240.7

4714. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p193.1

4715. file:///ccel/m/manton/manton04/cache/manton04.html3#vii-p161.7

4716. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p205.1

4717. file:///ccel/m/manton/manton04/cache/manton04.html3#vii-p190.1

4718. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p241.1

4719. file:///ccel/m/manton/manton04/cache/manton04.html3#vi-p4.5

4720. file:///ccel/m/manton/manton04/cache/manton04.html3#vii-p109.10

4721. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p44.1

4722. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p174.1

4723. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p90.8

4724. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p90.9

4725. file:///ccel/m/manton/manton04/cache/manton04.html3#vi-p115.15

4726. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p338.6

4727. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p338.7

4728. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p15.2

4729. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p51.5

4730. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p249.9

4731. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p225.11

4732. file:///ccel/m/manton/manton04/cache/manton04.html3#vii-p193.1

4733. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p134.12

4734. file:///ccel/m/manton/manton04/cache/manton04.html3#vi-p133.18

4735. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p503.1

4736. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p353.4

4737. file:///ccel/m/manton/manton04/cache/manton04.html3#vi-p19.9

4738. file:///ccel/m/manton/manton04/cache/manton04.html3#vi-p133.49

4739. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p221.1

4740. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p279.3

4741. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p139.6

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4744. file:///ccel/m/manton/manton04/cache/manton04.html3#viii-p186.2

4745. file:///ccel/m/manton/manton04/cache/manton04.html3#iv-p358.6

4746. file:///ccel/m/manton/manton04/cache/manton04.html3#vii-p193.10

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4758. file:///ccel/m/manton/manton04/cache/manton04.html3#v-p105.2

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