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A

S Y S T E M

O F

REVEALED RELIGION,

DIGESTED UNDER PROPER HEADS,

A N D

COMPOSED in the EXPRESS WORDS of SCRIPTURE;

C O N T A I N I N G

All that the SACRED RECORDS reveal, with respect to
DOCTRINE and DUTY.

122

By the late Reverend JOHN WARDEN, M. A.

R E V I S E D A N D P U B L I S H E D

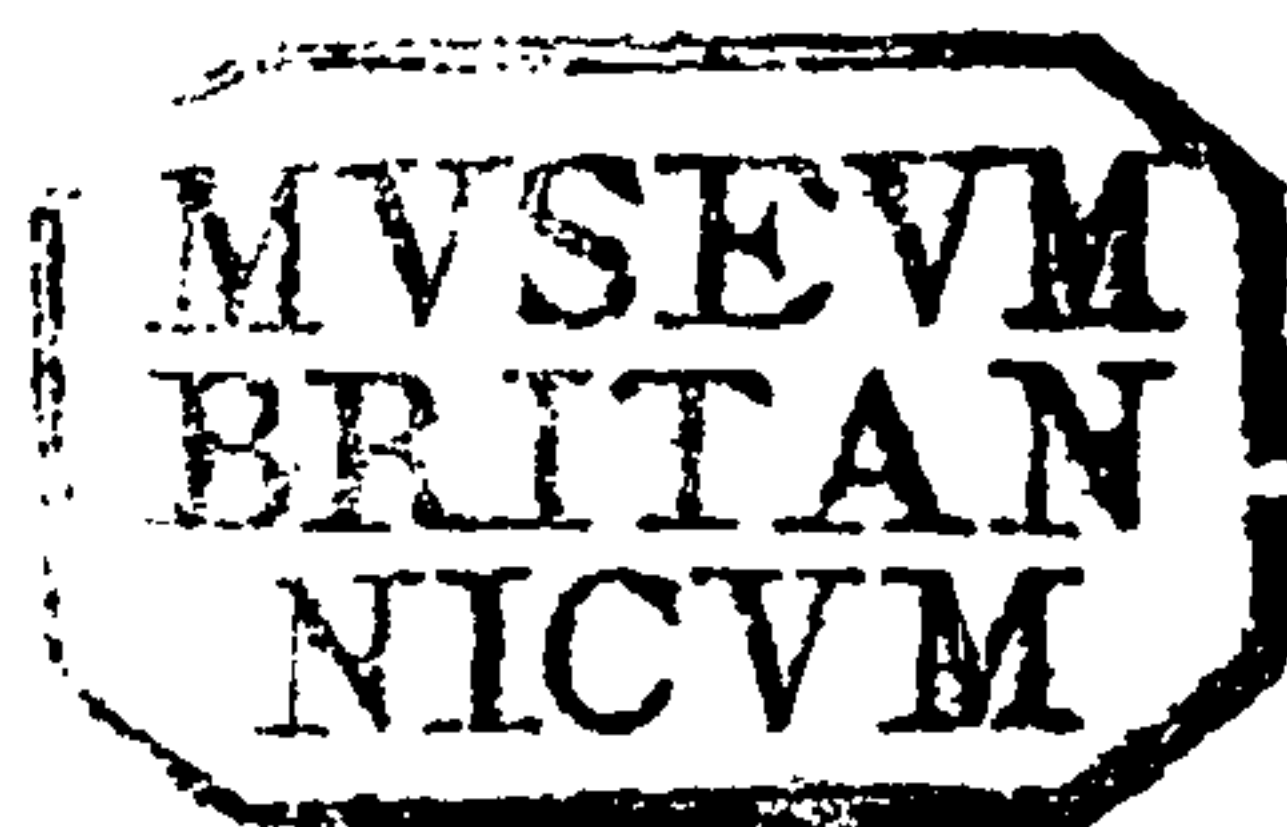
By his Son the Reverend Mr. JOHN WARDEN,
Minister of the Gospel in CANONGATE.

L O N D O N:

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A

RECOMMENDATORY LETTER.

TO MR DILLY Bookseller in L O N D O N.

“ S I R,

“ **A** S you are desirous to have our opinion concerning the late
“ R E V E R E N D M R W A R D E N's B O O K, intituled,
“ A S Y S T E M of R E V E A L E D R E L I G I O N, &c. W E
“ think it proper to acquaint you, That w E approve of the general
“ Plan upon which it is formed, and of the Manner wherein it is
“ executed. W E have read a good part of the Work, and think
“ it preferable to any thing of that sort which hath been hitherto
“ published :—So that, in o U R opinion, it may be of considerable
“ benefit to *Private Christians* in their reading the S C R I P T U R E S ;
“ and be particularly useful to those, whose inclination or pro-
“ fession leads them to an accurate study of these S A C R E D B O O K S.

“ W E are,

EDINBURGH,
OCT. 14. 1767.

“ S I R,

“ Your most obedient humble Servants,”

“ W M. ROBERTSON, D. D. *Principal*
“ *of the College of Edinburgh.*

DANIEL MACQUEEN, D. D.

HUGH BLAIR, D. D.

JOHN ERSKINE, D. D.

GEORGE WISHART, D. D.

ALEXANDER WEBSTER, D. D.

T H E

P R E F A C E.

WHEN a performance is offered to the PUBLIC, on a plan which is thought to be entirely new, some account of the design and nature of the BOOK becomes necessary.

To draw mankind from religious dissensions; to lay before them the great things pertaining to GOD and SALVATION in a plain and perspicuous manner, and in the very expressions which the HOLY GHOST hath dictated; and to engage them to a proper attention to the Word of GOD, is the principal design of the following sheets.

It has been justly observed, That the Christian Religion has suffered more by disputes and animosities among its professors, than by all the attacks made upon it by its most violent enemies.—In these disputes, the *Holy Scriptures* are appealed to as the supreme judge of controversy: But, instead of being consulted, in order to direct and form the sentiments of men, they have been called in to support opinions already fixed by prejudice and attachment to a party. Could mankind be persuaded candidly to search the *Scriptures*, these disputes might be happily ended: For, where the *Scriptures* have decided,

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there our assent is due ;—where they have not decided, we may at least conclude, that the debate is not of importance.

A WORK of this kind cannot be easily executed. The *Scriptures* are written on a variety of subjects, and contain instructions given to men upon different occasions, and living under different dispensations. Hence we frequently find the most important doctrines and precepts, the most illustrious promises and awful threatnings, intermixed with a narrative, a prayer, or a hymn of praise. Tho' it be difficult, yet it is certainly practicable, to bring together the whole that the *Scriptures* contain, on the great articles of our Holy Religion, under their several heads :—And, when the passages are properly arranged, they will throw a light on each other ; and the meaning will be, in this manner, often found with more ease and certainty, than by the most elaborate expositions of many commentators. The greatest part of Christians bestow but little time and labour in searching the *Scriptures* :—But, when the Truths of God are set before them in the manner proposed, this might have the happy effect of engaging their attention, of increasing their knowledge of divine things, of assisting their devout meditations, and of animating them in the practice of their Christian duty.

THESE are the great objects the AUTHOR had in view in the following undertaking. The benefit which the public Teachers of Religion may receive from it, he will not insist upon ; because the usefulness of the Work in this light, if rightly executed, is apparent.

IN order to gain the important purposes now mentioned, he apprehended, that these three rules were to be observed :
1st, That all which the *Scriptures* contain, relating to any one
 article

article of faith or practice, should be fairly quoted under its respective head. This the AUTHOR has attempted; so that every chapter may be considered as a separate discourse. *2dly*, That the texts be arranged in a proper order, such as may add to their perspicuity, and, at the same time, illustrate the subject. *3dly*, It will be of great consequence, in a WORK of this kind, that it be executed in such a manner, as may render the reading connected and agreeable; and that every chapter be in the form of a regular and continued discourse. Very often in the same chapter, and sometimes in a few verses, we find the *inspired* AUTHOR addressing himself to men, directing his prayer to GOD, and introducing the ALMIGHTY, as declaring his will. Where the subject would admit of it, each of these are carefully distinguished.

By not attending to these rules, many valuable collections of *Scripture-texts* do not seem rightly to answer the purposes for which they were designed. Of this sort of collections are, *Scripture-sufficiency*, published anno 1676; *A common place-book to the Bible*, published anno 1697; and some others that have appeared since that time.

THE collection which the AUTHOR most approved of, was *The Christian Institutes*, by Dr GASTREL, late Bishop of Chester; but the small size of that book plainly shows he had no view of taking in the whole that the *Scriptures* reveal on the several articles of religion; and he hath said in his preface, that he hath not attempted to lay them before us in the form of a continued discourse.

THE AUTHOR of the following sheets, therefore, looked on this as a Work, in some respects, entirely new. Whether he
hath

hath observed the rules laid down, must be submitted to the READER. For more than six years, he employed in it every hour he could spare from his ministerial duties, and other necessary affairs :—He sought the advice of the most accurate and judicious DIVINES he could have access to ;—and, with the warmest gratitude, he acknowledges the peculiar care with which they revised his compositions, and the friendly candour with which they communicated their remarks.

C O N T

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P A R T I.

OF GOD AND HIS PERFECTIONS.

C H A P. I.

That there is but one God.

SECT. 1. The testimony of the prophets and apostles to this purpose. 2. This truth delivered to us as from God himself. 3. The adoration of the saints is directed to him as the only Lord.

SECT. 1. *The testimony of the prophets and apostles to this purpose.*

HEAR O Israel, the Lord our God is one Lord^a; unto thee it was shewed, that thou mightest know, that the Lord he is God; there is none else besides him. Know therefore this day, and consider it in thine heart, that the Lord he is God in heaven above, and upon the earth beneath; there is none else^b. All the gods of the people are idols; but the Lord made the heavens^c. Their idols are silver and gold, the work of mens hands; they have mouths, but they speak not; eyes have they, but they see not; they have ears but they hear not; noses have they, but they smell not; they have hands, but they handle not; feet have they, but they walk not; neither speak they through their throat: they that make them are like unto them; so is every one that putteth his trust in them^d: they are altogether brutish and foolish; the stock is a doctrine of vanities. They are vanity, and the work of errors; in the time of their visitation they shall perish^e. Thus shall ye say unto them, the gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens^f; but the Lord is the true God; he is the living God, and an everlasting King; at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation^g.

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§ 1. ^a Deut. vi. 4.
^b Jer. x. 8, 15.

^c Deut. iv. 35, 39.
^d Jer. x. 11.

^e 1. Chron. xvi. 26.
^f Jer. x. 10.

^g Psal. cxv. 4,—8.

— We know that an idol is nothing in the world, and that there is none other God but one ; for though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many) but to us there is but one God the Father, of whom are all things, and we in him ; and one Lord Jesus Christ, by whom are all things, and we by himⁿ. There is one God and one Mediator between God and menⁱ. There is one lawgiver, who is able to save, and to destroy^k ;—who is the blessed and only potentate, the King of kings and Lord of lords ; who only hath immortality^l ; *the* one God and Father of all, who is above all, and through all, and in you all^m. Who is God save the Lord ? or who is a rock save our Godⁿ ? There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help ; and in his excellency upon the sky^o. Let them praise the name of the Lord ; for his name alone is excellent ; his glory is above earth and heaven^p.

S E C T. 2. *This truth delivered to us, as from God himself.*

THUS saith the Lord that created the heavens, God himself that formed the earth and made it, I am the Lord, and there is none else. They have no knowledge that set up the wood of their graven image, and pray unto a god that cannot save. Tell ye, and bring them near ; yea let them take counsel together ; who hath declared this from ancient time ? who hath told it from that time ? have not I the Lord ? and there is no God else ; a just God and a saviour ; there is none beside me ; for I am God, and there is none else^a. See now that I, even I am he, and there is no God with me : I kill and I make alive ; I wound, and I heal ; neither is there any that can deliver out of my hand^b. I am the Lord thy God ; and thou shalt know no god but me^c : thou shalt have none other gods before me^d.

Thus saith the Lord, the king of Israel, and his redeemer, the Lord of hosts, I am the first, and I am the last, and besides me there is no god^e. I am the Lord that maketh all things ; that stretcheth forth the heavens alone, that spreadeth abroad the earth by myself^f. Ye are my witnesses, saith the Lord, and my servant whom I have chosen ; that ye may know and believe me, and understand that I am he : before me there was no god formed, neither shall there be after me. I, even I am the Lord, and beside me there is no saviour. Yea, before the day was, I am he. I am the Lord your holy One ; the creator of Israel, your king^g.

S E C T.

ⁿ 1 Cor. viii. 4, 5, 6.

^m Eph. iv. 6.

§ 2. ^a Isa. xlv. 18, 20, 21, 22.

^c Isa. xlv. 6, 24.

ⁱ 1 Tim. ii. 5.

^o Psal. xviii. 31.

^b Deut. xxxii. 39.

^f Isa. xliii. 10, 11, 13, 15.

^k James iv. 12.

^o Deut. xxxiii. 26.

^c Hos. xiii. 4.

* See Isa. xlv. 5,

^l 1 Tim. vi. 15, 16:

^p Psal. cxlviii. 13.

^d Deut. v. 7.

SECT. 3. *The adoration of the saints is directed to him as the only Lord.*

O LORD God of Israel, thou art the God, even thou alone, of all the kingdoms of the earth^a; for thou art great O Lord God; there is none like thee, neither is there any God beside thee^b. Among the gods there is none like unto thee, O Lord, neither are there any works like unto thy works^c. Are there among the vanities of the Gentiles that can cause rain? or can the heavens give showers? Art not thou he, O Lord our God? therefore we will wait upon thee^d. There is none holy as the Lord; for there is none beside thee; neither is there any rock like our God^e. O Lord our God, other lords beside thee have had dominion over us; but by thee only will we make mention of thy name^f. Ashur shall not save us, we will not ride upon horses, neither will we say any more to the work of our hands, ye are our gods^g. We will rejoice in thy salvation; and in the name of our God we will set up our banners^h. Who is like unto thee, O Lord, among the gods! Who is like thee! glorious in holiness, fearful in praises, doing wondersⁱ. Lord God of Israel, there is no god like thee in heaven above, or on earth beneath^k. Thou whose name alone is Jehovah, art the most high over all the earth^l.

C H A P. II.

That God is invisible.

GOD is a spirit; and they that worship him, must worship him in spirit and in truth^a.—*He is* the king eternal, immortal, invisible, the only wise God^b; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see^c. Ye have neither heard his voice at any time, nor seen his shape^d. To whom then will ye liken God? or what likeness will ye compare unto him^e?

O that I knew where I might find him! that I might come even to his seat! I would order my cause before him, and fill my mouth with arguments. Behold I go forward, but he is not there; and backward, but I cannot perceive him; on the left hand where he doth work, but I cannot behold him; he hideth himself on the right hand, that I cannot see him^f. Lo he goeth by me, and I see him not; he passeth on also, but I perceive him not^g. He holdeth back

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§ 3. ^a 2 Kings xix. 15.^b 1 Sam. ii. 2.^c Exod. xv 11.^d 2 Sam. vii. 22.^e Isa. xxvi. 13.^f 1 Kings viii. 23.^g Psal. lxxxvi. 8.^h Hos. xiv. 3.ⁱ Psal. lxxxiii. 18.^k Jer. xiv. 22.^l Psal. xx. 5.Ch. II. ^a John iv. 24.^b Isa. xl. 18.^c 1 Tim. i. 17.^d Job xxiii. 3, 4, 8, 9.^e 1 Tim. vi. 16.^f Job ix. 11.^g John v. 37.

the face of his throne and spreadeth his cloud upon it^h: But he knoweth the way that I takeⁱ.

No man hath seen God at any time^k. *But* the invifible things of him from the creation of the world are clearly feen, being underftood by the things that are made, even his eternal power and Godhead^l. The heavens declare the glory of God; and the firmament fheweth his handy work. Day unto day uttereth fpeech, and night unto night fheweth knowledge. There is no fpeech nor language where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world^m. Not that any man hath feen the Father, fave he who is of God, he hath feen the Fatherⁿ. The only begotten Son, who is in the bofom of the Father, he hath declared him^o.

C H A P. III.

That God is incomprehenfible, or infinitely great.

S E C T. I. This truth testified by the prophets and apoftles. 2.—Delivered to us as from the mouth of God himfelf. 3.—And asserted in the praifes of his fervants.

S E C T. I. *This truth testified by the prophets and apoftles.*

BEHOLD God is great, and we know him not^a; touching the Almighty, we cannot find him out: He is excellent in power, and in judgment, and in plenty of juftice^b. Canft thou by fearching find out God? Canft thou find out the Almighty unto perfection? It is as high as heaven; What canft thou do? deeper than hell; What canft thou know? The meafure thereof is longer than the earth, and broader than the fea^c. Great is the Lord, and greatly to be praifed: His greatnefs is unfearchable^d.—*He* filleth all in all^e. The heaven, and heaven of heavens cannot contain him^f: The whole earth is full of his glory^g.—His glory *covereth* the heavens; and the earth is full of his praife^h.

Great things doth he, which we cannot comprehendⁱ: Great things paft finding out, yea, and wonders without number^k. Who hath meafured the waters in the hollow of his hand? and meted out heaven with the fpan, and comprehended the duft of the earth in a meafure, and weighed the mountains in

^h Job xxvi. 9.

^m Pfal. xix. 1,—4.

^l Job xxiii. 10.

ⁿ John vi. 46.

^k John i. 18.

^o John i. 18.

^l Rom. i. 20.

§ 1. ^a Job xxxvi. 26.

^c Eph. i. 23.

ⁱ Job xxxvii. 5.

^b Job xxxvii. 23.

^f 2 Chron. ii. 6.

^k Job ix. 10.

^e Job xi. 7, 8, 9.

^g Ifa. vi. 3.

^d Pfal. cxlv. 3.

^h Hab. iii. 3.

in scales, and the hills in a balance¹? Behold the nations are as a drop of a bucket, and are counted as the small dust of a balance: Behold, he taketh up the isles as a very little thing. All nations before him are as nothing; and they are counted to him less than nothing and vanity^m. Have ye not known? Have ye not heard? Hath it not been told you from the beginning? Have ye not understood from the foundations of the earth? It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell inⁿ. Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: He calleth them all by names; by the greatness of his might, for that he is strong in power, not one faileth^o. O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out^p! His name alone is excellent: His glory is above the earth and heaven^q.

SECT. 2. *Delivered to us as from the mouth of God himself.*

THUS saith the Lord^a, I AM THAT I AM^b.—The heaven is my throne, and the earth is my footstool: Where is the house that ye build unto me? and where is the place of my rest? For all these things hath mine hand made^c. Am I a God at hand, saith the Lord, and not a God afar off? Can any hide himself in secret places, that I should not see him? Do not I fill heaven and earth? saith the Lord^d.

SECT. 3. *Asserted in the praises of his servants.*

O LORD our LORD, how excellent is thy name in all the earth! who hast set thy glory above the heavens^a. Blessed be thy glorious name, which is exalted above all blessing and praise. Thou, even thou art Lord alone: Thou hast made heaven, the heaven of heavens, with all their host; the earth, and all things that are therein; the seas, and all that is therein; and thou preservest them all, and the host of heaven worshippeth thee^b.

O LORD my God, thou art very great; thou art clothed with honour and majesty. Who coverest thyself with light as with a garment; who stretchest out the heavens like a curtain. Who layeth the beams of his chambers in the waters; who maketh the clouds his chariot; who walketh on the wings of the wind^c.

The

¹ Isa. xl. 12.

^p Rom. xi. 33.

§ 2. ^a Isa. lxvi. 1.

§ 3. ^a Psal. viii. 1.

^m Isa. xl. 15, 17.

^q Psal. cxlviii. 13.

^b Exod. iii. 14.

^b Neh. ix, 5, 6.

ⁿ Isa. xl. 21, 22.

^c Isa. lxvi. 1, 2.

^c Psal. civ. 1, 2, 3.

^o Isa. xl. 26.

^d Jer. xxiii. 23, 24.

The mountains saw thee, and they trembled ; the overflowing of the water passed by ; the deep uttered his voice, and lift up his hands on high ; the sun and moon stood still in their habitation ^d.

Thou God seekest me ^e : O Lord, thou hast searched me, and known me ; thou knowest my down-sitting, and mine up-rising ; thou understandest my thought afar off ; thou compassedst my path, and my lying down ; and art acquainted with all my ways ^f. Thou hast beset me behind and before, and laid thine hand upon me. Such knowledge is too wonderful for me : It is high, I cannot attain unto it. Whither shall I go from thy spirit ? or whither shall I fly from thy presence ? If I ascend up into heaven, thou art there ; if I make my bed in hell, behold thou art there ; if I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me. If I say, surely the darkness shall cover me ; even the night shall be light about me : Yea the darkness hideth not from thee ; but the night shineth as the day : The darkness and the light are both alike to thee ^g, When I wake, I am still with thee ^h.

C H A P. IV.

That God is eternal.

S E C T. 1. This article taught by prophets and apostles. 2. Revealed as in the words of God himself. 3. Devoutly acknowledged even by a heathen prince. 4. Celebrated in the praises of his saints.

S E C T. 1. *This article taught by prophets and apostles.*

BEHOLD God is great and we know him not, neither can the number of his years be searched out ^a. *He* liveth for ever and ever ^b. *His* goings forth have been from of old, from everlasting ^c. One day is with the Lord as a thousand years, and a thousand years as one day ^d. *He* is, and was, and is to come ^e. The true God, the living God, and an everlasting King ^f. His kingdom is an everlasting kingdom, and his dominion is from generation to generation ^g. Hast thou not known ? hast thou not heard ? that the everlasting God the Lord fainteth not, neither is weary ^h. The Lord shall endure for ever ⁱ ; The Lord

^d Hab. iii. 10, 11.

^e Gen. xvi. 13.

^f Psal. cxxxix. 1, 2, 3.

^g Psal. cxxxix. 5,—12.

^h Psal. cxxxix. 18.

§ 1. ^a Job xxxvi. 26.

^b Rev. iv. 9.

^c Micah v. 2.

^d 2 Pet. iii. 8.

^e Rev. i. 4.

^f Jer. x. 10.

^g Dan. iv. 3.

^h Isa. xl. 28.

ⁱ Psal. ix. 7.

Lord shall reign for ever, even thy God, O Zion, unto all generations^k. Happy art thou O Israel^l. The eternal God is thy refuge; and underneath are the everlasting arms^m.

S E C T. 2. *Revealed as in the words of God himself.*

THUS saith the Lord^a. I AM THAT I AM;—this is my name for ever, and this is my memorial unto all generations^b: For I lift up my hand to heaven, and say, I live for ever^c. Harken unto me O Jacob, and Israel my called, I am he, I am the first, I also am the last^d; I am Alpha and Omega, the beginning and the ending, saith the Lord who is, and who was, and who is to come, the Almighty^e.—The high and lofty One that inhabiteth eternity, whose name is holy^f. Trust ye in the Lord for ever; for in the Lord Jehovah is everlasting strength^g.

S E C T. 3. *Devoutly acknowledged even by a heathen prince.*

I NEBUCHADNEZZAR lift up mine eyes unto heaven, and I blessed the Most High, and I praised and honoured him, that liveth for ever; whose dominion is an everlasting dominion, and his kingdom is from generation to generation^a; for he is the living God, and steadfast for ever, and his kingdom that which shall not be destroyed; and his dominion shall be even unto the end^b.

S E C T. 4. *Celebrated in the praises of his saints.*

LORD thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world; even from everlasting to everlasting thou art God^a. A thousand years in thy sight are but as yesterday when it is past, and as a watch in the night^b. Art thou not from everlasting, O Lord, my God, mine holy one^c? Thy throne is established of old, thou art from everlasting^d. Thy name O Lord endureth for ever; and thy memorial throughout all generations^e. Of old hast thou laid the foundation of the earth; and the heavens are the work of thy hands. They shall perish, but thou shalt endure; yea all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed. But thou

^k Psal. cxlvi. 10.

^l Deut. xxxiii. 29.

^m Deut. xxxiii. 27.

§ 2. ^a Isa. lxvi. 1.

^b Exod. iii. 14, 15.

^c Deut. xxxii. 40.

^d Isa. xlviii. 12.

^e Rev. i. 8.

^f Isa. lvii. 15.

^g Isa. xxvi. 4.

§ 3. ^a Dan. iv. 34.

^b Dan. vi. 26.

§ 4. ^a Psal. xc. 1, 2.

^b Psal. xc. 4.

^c Hab. i. 12.

^d Psal. xciii. 2.

^e Psal. cxxxv. 13.

thou art the same, and thy years shall have no end^ε. Thou O Lord remainest for ever, and thy throne from generation to generation^ζ. Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen^η.

C H A P. V.

That God is unchangeable.

S E C T. 1. The testimony of prophets and apostles on this head. **2.** This doctrine delivered to us, as by God himself.

S E C T. 1. The testimony of prophets and apostles on this head.

GOD willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath; that by two immutable things in which it was impossible for God to lie, we might have a strong consolation who have fled for refuge to lay hold upon the hope set before us^a. God is not a man that he should lie, neither the son of man that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good^b? The Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back^c? *He is the same yesterday, and to day and for ever^d*: The Father of lights with whom is no variableness, neither shadow of turning^e. The counsel of the Lord standeth for ever, and the thoughts of his heart to all generations^f.

S E C T. 2. This doctrine delivered to us, as by God himself.

THUS saith the Lord of hosts, I am the Lord, I change not^a;—my counsel shall stand, and I will do all my pleasure^b. Surely as I have thought, so shall it to come pass; and as I have purposed, so shall it stand^c. Harken unto me, my people, and give ear unto me, O my nation^d. Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner; but my salvation shall be for ever, and my righteousness shall not

^a Psal. cii. 25, 26, 27.

^ε Lam. v. 19.

^η 1 Tim. i. 17.

§ 1. ^a Heb. vi. 17, 18.

^b Numb. xxiii. 19.

^c Isa. xiv. 27.

^d Heb. xiii. 8.

^e James i. 17.

^f Psal. xxxiii. 11.

§ 2. ^a Mal. iii. 6.

^b Isa. xlv. 10.

^c Isa. xiv. 24.

^d Isa. li. 4.

not be abolished. Harken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings; for the moth shall eat them up like a garment, and the worm shall eat them like wool; but my righteousness shall be for ever, and my salvation from generation to generation^c.

C H A P. VI.

That God is independent, and that all things depend on him.

S E C T. 1. He is the author and possessor of all things. 2. He has no need of the services of his creatures. 3. These truths revealed as by the mouth of God. 4. They depend entirely on him for every temporal comfort. 5. And for every spiritual blessing

S E C T. 1. *He is the author and possessor of all things.*

GOD that made the world, and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with mens hands, as though he needed any thing, seeing he giveth to all, life, and breath, and all things^a. Behold the heaven, and the heaven of heavens is the Lord's thy God; the earth also with all that therein is^b. In whose hand thy breath is, and whose are all thy ways^c; who holdeth our soul in life, and suffereth not our feet to be moved^d: Who giveth food to all flesh; for his mercy endureth for ever^e. *He is the most high God, possessor of heaven and earth^f;—the blessed and only potentate; the King of kings, and Lord of lords^g: for of him, and through him, and to him are all things; to whom be glory for ever^h.*

S E C T. 2. *He has no need of the services of his creatures.*

Look unto the heavens, and see, and behold the clouds which are higher than thou. If thou sinnest, what doest thou against him? or if thy transgressions be multiplied, what doest thou unto him? If thou be righteous, what givest thou him? or what receiveth he of thine hand? thy wickedness may hurt a man as thou art, and thy righteousness may profit the son of man^a. Can a man be profitable unto God, as he that is wise may be profitable unto himself? Is it any pleasure

B

^c Isa. li. 6, 7, 8.

§ 1. ^a Acts xvii. 24, 25.

^e Psal. cxxxvi. 25.

§ 2. ^a Job xxxv. 5–8.

^b Deut. x. 14.

^f Gen. xiv. 19.

^c Dan. v. 23.

^g 1 Tim. vi. 15.

^d Psal. lxvi. 9.

^h Rom. xi. 36.

pleasure to the Almighty that thou art righteous? or is it gain to him, that thou makest thy way perfect? will he reprove thee for fear of thee? will he enter with thee into judgment^b?

S E C T. 3. *These truths revealed as by the mouth of God.*

HEAR, O my people, and I will speak; O Israel, and I will testify against thee: I am God, even thy God. I will not reprove thee for thy sacrifices, or thy burnt offerings to have been continually before me. I will take no bullock out of thy house, nor he-goats out of thy folds: For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains, and the wild beasts of the field are mine. If I were hungry, I would not tell thee, for the world is mine, and the fulness thereof^a. Will I eat the flesh of bulls? or drink the blood of goats? Offer unto God thanksgiving, and pay thy vows unto the most High. And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me^b.

S E C T. 4. *They depend entirely on him for every temporal comfort.*

O LORD of hosts, God of Israel, that dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth^a. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: For all that is in the heaven, and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all. Both riches and honour come of thee; and thou reignest over all, and in thine hand is power and might, and in thine hand it is to make great, and to give strength unto all^b; for thou hast created all things, and for thy pleasure they are and were created^c. O God, the God of the spirits of all flesh^d, O Lord, thou preservest man and beast^e, the eyes of all wait upon thee, and thou givest them their meat in due season. Thou openest thine hand, and satisfiest the desire of every living thing^f. Thou hast granted me life and favour, and thy visitation hath preserved my spirit^g.

S E C T. 5.—*And for every spiritual blessing.*

BLESSED is the man whom thou choosest and causest to approach unto thee, that he may dwell in thy courts: We shall be satisfied with the goodness of thy

^b Job xxii. 2, 3, 4.

§ 3. ^a Psal. l. 7,—12.

^b Psal. l. 13,—15.

§ 4. ^a Isa. xxxvii. 16.

^b 1 Chron. xxix. 11, 12.

^c Rev. iv. 11.

^d Num. xvi. 22;

^e Psal. xxxvi. 6.

^f Psal. cxlv. 15, 16.

^g Job x. 12.

thy house, even of thy holy temple ^a : They shall be abundantly satisfied with the fatness of thy house ; and thou shalt make them drink of the river of thy pleasures ; for with thee is the fountain of life ^b. Thou wilt shew me the path of life ; in thy presence is fulness of joy ; at thy right hand are pleasures for evermore ^c. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings, in heavenly places, in Christ ^d.

C H A P. VII.

That God is infinite in knowledge.

SECT. 1. He knoweth perfectly every thing that hath being. 2. He discerneth betwixt the righteous and the wicked. 3. He looks particularly to the hearts and intents of men. 4. God introduced as declaring these truths ; 5.—His knowledge of future events. 6. This attribute acknowledged and adored by his servants. 7. Daniel's doxology.

SECT. 1. *He knoweth perfectly every thing that hath being.*

GOD is light, and in him is no darkness at all ^a ; his understanding is infinite ^b. Known unto God are all his works from the beginning of the world ^c : Neither is there any creature that is not manifest in his sight ; but all things are naked and open unto the eyes of him with whom we have to do ^d. Secret things belong unto the Lord our God ^e : He discovereth deep things out of darkness, and bringeth out to light the shadow of death ^f. He cutteth out rivers among the rocks, and his eye seeth every precious thing : For he looketh to the end of the earth, and seeth under the whole heaven ^g. Hell is naked before him, and destruction hath no covering ^h. He setteth an end to darkness, and searcheth out all perfection ⁱ. He is perfect in knowledge ; he is mighty in strength, and in wisdom ^k. Times are not hidden from the Almighty ^l : For the eyes of the Lord run to and fro throughout the whole earth ^m : And he knoweth all things ⁿ.

B 2

SECT. 2.

§ 5. ^a Psal. lxxv. 4.^b Psal. xxxvi. 8, 9.^c Psal. xvi. 11.^d Eph. i. 3.§ 1. ^a 1 John i. 5.^b Psal. cxlvii. 5.^e Acts xv. 18.^f Heb. iv. 13.^c Deut. xxix. 29.^g Job xii. 22.^g Job xxviii. 10, 24.^h Job xxvi. 6.^d Job xxviii. 3.ⁱ Job xxxvi. 4, 5.^k Job xxiv. 1.^m 2 Chron. xvi. 9.^e 1 John iii. 20.

SECT. 2. *He discerneth betwixt the righteous and the wicked.*

THE eyes of the Lord are in every place, beholding the evil and the good ^a. The Lord looketh from heaven; he beholdeth all the sons of men. From the place of his habitation he looketh upon all the inhabitants of the earth: He fashioneth their hearts alike; he considereth all their works ^b: His eyes behold, his eye-lids try the children of men ^c. The ways of a man are before the eyes of the Lord, and he pondereth all his goings ^d; for the Lord is a God of knowledge, and by him actions are weighed ^e. The Lord knoweth the way of the righteous ^f: He knoweth them that trust in him ^g. The eye of the Lord is upon them that fear him; upon them that hope in his mercy; to deliver their soul from death, and to keep them alive from famine ^h. He knoweth vain men; he seeth wickedness also: Will he not then consider it ⁱ?—The Spirit searcheth all things, yea the deep things of God: For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God ^k.

SECT. 3. *He looks particularly to the hearts and intents of men.*

THE word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart ^a. Hell and destruction are before the Lord: How much more then the hearts of the children of men ^b. The Lord searcheth all hearts; and understandeth all the imaginations of the thoughts ^c: For the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart ^d. Every way of a man is right in his own eyes; but the Lord pondereth the hearts ^e: The Lord weigheth the spirits ^f: The proud he knoweth afar off ^g; God knoweth your hearts ^h: For the righteous God trieth the hearts and reins ⁱ.

When thou doest alms, let not thy left hand know what thy right hand doeth; that thine alms may be in secret, and thy Father who seeth in secret shall reward thee openly. And when thou prayest, thou shalt not be as the hypocrites are: For they love to pray standing in the synagogues, and in the corners

§ 2. ^a Prov. xv. 3.^c 1 Sam. ii. 3.^b Job xi. 11.^d Psal. xxxiii. 13, 14, 15.^f Psal. i. 6.^k 1 Cor. ii. 10, 11.^e Psal. xi. 4.^g Nah. i. 7.^a Prov. v. 21.^h Psal. xxxiii. 18, 19.§ 3. ^a Heb. iv. 12.^c Prov. xxi. 2.^d Psal. vii. 9.^b Prov. xv. 11.^f Prov. xvi. 2.^e 1 Chron. xxviii. 9.^g Psal. cxxxviii. 6.^d 1 Sam. xvi. 7.^h Luke. xvi. 15.

corners of the streets, that they may be seen of men. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret, shall reward thee openly. When ye pray, use not vain repetitions, as the heathen do; for your Father knoweth what things ye have need of, before ye ask him^k. Moreover, when ye fast, be not as the hypocrites of a sad countenance; but anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father who is in secret; and thy Father who seeth in secret, shall reward thee openly^l.

Unto the angel of the church of Ephesus, saith he that holdeth the seven stars in his right hand, I know thy works, and thy labour, and thy patience; and I know the blasphemy of them which say they are Jews, and are not, but are of the synagogue of satan^m. Behold I will cast them into great tribulation; and all the churches shall know that I am he who searcheth the reins and heartsⁿ.

But they say, How doth God know? and is there knowledge in the most High^o? Can he judge through the dark cloud? Thick clouds are a covering to him, that he seeth not, and he walketh in the circuit of heaven^p: The Lord shall not see; neither shall the God of Jacob regard it. Understand ye brutish among the people; and ye fools, when will ye be wise? He that planted the ear, shall he not hear? He that formed the eye, shall he not see? He that chastiseth the heathen, shall not he correct? He that teacheth man knowledge, shall not he know^q? He formeth the mountains, and createth the wind, and declareth unto man what is his thought^r: For his eyes are upon the ways of man, and he seeth all his goings: There is no darkness nor shadow of death where the workers of iniquity may hide themselves^s: For he knoweth the secrets of the heart^t.

SECT. 4. *God introduced as declaring these truths;*

THUS saith the Lord, the heart is deceitful above all things, and desperately wicked, who can know it? I the Lord search the heart, I try the reins; even to give every man according to his ways, and according to the fruit of his doings^a: For mine eyes are upon all their ways; they are not hid from my face, neither is their iniquity hid from mine eyes^b. I know their imagination which they go about^c. I know the things that come into your minds, every one of them^d. Wo unto them that seek deep to hide their counsel from the Lord, and their

^k Matt. vi. 3,—8.

^l Psal. lxxiii. 11.

^m Job xxxiv. 21, 22.

ⁿ Matt. vii. 16, 17, 18.

^o Job xxii. 13, 14.

^p Psal. xliv. 21.

^q Rev. ii. 1, 2, 9.

^r Psal. xciv. 7,—10.

^s Deut. xxxi. 21.

^t Rev. ii. 22, 23.

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^l Psal. lxxiii. 11.

^m Job xxxiv. 21, 22.

ⁿ 4. ^o Jer. xvii. 5, 9, 10.

^p Matt. vi. 16, 17, 18.

^q Job xxii. 13, 14.

^r Psal. xlv. 21.

^s Jer. xvi. 17.

^a Rev. ii. 1, 2, 9.

^b Psal. xciv. 7,—10.

^c Deut. xxxi. 21.

^d Rev. ii. 22, 23.

^e Amos iv. 13.

^f Ezek. xi. 5.

their works are in the dark ; and they say, Who seeth us ? and who knoweth us ? Behold, even I have seen it, saith the Lord ^e. They have committed villany in Israel, and have spoken lying words ; even I know, and am a witness ^f. Can any hide himself in secret places, that I shall not see him ? Do not I fill heaven and earth, saith the Lord ^h ?

SECT. 5.—*His knowledge of future events.*

—THEY have no knowledge that set up the wood of their graven image, and pray unto a god that cannot save. Tell ye, and bring them near ; yea let them take counsel together : Who hath declared this from ancient time ? Who hath told it from that time ? Have not I the Lord ^a ? Produce your cause, saith the Lord ; bring forth your strong reasons, saith the King of Jacob. Let them bring them forth, and shews us what shall happen ; let them shew the former things what they be, that we may consider them, and know the latter end of them ; or declare us things for to come. Shew the things that are to come hereafter, that we may know that ye are gods : Yea, do good, or do evil, that we may be dismayed, and behold it together. Behold ye are of nothing, and your work of nought ; an abomination is he that chuseth you ^b. Behold the former things are come to pass, and new things do I declare : Before they spring forth, I tell you of them ^c. Remember the former things of old ; for I am God, and there is none else, declaring the end from the beginning, and from ancient times, the things that are not yet done ; saying, my counsel shall stand, and I will do all my pleasure ^d.

SECT. 6. *This attribute acknowledged and adored by his servants.*

O LORD of hosts, that triest the righteous, and seeest the reins and the heart ^a, —thou, even thou only knowest the hearts of all the children of men ^b : For thine eyes are open upon all the ways of the sons of men ^c. I know thou canst do every thing, and that no thought can be withholden from thee ^d. Doth not he see my ways, and count all my steps ^e ? O Lord, thou hast searched me, and known me. Thou knowest my down sitting, and mine up-rising ; thou understandest my thought afar off. Thou compassedst my path, and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but lo ! O Lord, thou knowest it altogether ^f. Whither shall I go from thy spirit ?

^a Isa. xxix. 15.

^e Jer. vii. 11.

^g Jer. xxix. 23.

^h Jer. xxiii. 24.

§ 5. ^a Isa. xlv. 20, 21.

^b Isa. xli. 21, —24.

^c Isa. xlii. 9.

^d Isa. xlv. 9, 10.

§ 6. ^a Jer. xx. 12.

^b 1 Kings viii. 39.

^c Jer. xxxii. 19.

^d Job xlii. 2.

^e Job xxxi. 4.

^f Psal. cxxxix. 1, —4.

rit ? or whither shall I fly from thy presence ? If I ascend up into heaven, thou art there ; if I make my bed in hell, behold thou art there ; if I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me. If I say, surely the darkness shall cover me ; even the night shall be light about me. Yea the darkness hideth not from thee ; but the night shineth as the day : The darkness and the light are both alike to thee : For thou hast possessed my reins ; thou hast covered me in my mothers womb^s. My substance was not hid from thee, when I was made in secret ; and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being imperfect ; and in thy book all my members were written^b.

S E C T. 7. *Daniel's doxology.*

BLESSED be the name of God for ever and ever ; for wisdom and might are his. He giveth wisdom unto the wise, and knowledge to them that know understanding. He revealeth the deep and secret things ; he knoweth what is in the darkness, and the light dwelleth with him^a.

C H A P. VIII.

That God is unerring in wisdom.

S E C T. 1. He is the fountain of wisdom. 2. His wisdom is unfearchable. 3. The wisdom of man is foolishness with God. 4. He giveth wisdom to them that rightly wait on him. 5. The praises and prayers of his saints on this head.

S E C T. 1. *He is the fountain of wisdom.*

WHERE shall wisdom be found ? and where is the place of understanding^a ? Seeing it is hid from the eyes of all living, and kept close from the fowls of the air^b. God understandeth the way thereof, and he knoweth the place thereof : For he looketh to the ends of the earth, and seeth under the whole heaven, to make the weight for the winds ; and he weigheth the waters by measure. When he made a decree for the rain, and a way for the lightning^c.

^s Psal. cxxxix. 7—13.

^b Psal. cxxxix. 15, 16.

[§] 7. ^a Dan. ii. 20, 21, 22.

[§] 1. ^a Job xxviii. 12.

^b Job xxviii. 22.

ing of the thunder : Then did he see it, and declare it ; he prepared it ; yea, and searched it out. And unto man he said, Behold, the fear of the Lord, that is wisdom ; and to depart from evil is understanding ^c.

Doth not wisdom cry ? and understanding put forth her voice ? Unto you, O men, I call ; and my voice is to the sons of men ^d. Counsel is mine, and sound wisdom : I am understanding, I have strength ^e. The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth ; when there were no fountains abounding with water. Before the mountains were settled ; before the hills was I brought forth. While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world ; when he prepared the heavens, I was there. When he set a compass upon the face of the depth ; when he established the clouds above ; when he strengthened the fountains of the deep ; when he gave to the sea his decree, that the waters should not pass his commandment ; when he appointed the foundations of the earth ; then was I by him, as one brought up with him ; and I was daily his delight, rejoicing always before him ; rejoicing in the habitable parts of his earth ; and my delights were with the sons of men ^f. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not.—Every good gift, and every perfect gift, is from above, and cometh down from the Father of lights ^g.

SECT. 2. *His wisdom is original and unsearchable.*

THE Lord of hosts is wonderful in counsel, and excellent in working ^{* a} : He is wise in heart, and mighty in strength ^b. He hath made the earth by his power ; he hath established the world by his wisdom, and hath stretched out the heavens by his discretion ^c. The Lord by wisdom hath founded the earth ; by understanding hath he established the heavens. By his knowledge the depths are broken up, and the clouds drop down the dew ^d. Who hath directed the spirit of the Lord, or, being his counsellor, hath taught him ? With whom took he counsel ? and who instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding ^e ? O the depth both of the wisdom and knowledge of God ! How unsearchable are his judgments, and his ways past finding out ! For who hath known the mind of the Lord, or who hath been his counsellor ^f ?

SECT. 3.

^a Job xxviii. 23,—28.

^b James i. 5, 17.

§ 2. ^c Isa. xxviii. 29.

^d Isa. xl. 13, 14.

^e Prov. viii. 1, 4.

^f Job ix. 4.

^g Rom. xi. 33, 34.

^a Prov. viii. 14.

^b Jer. x. 12.

^c See Jer. xxxii. 19.

^d Prov. viii. 22,—31.

^e Prov. iii. 19, 20.

S E C T. 3. *The wisdom of man is foolishness with God.*

THERE is no wisdom, nor understanding, nor counsel, against the Lord ^a. The Lord bringeth the counsel of the heathen to nought ; he maketh the devices of the people of none effect ^b. He disappointeth the devices of the crafty, so that their hands cannot perform their enterprize : He taketh the wise in their own craftiness, and the counsel of the froward is carried headlong ^c †. —The wisdom of *the* wise men shall perish, and the understanding of *the* prudent men shall be hid ^d. Where is the wise ? Where is the scribe ? Where is the disputer of this world ? Hath not God made foolish the wisdom of this world ^e ? Because the foolishness of God is wiser than men, and the weakness of God is stronger than men ^f. But God hath chosen the foolish things of the world to confound the wise ; and God hath chosen the weak things of the world, to confound the things which are mighty ^g.

S E C T. 4. *He giveth wisdom to them that rightly wait on him.*

WITH him is wisdom and strength : He hath counsel and understanding ^a. He giveth wisdom unto the wise, and knowledge to them that know understanding ^b. —Where is God my maker, who teacheth us more than the beasts of the earth, and maketh us wiser than the fowls of heaven ^c ? Who hath put wisdom in the inward parts ? or who hath given understanding to the heart ^d ? The Lord giveth wisdom ; out of his mouth cometh knowledge and understanding : He layeth up sound wisdom for the righteous ^e. He openeth the ears of men, and scaleth their instruction ^f. The only wise God ^g, giveth to a man that is good in his sight, wisdom, and knowledge, and joy ^h. —To the intent that now unto the principalities and powers in heavenly places, might be known by the church, the manifold wisdom of God ⁱ.

S E C T. 5. *The praises and prayers of his servants on this head.*

OLORD, how manifold are thy works ! In wisdom hast thou made them all ; the earth is full of thy riches ^a. Thy righteousness is like the great mountains ; thy judgments are a great deep ^b. Thy way is in the sea, and thy path in the great

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§ 3. ^a Prov. xxi. 30.
^d Isa. xxix. 14.

^b Psal. xxxiii. 10.
^e 1 Cor. i. 20.

^c Job v. 12, 13.
^f 1 Cor. i. 25.

† See Job xii. 16, 17, 20.
^g 1 Cor. i. 27.

§ 4. ^a Job xii. 13.
^e Prov. ii. 6, 7.
ⁱ Eph. iii. 10.

^b Dan. ii. 21.
^f Job xxxiii. 16.

^c Job xxxv. 10, 11.
^g Jude 25.

^d Job xxxviii. 36.
^h Eccles. ii. 26.

§ 5. ^a Psal. civ. 24.

^b Psal. xxxvi. 6.

great waters ; thy footsteps are not known ^c. Yet justice and judgment are the habitation of thy throne ; mercy and truth shall go before thy face ^d. I esteem all thy precepts, concerning all things, to be right ^e. Give me understanding, that I may learn thy commandments ^f. Behold thou desirest truth in the inward parts ; and, in the hidden part, thou shalt make me to know wisdom ^g. To God only wise be glory, through Jesus Christ, for ever ^h.

C H A P. IX.

That God is of almighty power.

SECT. I. The testimony of the sacred writers on this head. 2. His power is terrible to his enemies. 3.—None can withstand it. 4.—Celebrated in the praises and prayers of his saints. 5. The doxology of the apostle Paul.

SECT. I. *The testimony of the sacred writers on this head.*

SING unto the Lord, blest his name ; shew forth his salvation from day to day. Declare his glory among the heathen, his wonders among all people. For the Lord is great, and greatly to be praised : He is to be feared above all gods ^a. Honour and majesty are before him ; strength and beauty are in his sanctuary ^{*}. Give unto the Lord, O ye kindreds of the people, give unto the Lord glory and strength [†]^b. Ascribe ye strength unto God : His excellency is over Israel, and his strength is in the clouds ^c. The Lord is clothed with majesty ; the Lord is clothed with strength, wherewith he hath girded himself ^d. With God is terrible majesty ; touching the Almighty, we cannot find him out : He is excellent in power and in judgment ^e. If I speak of strength, lo he is strong ^f : He is wise in heart, and mighty in strength : Who hath hardened himself against him, and hath prospered ^g ? Behold God is mighty ; he is mighty in strength and wisdom ^h. Great is our Lord, and of great power ⁱ. He doth great things past finding out ; yea, and wonders without number ^k. For the invisible things of God, from the creation of the world, are clearly seen, being understood by the things that are made ; even his eternal power and Godhead ^l :
God.

^c Psal. lxxvii. 19.

^g Psal. li. 6.

^d Psal. lxxxix. 14.

^h Rom. xvi. 27.

^e Psal. cxix. 128.

^f Psal. cxix. 73.

§ 1. ^a Psal. xcvi. 2, 3, 4.

^c Job xxxvii. 22, 23.

ⁱ Psal. cxlvii. 5.

^b Psal. xcvi. 6, 7.

^f Job ix. 19.

^k Job ix. 10.

^e Psal. lxviii. 34.

^g Job ix. 4.

^l Rom. i. 20.

^d Psal. xciii. 1.

^h Job xxxvi. 5.

^{*} 1 Chron. xvi. 27.

[†] Psal. xxix. 1.

God hath spoken once ; twice have I heard this, That power belongeth unto God^m. Hast thou not known? hast thou not heard, that the everlasting God the Lord, the Creator of the ends of the earth, fainteth not neither is weary? He giveth power to the faint; and to them that have no might he increaseth strengthⁿ. The Lord will give strength unto his people^o. God is my strength and power; and he maketh my way perfect^p *. The Lord is my strength and my shield; and he is the saving strength of his anointed^q. My flesh, and my heart faileth; but God is the strength of my heart and my portion for ever^r.—Be strong in the Lord, and in the power of his might^s. Trust ye in the Lord for ever; for in the Lord Jehovah is everlasting strength^t.

S E C T. 2. *His power is terrible to his enemies.*

SAY unto God, How terrible art thou in thy works! through the greatness of thy power shall thine enemies submit themselves unto thee^a. Who knoweth the power of thine anger^b? Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel^c.—The Lord is the true God, and an everlasting king; at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation^d. He ruleth by his power for ever, his eyes behold the nations; let not the rebellious exalt themselves^e. If God will not withdraw his anger, the proud helpers do stoop under him^f.

S E C T. 3.—*None can withstand it.*

THUS saith the Lord, is my hand shortened at all that it cannot redeem? or have I no power to deliver^a? I am the Almighty God^b. I am the Lord, the God of all flesh; is there any thing too hard for me^c? See now that I, even I am he; and there is no God with me; I kill, and I make alive; I wound, and I heal; neither is there any that can deliver out of my hand^d. Who then is able to stand before me^e †.

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^m Psal. lxii. 11.

ⁿ Psal. xxviii. 7, 8.

§ 2. ^a Psal. lxvi. 3.

^c Psal. lxvi. 7.

§ 3. ^a Isa. l. 1, 2.

^c Job xli. 10.

ⁿ Isa. xl. 28, 29.

^p Psal. lxxiii. 26.

^b Psal. xc. 11.

^f Job ix. 13.

^b Gen. xvii. 1.

* See Hab. iii. 19, and Psal. xxvii. 1.

^o Psal. xxix. 11.

^r Eph. vi. 10.

^c Psal. ii. 9.

^e Jer. xxxii. 27.

^r 2 Sam. xxii. 33.

^c Isa. xxvi. 4.

^d Jer. x. 10.

^d Deut. xxxii. 39.

† Ezek. xxii. 14.

S E C T. 4.—*Celebrated in the praises and prayers of his saints.*

AN Lord God, there is nothing too hard for thee, the great, the mighty God, the Lord of hosts, great in counsel, and mighty in work ^a; I know that thou canst do every thing ^b. O Lord God of our fathers, art not thou God in heaven? and rulest not thou over all the kingdoms of the heathen? and in thine hand is there not power and might, so that none is able to withstand thee ^c? In thine hand it is to make great, and to give strength unto all ^d. O Lord God thou hast *shewn* thy greatness, and thy mighty hand: For what God is there in heaven or in earth that can do according to thy works, and according to thy might ^e? Who is like unto thee, O Lord, among the gods? Who is like thee? glorious in holiness, fearful in praises, doing wonders ^f? Who in the heaven can be compared unto the Lord? Who among the sons of the mighty can be likened unto the Lord? O Lord God of hosts, who is a strong Lord like unto thee ^g? Thou hast a mighty arm; strong is thy hand, and high is thy right hand ^h! Blessed is the people that know the joyful sound; for thou art the glory of their strength; and in thy favour our horn shall be exalted ⁱ: For the Lord is our defence, and the holy One of Israel is our king ^k.

Among the gods there is none like unto thee, O Lord; neither are there any works like unto thy works; for thou art great, and doest wondrous things ^l. Give ear, thou that dwellest between the cherubims; shine forth; stir up thy strength, and come and save us ^m. My soul thirsteth for thee, my flesh longeth for thee, to see thy power and thy glory, so as I have seen thee in the sanctuary ⁿ. Be thou exalted O Lord in thine own strength ^o. Gird thy sword upon thy thigh, O most mighty, with thy glory and majesty; and thy right hand shall teach thee terrible things ^p. The Lord shall send the rod of thy strength out of Zion; thy people shall be willing in the day of thy power ^q.

S E C T. 5. *The doxology of the apostle Paul.*

Now unto him that is able to do exceeding abundantly, above all that we ask or think, according to the power that worketh in us; unto him be glory in the church by Christ Jesus, throughout all ages, world without end. Amen ^a.

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§ 4. ^a Jer. xxxii. 17, 18, 19.^b Deut. iii. 24.^c Psal. lxxxix. 15, 17.^d Psal. lxiii. 1, 2.^e Job xlii. 2.^f Exod. xv. 11.^g Psal. lxxxix. 18.^h Psal. xxi. 13.ⁱ 2 Chron. xx. 6.^j Psal. lxxxix. 6, 8.^k Psal. lxxxvi. 8, 10.^l Psal. xlv. 3, 4.^m 1 Chron. xxix. 12.ⁿ Psal. lxxxix. 13.^o Psal. lxxx. 1, 2.^p Psal. cx. 2, 3.§ 5. ^a Eph. iii. 20, 21.

C H A P. X.

Of the power of God as manifested in the creation of the universe.

SECT. 1. That God is the Creator of all things. 2. The account of the creation given by Moses. 3. His account of the creation of man. 4. The heavens called to praise him as their Maker. 5. The vanity of idols when compared with the Creator of the heavens and earth. 6. Scriptural representations of the power of God creating this world. 7. The obligation on reasonable creatures to worship their Maker. 8. God represented as declaring himself the maker of all things. 9. The adoration and praises of his servants relative to this great character of the Deity.

SECT. 1. *That God is the Creator of all things.*

THROUGH faith we understand, that the worlds were framed by the word of God, so that things which are seen, were not made of things which do appear^a. The Lord by wisdom hath founded the earth; by understanding hath he established the heavens^b. By him were all things created that are in heaven, and that are in earth; visible and invisible; whether they be thrones, or dominions, or principalities, or powers; all things were created by him and for him^c: For of him, and through him, and to him are all things^d.

SECT. 2. *The account of the creation given by Moses.*

IN the beginning God created the heaven and the earth. And the earth was without form and void; and darkness was upon the face of the deep; and the spirit of God moved upon the face of the waters. And God said, Let there be light; and there was light^a. And God said, Let there be a firmament in the midst of the waters; and let it divide the waters from the waters; and it was so^b. And God said, Let the waters under the heaven be gathered together unto one place, and let the dry-land appear; and it was so^c. And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself upon the earth; and it was so^d. And God said, Let there be lights in the firmament of the heaven, to divide the day from

§ 1. ^a Heb. xi. 3.^b Prov. iii. 19.^c Col. i. 16.^d Rom. xi. 36.§ 2. ^a Gen. i. 1, 2, 3.^b Gen. i. 6, 7.^c Gen. i. 9.^d Gen. i. 11.

from the night; and let them be for signs and for seasons, and for days and years; and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night. He made the stars also; and set them in the firmament of the heaven, to give light upon the earth^e. And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly; and every winged fowl after his kind^f. And God said, Let the earth bring forth the living creature after his kind; cattle and creeping thing, and beast of the earth, after his kind; and it was so. And God saw that it was good^g.

S E C T. 3. *His account of the creation of man.*

AND God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth^a. And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul^b. And the Lord God said, It is not good that the man should be alone: I will make him an help meet for him. And the Lord God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the flesh instead thereof. And the rib which the Lord God had taken from man, made he a woman, and brought her unto the man^c. So God created man in his own image, in the image of God created he him; male and female created he them^d.

S E C T. 4. *The heavens called to praise God as their maker.*

BY the word of the Lord were the heavens made, and all the host of them by the breath of his mouth. He spake and it was done, he commanded and it stood fast^a. *He* alone spreadeth out the heavens, and treadeth upon the waves of the sea; *he* maketh Arcturus, Orion, and Pleiades, and the chambers of the south^b. Praise ye the Lord from the heavens; praise him in the heights. Praise ye him all his angels; praise ye him all his hosts. Praise ye him sun and moon; praise him all ye stars of light. Praise him ye heavens of heavens, and ye waters that be above the heavens. Let them praise the name of the Lord; for he commanded and they were created: he hath also established them for ever and ever:

^a Gen. i. 14,—17.

^f Gen. i. 20, 21.

^g Gen. i. 24, 25.

§ 3. ^a Gen. i. 26.

^b Gen. ii. 7.

^c Gen. ii. 18, 21, 22.

^d Gen. i. 27.

§ 4. ^a Psal. xxxiii. 6, 9.

^b Job. ix. 8, 9.

ever: he hath made a decree which shall not pass^c. He appointeth the moon for seasons; the sun knoweth his going down^d. All thy works shall praise thee O Lord, and thy saints shall bless thee^e.

SECT. 5. The vanity of idols when compared with the Creator of the heavens and earth.

EVERY man is brutish in his knowledge; every founder is confounded by the graven image; for his molten image is falsehood, and there is no breath in them: They are vanity and the work of errors; in the time of their visitation they shall perish^a. The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens^b. The portion of Jacob is not like them; for he is the former of all things^c: He hath made the earth by his power; he hath established the world by his wisdom, and hath stretched out the heavens by his discretion^d. Lift up your eyes on high, and behold |who hath created these things, that bringeth out their host by number; he calleth them all by names; by the greatness of his might, for that he is strong in power, not one faileth^e. *Wherefore* we preach unto you, that ye should turn from these vanities unto the living God, who made heaven, and earth, and the sea, and all things that are therein^f.

SECT. 6. Scriptural representations of the power of God creating this world.

THE earth is the Lord's, and the fulness thereof; the world, and they that dwell therein: For he hath founded it upon the seas; and established it upon the floods^a. He stretcheth out the north over the empty place, and hangeth the earth upon nothing^b. He bindeth up the waters in his thick clouds, and the cloud is not rent under them. He hath compassed the waters with bounds, until the day and night come to an end^c. He gathereth the waters of the sea together as an heap; he layeth up the deep in storehouses^d. Who hath gathered the winds in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth^e? Who hath measured the waters in the hollow of his hand? and meted out heaven with the span? and comprehended the dust of the earth in a measure? and weighed the mountains in scales, and the hills in a balance? that stretcheth out the heavens as a curtain; and spreadeth them out as a tent to dwell in^f? Thy God, O Israel, *is he* that formeth the

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^a Psal. cxlviii. 1,—6.

^d Psal. civ. 19.

^e Psal. cxlv. 10.

§ 5. ^a Jer. x. 14, 15.

^b Jer. x. 11.

^c Jer. x. 16.

^d Jer. x. 12.

^e Isa. xl. 26.

^f Acts xiv. 15.

§ 6. ^a Psal. xxiv. 1, 2.

^b Job xxvi. 7.

^c Job xxvi. 8, 10.

^d Psal. xxxiii. 7.

^e Prov. xxx. 4.

^f Isa. xl. 12, 22.

mountains, and createth the wind, that maketh the morning darkness, and treadeth upon the high places of the earth; the Lord of hosts is his name^g. *He* layeth the beams of his chambers in the waters; *he* maketh the clouds his chariots; *he* walketh upon the wings of the wind^h. He divideth the sea with his power, and by his understanding he smiteth through the proud. By his spirit he hath garnished the heavensⁱ; the earth he hath established for ever^k.

SECT. 7. *The obligation on reasonable creatures to worship their Creator.*

GOD who made the world and all things therein, seeing that he is Lord of heaven and earth, giveth to all life and breath and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth^a. The Lord he is God; it is he that hath made us, and not we ourselves^b. Happy is he that hath the God of Jacob for his help; whose hope is in the Lord his God, who made heaven, and earth, the sea and all that therein is^d. O come and let us sing unto the Lord; for the Lord is a great God, and a great king above all gods; in his hand are the deep places of the earth; the strength of the hills is his also. The sea is his, and he made it; and his hands formed the dry land^d. O come, let us worship and bow down; let us kneel before the Lord our maker^e: Fear God, and give glory to him; and worship him that made heaven, and earth, and the sea, and the fountains of waters^f.

SECT. 8. *God represented as declaring himself the maker of all things.*

THUS saith the Lord, the holy One of Israel, and his Maker^a; the Lord that created the heavens, God himself that formed the earth and made it, he hath established it; he created it not in vain; he formed it to be inhabited^b. I have made the earth and created man upon it; I, even my hands have stretched out the heavens, and all their hosts have I commanded^c. Mine hand also hath laid the foundation of the earth, and my right hand hath spanned the heavens; when I call unto them they stand up together^d. I am the Lord that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself^e; *that* giveth the sun for a light by day, and the ordinances of the moon and of the stars, for a light by night^f. I form the light, and create darkness; I
make

^g Amos iv. 12, 13.

^h Psal. civ. 3.

ⁱ Job xxvi. 12, 13.

^k Psal. lxxviii. 69.

§ 7. ^a Acts xvii. 24, 25, 26.

^b Psal. c. 3.

^c Psal. cxlvi. 5, 6.

^d Psal. xcv. 1, 3, 4, 5.

^e Psal. xcv. 6.

^f Rev. xiv. 7.

§ 8. ^a Isa. xlv. 11.

^b Isa. xlv. 18.

^c Isa. xlv. 12.

^d Isa. xlviii. 13.

^e Isa. xlv. 24.

^f Jer. xxxi. 35.

make peace and create evil ; I the Lord do all these things * g. I am the Lord your holy One, the Creator of Israel, your king^h.

Thus saith God the Lord, he that created the heavens, and stretched them out ; he that spread forth the earth, and that which cometh out of it ; he that giveth breath unto the people upon it, and spirit to them that walk thereinⁱ ; —the Lord who stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him^k : I have made the earth, the man and the beast that are upon the ground, by my great power, and by my outstretched arm^l.—I have created him for my glory, I have formed him, yea I have made him^m. This people have I formed for myself ; they shall shew forth my praiseⁿ.—Who art thou that thou should be afraid of a man that shall die, and of the son of man which shall be made as grafs ? and forgettest the Lord thy maker that hath stretched forth the heavens, and laid the foundations of the earth^o ? Fear ye not me, saith the Lord ? will ye not tremble at my presence ; who have placed the sand for the bound of the sea by a perpetual decree that it cannot pass it ; and though the waves thereof toss themselves, yet can they not prevail ; though they rore, yet can they not pass over it^p ?

SECT. 9. *The adoration and praises of his servants, relative to this great character of the Deity.*

THOU art worthy, O Lord, to receive glory, and honour, and power ; for thou hast created all things, and for thy pleasure they are, and were created^a. O Lord, how manifold are thy works ? in wisdom hast thou made them all^b ! Of old hast thou laid the foundation of the earth^c, that it should not be removed for ever : thou coveredst it with the deep as with a garment^d ; and the heavens are the work of thy hands^e. Blessed be thy glorious name, which is exalted above all blessing and praise ; for thou, even thou art Lord alone. Thou hast made heaven, the heaven of heavens with all their host, the earth and all things that are therein ; the seas, and all that is therein ; and thou preservest them all ; and the host of heaven worshippeth thee^f. Thy word is settled in heaven ; thou hast established the earth, and it abideth ; they continue this day according to thine ordinances ; for all are thy servants^g. The heavens are thine ;

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* Isa. xlv. 7.

^g Jer. xxvii 5.

^h Jer. v. 22.

ⁱ Isa. xliii. 15.

^k Isa. xliii. 7.

^l Isa. xlii. 5.

^m Isa. xliii. 21.

ⁿ Zech. xii. 1.

^o Isa. li. 12, 13.

§ 9. ^a Rev. iv. 11.

^b Psal. cii. 25.

^c Psal. civ. 24.

^d Neh. ix. 5, 6.

^e Psal. cii. 25.

^f Psal. cxix. 89, 90, 91.

^g Psal. civ. 5, 6.

* “ This text and some similar passages in scripture are stated in opposition to the opinions of the Magi, (which prevailed in the eastern countries, particularly in Persia, and was like to creep in among the Jews) concerning two opposite principles maintaining a continual struggle in all nature ; the one, the author of good, of light, and peace ; the other, of evil, darkness, and misery.”

the earth also is thine ; as for the world and the fulness thereof thou hast founded them. The north and south thou hast created themⁿ. The day is thine, the night also is thine ; thou hast prepared the light and the sun : thou hast set all the borders of the earth ; thou hast made summer and winterⁱ. O Lord our Lord, how excellent is thy name in all the earth ; who hast set thy glory above the heavens ! When I consider thy heavens, the work of thy fingers ; the moon and the stars which thou hast ordained ; what is man that thou art mindful of him ? and the son of man that thou visitest him^k ?

O Lord thou art our father, We are the clay, and thou our potter ; and we all are the work of thy hand^l. I will praise thee ; for I am fearfully and wonderfully made : For thou hast possessed my reins ; thou hast covered me in my mother's womb. My substance was not hid from thee when I was made in secret ; and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being imperfect ; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them^m. Thine hands have made me, and fashioned me together round about ;—thou hast made me as the clay ; thou hast clothed me with skin and flesh ; and hast fenced me with bones and sinewsⁿ. The spirit of God hath made me ; and the breath of the Almighty hath given me life^o. Thy hands have made me, and fashioned me ; give me understanding that I may learn thy commandments^p.

C H A P. XI.

Of the power of God manifested in his Providence.

SECT. 1. This power displayed in the clouds. 2. In the stormy winds, in frost and snow. 3. In the thunder. 4. In the animal tribes. 5. This power declared as in words of the Almighty. 6. The praises of the saints of God in the view of his power. 7.—And as it was displayed in bringing Israel out of Egypt.

SECT. 1. *The power of God displayed in the clouds.*

I Know that the Lord is great, and that our Lord is above all gods : Whatsoever the Lord pleased that did he in heaven, and in earth, in the seas, and all deep places^a. Great things doth he which we cannot comprehend^b ! Who in

ⁿ Psal lxxxix. 11, 12.

^m Psal. cxxxix. 13,—16.

ⁱ Psal lxxiv. 16, 17.

^k Job x. 8, 9, 11.

^l Psal. viii. 1, 3, 4.

^o Job xxxiii. 4.

^p Isa. lxiv. 8.

^q Psal. cxix. 73.

§ 1. ^a Psal. cxxxv. 5, 6.

^b Job xxxvii. 5.

in the heaven can be compared unto the Lord ^c? Dost thou know the balancing of the clouds, the wondrous works of him which is perfect in knowledge? Hast thou with him spread out the sky ^d? Can any understand the spreadings of the clouds, or the noise of his tabernacle ^e? He causeth the vapors to ascend from the ends of the earth; he maketh the lightnings for the rain; he bringeth the wind out of his treasuries^f. He maketh small the drops of water; they pour down rain according to the vapor thereof; which the clouds do drop and distil upon man abundantly^g. By watering he wearieth the thick cloud; he scattereth his bright cloud; and it is turned round about by his counsels; that they may do whatsoever he commandeth them upon the face of the world in the earth. *He* causeth it to come whether for correction, or for his land, or for mercy ^h. He covereth the heavens with clouds; *he* prepareth rain for the earth; *he* maketh grass to grow upon the mountains; he giveth to the beast his food, and to the young ravens which cry ⁱ.

SECT. 2. *In the stormy winds, in frost and snow.*

PRAISE the Lord from the earth ye dragons and all deeps; fire and hail, snow and vapors, stormy wind fulfilling his word ^a. For he saith to the snow, Be thou upon the earth; likewise to the small rain, and to the great rain of his strength ^b. Out of the south cometh the whirlwind; and cold out of the north. By the breath of God frost is given; and the breadth of the waters is straitned ^c. He sendeth forth his commandment upon earth; his word runneth very swiftly: he giveth snow like wool; he scattereth the hoar frost like ashes; he casteth forth his ice like morsels; who can stand before his cold? He sendeth out his word and melteth them; he causeth his wind to blow, and the waters flow ^d.

SECT. 3. *In the thunder.*

Lo these are parts of his ways; but how little a portion is heard of him? —the thunder of his power who can understand ^a? Harken unto this, O man, stand still and consider the wondrous works of God ^b! Hear attentively the noise of his voice, and the sound that goeth out of his mouth. He directeth it under the whole heaven, and his lightning unto the ends of the earth. After it a voice roareth; he thundreth with the voice of his excellency; God thundreth marvellously with his voice ^c. When he uttereth his voice, there is a multitude

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^a Psal. lxxxix. 6.

^d Job xxxvii. 16, 18.

^e Job xxxvi. 29.

^f Psal. cxxxv. 7.

^g Job xxxvi. 27, 28.

^h Job xxxvii. 11, 12, 13.

ⁱ Psal. cxlvii. 8, 9.

§ 2. ^a Psal. cxlviii. 7, 8.

^b Job. xxxvii. 6.

^c Job. xxxvii. 9, 10.

^d Psal. cxlvii. 15,—18.

§ 3. ^a Job xxvi. 14.

^b Job xxxvii. 14.

^c Job. xxxvii. 2,—5.

of waters in the heavens, and he causeth the vapors to ascend from the ends of the earth; he maketh lightnings with rain, and bringeth forth the wind out of his treasures^d. The voice of the Lord is upon the waters; the God of glory thundereth. The voice of the Lord is powerful; the voice of the Lord is full of Majesty. The voice of the Lord divideth the flames of fire; the voice of the Lord shaketh the wilderness^e. *He* removeth the mountains, and they know not; *he* overturneth them in his anger. *He* shaketh the earth out of her place; and the pillars thereof tremble^f. He putteth forth his hand upon the rock; he overturneth the mountains by the roots. He bindeth the floods from overflowing; and the thing that is hid bringeth he forth to light^g. Tremble thou earth, at the presence of the Lord, at the presence of the God of Jacob; who turned the rock into a standing water, the flint into a fountain of waters^h.

SECT. 4. *In the animal tribes.*

Ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee; or speak to the earth, and it shall teach thee; and the fishes of the sea shall declare unto thee. Who knoweth not in all these that the hand of the Lord hath wrought this^a? Let every thing that hath breath praise the Lord^b. Praise the Lord from the earth ye mountains, and all hills, fruitful trees and all cedars; beasts and all cattle, creeping things, and flying fowl; for his name alone is excellent; his glory is above the earth and heaven^c. He sendeth the springs into the valleys, which run among the hills: they give drink to every beast of the field; the wild asses quench their thirst. He watereth the hills from his chambers; he causeth the grass to grow for the cattle, and herbs for the service of man; that he may bring forth food out of the earth^d: Upholding all things by the word of his power^e.

SECT. 5. *This power declared as in words of the Almighty.*

GIRD up now thy loyns like a man; for I will demand of thee, and answer thou me. Where wast thou when I laid the foundations of the earth? who hath laid the measures thereof? or who hath stretched the line upon it? whereupon are the foundations thereof fastened: or who laid the corner stone thereof^a; Who shut up the sea with doors, when it broke forth as if it had issued out of

^d Jer. x. 13.

^e Psal. xxix. 3, 4, 7, 8. ^f Job ix. 5, 6.

^g Job xxi. 9, 11.

^h Psal. cxiv. 7, 8.

§ 4. ^a Job xii. 7, 8, 9.

^b Psal. cl. 6.

^c Psal. cxlviii. 7, 9, 10, 13.

^d Psal. civ. 10, 11, 13, 14.

^e Heb. i. 3.

§ 5. ^a Job xxxviii. 3, — 6.

of the womb ? When I made the cloud the garment thereof, and thick darkness a swaddling band for it ; and brake up for it my decreed place, and set bars and doors ; and said, Hitherto shalt thou come, but no further ; and here shall thy proud waves be staid^b. Hast thou commanded the morning since thy days ? and caused the day spring to know his place^c ? Hast thou entered into the fountains of the sea ? or hast thou walked in the search of the deep ? have the gates of death been opened unto thee ? or hast thou seen the doors of the shadow of death^d ? Hast thou entered into the treasures of the snow ? or hast thou seen the treasures of the hail^e ? Who hath divided a water course for the overflowing of waters ? or a way for the lightning of thunder^f ? Hath the rain a father ? or who hath begotten the drops of the dew ? out of whose womb came the ice ? and the hoary frost of heaven, who hath gendered it^g ? Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion ? Canst thou bring forth Mazzaroth in his season ; or canst thou guide Arcturus with his sons ? Knowest thou the ordinances of heaven ? canst thou set the dominion thereof in the earth ? Canst thou lift up thy voice to the clouds, that abundance of waters may cover thee ? Canst thou send lightnings that they may go, and say unto thee, here we are^h ? Who can number the clouds in wisdom ? or who can stay the bottles of heavenⁱ :

Who hath sent out the wild ass free ? or who hath loosed the bands of the wild ass^k ?—Will the unicorn be willing to serve thee, or abide by thy crib^l ?—Gavest thou the goodly wings unto the peacock ? or wings and feathers unto the ostrich^m ?—Hast thou given the horse strength ? hast thou clothed his neck with thunderⁿ ?—Doth the hawk fly by thy wisdom ? Doth the eagle mount up at thy command, and make her nest on high^o ?

Hast thou an arm like God ? or canst thou thunder with a voice like him ? Deck thyself now with majesty and excellency ; and array thyself with glory and beauty ; cast abroad the rage of thy wrath ; and behold every one that is proud, and abase him ; look on every one that is proud and bring him low ; and tread down the wicked in their place^p ; hide them in the dust together, and bind their faces in secret ; then will I also confess unto thee, that thine own right hand can save thee^q.

SECT. 6. *The praises of the saints of God in the view of his power.*

O LORD my God, thou art very great ; thou art clothed with honour and majesty : who coverest thyself with light as with a garment ; who stretchest
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^b Job xxxviii. 8,—11.^c Job xxxviii. 25.^k Job xxxix. 5.^e Job xxxix. 26, 27.^f Job xxxviii. 12.^g Job xxxviii. 28, 29.^h Job xxxix. 9.ⁱ Job xl. 9,—12.^d Job xxxviii. 16, 17.^h Job xxxviii. 31,—35.^m Job xxxix. 13.^o Job xl. 13, 14.^e Job xxxviii. 22.^l Job xxxviii. 37.^q Job xxxix. 19.

out the heavens like a curtain^a; who laid the foundations of the earth that it should not be removed for ever. Thou coveredst it with the deep as with a garment; the waters stood above the mountains. At thy rebuke they fled; at the voice of thy thunder they hasted away. They go up by the mountains; they go down by the valleys unto the place which thou hast founded for them^b. The earth is satisfied with the fruit of thy works^c; the earth is full of thy riches. So is this great and wide sea wherein are things creeping innumerable, both small and great^d. These wait all upon thee; that thou mayest give them their meat in due season. Thou openest thine hand, they are filled with good. Thou hidest thy face, they are troubled; thou takest away their breath, they die and return to their dust. Thou sendest forth thy spirit; they are created; and thou renewest the face of the earth^e.

S E C T. 7.—*And as it was displayed in bringing Israel out of Egypt.*

THOU art the God that doest wonders; thou hast declared thy strength among the people. Thou hast with thine arm redeemed thy people, the sons of Jacob and Joseph. The waters saw thee, O God, the waters saw thee; they were afraid; the depths also were troubled^a. With the blast of thy nostrils the waters were gathered together; the floods stood upright as an heap; and the depths were congealed in the heart of the sea^b. The clouds poured out water, the skies sent out a sound; thine arrows also went abroad. The voice of thy thunder was in the heaven; the lightnings lightened the world; the earth trembled and shook. Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known^c. Thy right hand, O Lord, is become glorious in power: Thy right hand, O Lord, hath dashed in pieces the enemy. And in the greatness of thine excellency thou hast overthrown them that rose up against thee. The enemy said I will pursue, I will overtake, I will divide the spoil: Thou didst blow with thy wind, the sea covered them; they sank as lead in the mighty waters^d. God came from Teman, and the holy One from mount Paran. His glory covered the heavens, and the earth was full of his praise. He beheld and drove asunder the nations, and the everlasting mountains were scattered, the perpetual hills did bow: His ways are everlasting^e.

C H A P.

§ 6. ^a Psal. civ. 1, 2.

^b Psal. cxiv. 5,—8.

^c Psal. civ. 13.

^d Psal. civ. 24, 25.

^e Psal. civ. 27,—30.

§ 7. ^a Psal. lxxvii. 14, 15, 16. ^b Ex. xv. 8.

^c Psal. lxxvii. 17, 18, 19. ^d Ex. xv. 6, 7, 9, 10.

^e Hab. iii. 3, 6.

C H A P. XII.

Of the power of God displayed in the government of the world, or, of the dominion of God.

SECT. I. He ruleth over all things in heaven and earth. 2. All the human race are subject to him. 3. Every thing relating to them is disposed of according to his will. 4. Of the decrees and purposes of God. 5. Though his ways cannot be fully known, yet they must be perfectly righteous. 6. The Almighty introduced asserting his supreme dominion. 7. That supreme dominion belongs to him only. 8. His dominion over kingdoms and nations. 9. His dominion over individuals. 10. He delivers them that truly seek him. 11. He will disappoint and consume his adversaries. 12. Threatenings against his adversaries denounced as from his own mouth. 13. His promises to such as return and submit to him. 14. The joy of the saints in the view of the dominion of God. 15. He assures his people of his protection and favour. 16. His people worship him as Lord over all. 17. The exalted idea that is given of the supreme dominion of God in our Lord's prayer.

SECT. I. *He ruleth over all things in heaven and earth.*

THE Lord hath prepared his throne in the heavens; and his kingdom ruleth over all^a. A thousand thousands minister unto him, and ten thousand times ten thousand *stand* before him^b. Bless the Lord, ye his angels that excel in strength, that do his commandments, hearkening unto the voice of his word. Bless ye the Lord, all ye his hosts, ye ministers of his that do his pleasure^c;—who maketh his angels spirits; his ministers a flaming fire^d. Praise him in the firmament of his power^e: For the Lord is a great God, and a great King above all gods. In his hand are the deep places of the earth; the strength of the hills is his also^f. Honour and majesty are before him; strength and beauty are in his sanctuary^g. *He* doth great things and unsearchable; marvellous things without number^h. Whatsoever the Lord pleased that did he, in heaven and in earth, in the seas, and all deep placesⁱ. He looketh on the earth, and it trembleth; he toucheth the hills and they smoke^k: The pillars of heaven tremble, and are astonished at his reproof^l. The Lord is the true God, and an everlasting King; at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation^m.

SECT.

§ 1. ^a Psal. ciii. 19.
^c Psal. cl. 1.
ⁱ Psal. cxxxv. 6.

^b Dan. vii. 10.
^f Psal. xcv. 3, 4.
^k Psal. civ. 32.

^e Psal. ciii. 20, 21.
^g Psal. xcvi. 6.
^j Job xxvi. 11.

^d Psal. civ. 4.
^h Job v. 9.
^m Jer. x. 10.

S E C T. 2. *All the human race are subject to him.*

THE most High liveth for ever ; whose dominion is an everlasting dominion, and his kingdom is from generation to generation. All the inhabitants of the earth are reputed as nothing ; and he doth according to his will, in the army of heaven, and among the inhabitants of the earth : and none can stay his hand, or say unto him, what dost thou^a ? *He is* the King of heaven, all whose works are truth, and his ways judgment, and those that walk in pride he is able to abase^b. For the kingdom is the Lord's ; and he is the governor among the nations. All they that be fat upon the earth shall worship ; all they that go down to the dust shall bow before him^c. Dominion and fear are with him^d. Such as be blessed of him shall inherit the earth ; and they that be cursed of him shall be cut off^e ?

S E C T. 3. *Every thing relating to them is disposed of according to his will.*

GOD that made the world, and all things therein, is Lord of heaven and earth, and hath made of one blood all nations of men, for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation^a. The race is not to the swift, nor the battle to the strong ; neither bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill ; but time and chance happeneth to them all^b. The lot is cast into the lap, but the whole disposing thereof, is of the Lord^c. There are many devices in a man's heart ; nevertheless the counsel of the Lord that shall stand^d. The horse is prepared against the day of battle ; but safety is of the Lord^e. Affliction cometh not forth out of the dust, neither doth trouble spring out of the ground^f ; promotion cometh neither from the east, nor from the west, nor from the south ; but God is the judge ; he putteth down one, and setteth up another^g. He is in one mind ; who can turn him ? and what his soul desireth, even that he doth^h. If he cut off, and shut up, or gather together, then who can hinder himⁱ, who worketh all things after the counsel of his own will^k ? When he giveth quietness, who can make trouble ? and when he hideth his face, who then can behold him ? Whether it be done against a nation, or against a man only^l. Behold he taketh away ; who can hinder him ? Who will say unto him, what dost thou^m ? The Lord hath done that which he had [devised ;

§ 2. ^a Dan. iv. 34, 35.
^c Psal. xxxvii. 22.

^b Dan. iv. 37.

^e Psal. xxii. 28, 29.

^d Job xxv. 2.

§ 3. ^a Acts xvii. 24, 26.
^c Prov. xxi. 31.
ⁱ Job xi. 10.

^b Eccles. ix. 11.
^f Job v. 6.
^k Eph. i. 11.

^e Prov. xvi. 33.
^g Psal. lxxv. 6, 7.
^l Job xxxiv. 29.

^d Prov. xix. 21.
^h Job xxiii. 13.
^m Job ix. 12.

devised : He hath fulfilled his word that he had commanded ^a. The counsel of the Lord standeth for ever ; and the thoughts of his heart to all generations ^o.

SECT. 4. *Of the decrees and purposes of God.*

WE know that all things work together for good to them that love God, to them who are the called according to his purpose : For whom he did foreknow, he also did predestinate to be conformed to the image of his son. Moreover, whom he did predestinate, them he also called ; and whom he called, them he also justified ; and whom he justified, them he also glorified. What shall we then say to these things ? If God be for us, who can be against us ^a ?—Many be called but few chosen ^b : *For* I tell you of a truth, many widows were in Israel in the days of Elias : but unto none of them was Elias sent, save unto Sarepta a city of Sidon, unto a woman that was a widow. And many lepers were in Israel, in the time of Elizeus the prophet ; and none of them were cleansed, save Naaman the Syrian ^c. What then ?—The election hath obtained it, and the rest were blinded ; according as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear unto this day ^d. And not only this, but when Rebecca also had conceived by one, even by our father Isaac, the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth, it was said unto her, the elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated. What shall we say then ? Is there unrighteousness with God ? God forbid ! For he saith, I will have mercy on whom I will have mercy ; and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy ^e. For the scripture saith unto Pharaoh, even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth. Thou wilt say then unto me, why doth he yet find fault ? for who hath resisted his will ? Nay but, O man, who art thou, thou that repliest against God ^f ?—I will answer thee, that God is greater than man. Why dost thou strive against him ? for he giveth not account of any of his matters ^g. Shall the thing formed say to him that formed it, why hast thou made me thus ? Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour ? What if God willing to shew his wrath, and to make his power known, endured with much long-suffering the vessels of wrath

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^a Lam. ii. 17.

^o Psal. xxxiii. 17.

§ 4. ^a Rom. viii. 28,—31.

^b Matth. xx. 16.

^c Luke iv. 25, 26, 27.

^d Rom. xi. 7, 8.

^e Rom. ix. 10,—16.

^f Rom. ix. 17,—20.

^g Job xxxiii. 12, 13.

wrath fitted to destruction ; and that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory ^h? As he saith also in Osee, I will call them my people, which were not my people, and beloved, which was not beloved : And it shall come to pass, that in the place where it was said unto them, ye are not my people ; there shall they be called the children of the living God ⁱ.

SECT. 5 Though his ways cannot be fully known, yet they must be perfectly righteous.

O THE depth of the riches, both of the wisdom and knowledge of God ! how unsearchable are his judgments, and his ways past finding out ! for who hath known the mind of the Lord ? or who hath been his counsellor ^a? Who hath enjoined him his way ? or who can say, thou hast wrought iniquity ^b? Who hath directed the spirit of the Lord, or being his counsellor hath taught him ? With whom took he counsel ? and who instructed him ^c? *Men* know not the thoughts of the Lord, neither understand they his counsels ^d? As thou knowest not what is the way of the spirit, nor how the bones do grow in the womb of her that is with child ; even so thou knowest not the works of God who maketh all ^e.

Wo unto him that striveth with his Maker. Let the potsherd strive with the potsherds of the earth : Shall the clay say to him that fashioned it, what makest thou ? or thy work, He hath no hands ^f. Ascribe ye greatness unto our God ; for all his ways are judgment ; a God of truth and without iniquity, just and right is he ^g. The eyes of the Lord preserve knowledge ; and he overthroweth the words of the transgressor ^h. The Lord is in his holy temple, the Lord's throne is in heaven ; his eyes behold, his eye-lids try the children of men. The Lord trieth the righteous ; but the wicked and him that loveth violence his soul hateth ⁱ. The Lord is righteous in all his ways, and holy in all his works ^k. There is no iniquity with the Lord our God, nor respect of persons, nor taking of gifts ^l. Clouds and darkness are round about him ; righteousness and judgment are the habitation of his throne ^m *.

SECT.

^h Rom. ix. 20,—23.

ⁱ Rom. ix. 25, 26.

§ 5. ^a Rom. xi. 33, 34.

^b Job xxxvi. 23.

^c Isai. xl. 13, 14.

^d Mic. iv. 12.

^e Ecclef. xi. 5.

^f Isai. xlv. 9.

^g Deut. xxxii. 3, 4.

^h Prov. xxii. 12.

ⁱ Psal. xi. 4, 5.

^k Psal. cxlv. 17.

^l 2 Chron. xix. 7.

^m Psal. xcvi. 2.

* More texts might have been added on this important subject : But as this would have anticipated what will be found in the chapter “ on the righteousness of God”, the reader is referred to that.

S E C T. 6. *The Almighty introduced asserting his supreme dominion.*

THUS saith the Lord, the heaven is my throne, and the earth is my footstool^a. Counsel is mine, and sound wisdom; I am understanding; I have strength: By me princes rule, and nobles, even all the judges of the earth^b. I am the Lord that maketh all things; that stretcheth forth the heavens alone, that spreadeth abroad the earth by myself; that frustrateth the tokens of the liars, and maketh diviners mad; that turneth wise men backward, and maketh their knowledge foolish; that confirmeth the word of his servant, and performeth the counsel of his messengers; that saith to the deep, Be dry, and I will dry up thy rivers^c. I appointed the ancient people; and the things that are coming, and shall come^d. I form the light, and create darkness; I make peace and create evil; I do all these things^e. Surely as I have thought, so shall it come to pass; and as I have purposed so shall it stand^f. My counsel shall stand; and I will do all my pleasure^g. I am the Lord which exercise loving kindness, judgment and righteousness in the earth; for in these things do I delight saith the Lord^h. Be still and know that I am God. I will be exalted among the heathen; I will be exalted in the earthⁱ. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return; that unto me every knee shall bow, every tongue shall swear^k.

S E C T. 7. *That supreme dominion belongs to him only.*

THE Lord reigneth; he is clothed with majesty: The Lord is clothed with strength wherewith he hath girded himself^a. He is the living God, and stedfast for ever; and his kingdom that which shall not be destroyed; his dominion shall be even unto the end^b. *He* is the blessed and only potentate; the King of kings, and the Lord of lords^c; the one lawgiver who is able to save and to destroy^d. *The* God of gods, and Lord of lords; a great God mighty and terrible, who regardeth not persons nor taketh reward^e.

S E C T. 8. *His dominion over kingdoms and nations.*

THE most high ruleth in the kingdom of men; and giveth it to whomsoever he will^a: Wisdom and might are his; he changeth the times and the seasons;

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§ 6. ^a Isa. lxvi. 1.^b Prov. viii. 14, 15, 16.^c Isa. xlv. 24,—27.^d Isa. xlv. 7.^e Isa. xlv. 7.^f Isa. xiv. 24.^g Isa. xlv. 10.^h Jer. ix. 24.ⁱ Psal. xlv. 10.^k Isa. xlv. 23.§ 7. ^a Psal. xciii. 1.^b Dan. vi. 26.^c 1 Tim. vi. 15.^d Ja. iv. 12.^e Deut. x. 17.§ 8. ^a Dan. iv. 17.

he removeth kings, and setteth up kings ^b. With him is strength and wisdom : he leadeth counsellors away spoiled, and maketh the judges fools : He looseth the bond of kings, and girdeth their loins with a girdle : he leadeth princes away spoiled, and overthroweth the mighty. He removeth away the speech of the trusty, and taketh away the understanding of the aged. He poureth contempt upon princes *, and weakeneth the strength of the mighty ^c. He encreaseth the nations, and destroyeth them ; he enlargeth the nations and straiteneth them again. He taketh away the heart of the chief of the people of the earth, and causeth them to wander in a wilderness where there is no way ^d. The king's heart is in the hand of the Lord ; as the rivers of waters he turneth it whithersoever he will ^e.

Let the heavens be glad, and let the earth rejoice, and let men say among the nations, The Lord reigneth ^f. God is the king of all the earth : Sing ye praises with understanding. God reigneth over the heathen ; God sitteth upon the throne of his holiness : for the shields of the earth belong unto God ; he is greatly exalted ^g. The Lord of hosts hath purposed ; who shall disannul it ? his hand is stretched out ; who shall turn it back ^h ? Who hath hardened himself against him, and hath prospered ⁱ ? The floods have lifted up, the floods have lifted up their voice ; the floods lift up their waves. The Lord on high is mightier than the noise of many waters ; yea than the mighty waves of the sea ^k. The Lord sitteth upon the flood ; yea the Lord sitteth king for ever ^l. *He stilleth the noise of the seas, the noise of their waves, and the tumult of the people* ^m. The heathen raged, the kingdoms were moved ; he uttered his voice, the earth melted ⁿ. Come, behold the works of the Lord ; what desolations he hath made in the earth ! He maketh wars to cease unto the ends of the earth ; he breaketh the bow and cutteth the spear in funder ; he burneth the chariot in the fire ^o. In Judah is God known ; his name is great in Israel. There brake he the arrows of the bow, the shield and the sword and the battle ^p. The bows of the mighty men are broken ; and they that stumbled, are girt with strength ^q. Through God we shall do valiantly ; for he it is that shall tread down our enemies ^r. Lift up your heads, O ye gates ; and be ye lift up, ye everlasting doors ; and the king of glory shall come in. Who is this king of glory ? The Lord, strong and mighty : The Lord mighty in battle ^s.

S E C T. 9. *His dominion over individuals.*

THE Lord killeth, and maketh alive ; he bringeth down to the grave, and bringeth up. The Lord maketh poor, he bringeth low and lifteth up. He raiseth

^b Dan. ii. 20, 21.

^c Prov. xxi. 1.

^d Job ix. 4.

^e Psal. xlii. 6.

^f Psal. lx. 12.

* See Psal. cvii. 39, 40.

^g 1 Chron. xvi. 31.

^h Psal. xciii. 3, 4.

ⁱ Psal. xlii. 8, 9.

^j Psal. xxiv. 7, 8.

^k Job xii. 16, 21.

^l Psal. xlvii. 7, 8, 9.

^m Psal. xxix. 10.

ⁿ Psal. lxxvi. 1, 3.

^o Job xii. 23, 24.

^p Isa. xiv. 27.

^q Psal. lxxv. 7.

^r 1 Sam. ii. 4.

seth up the poor out of the dust, and lifteth up the beggar from the dunghil, to set them among princes, and to make them inherit the throne of glory ^a. He that is mighty hath done great things, and holy is his name. He hath shewed strength with his arm ; he hath scattered the proud in the imagination of their hearts ; he hath put down the mighty from their seats, and exalted them of low degree. He hath filled the hungry with good things, and the rich he hath sent empty away ^b. God resisteth the proud, but giveth grace to the humble ^c. He poureth contempt upon princes, and causeth them to wander in the wilderness where there is no way ; yet setteth he the poor on high from affliction, and maketh him families like a flock ^d. The Lord lifteth up the meek ; he casteth the wicked down to the ground ^e. He exalteth the horn of his people, the praise of all his saints ^f. He hath strengthened the bars of thy gates ; he hath blessed thy children within thee ^g.

SECT. 10. *He delivers them that truly seek him.*

THE Lord is great in Zion, and he is high above all people ^a. God hath power to help and to cast down ^b : *He* is able to save and to destroy ^c. Call upon me, *saith the Lord*, in the day of trouble : I will deliver thee, and thou shalt glorify me ^d. I fought the Lord, and he heard me, and delivered me from all my fears. This poor man cried, and the Lord heard him, and saved him out of all his troubles ^e. The Lord is nigh unto all them that call upon him, to all that call upon him in truth : He will fulfil the desire of them that fear him : He also will hear their cry, and will save them ^f.—But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead ; who delivered us from so great a death, and doth deliver ; in whom we trust that he will yet deliver us ^g. Draw nigh to God, and he will draw nigh to you ^h : Casting all your care upon him, for he careth for you ⁱ. The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished ^k. Such as sit in darkness, and in the shadow of death, being bound in affliction and iron ; because they rebelled against the words of God, and contemned the counsel of the most High, therefore he brought down their heart with labour ; they fell down, and there was none to help :—Then they cried unto the Lord in their trouble, and he saved them out of their distresses ; he brought them out of darkness, and the shadow of death, and brake their bands in sunder ^l. Oh that men would praise the Lord for his wonderful works.

§ 9. ^a 1 Sam. ii. 6, 7, 8.
^c Psal. cxlvii. 6.

^b Luke. i. 49, 51, 52, 53.
^f Psal. cxlviii. 14.

^e James iv. 6.
^g Psal. cxlvii. 13.

^d Psal. cvii. 40, 41.

§ 10. ^a Psal. xcix. 2.
^c Psal. xxxiv. 4, 6.
ⁱ 1 Peter v. 7.

^b 2 Chron. xxv. 8.
^f Psal. cxlv. 18, 19.
^k 2 Peter ii. 9.

^e James iv. 12.
^g 2 Cor. i. 9, 10.
^l Psal. cvii. 10,—14.

^d Psal. l. 15.
^h James iv. 8.

works to the children of men ! For he hath broken the gates of brass, and cut the bars of iron in funder. Fools, because of their transgression, and because of their iniquities, are afflicted : Their soul abhorreth all manner of meat, and they draw near unto the gates of death.—Then they cry unto the Lord in their trouble, he saveth them out of their distresses. He sent his word, and healed them, and delivered them from their destructions ^m.

Oh that men would praise the Lord for his goodness ! and let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing ⁿ. *He* executeth judgment for the oppressed ; *he* giveth food to the hungry : The Lord looseth the prisoners ; the Lord openeth the eyes of the blind ; the Lord raiseth them that are bowed down ; the Lord preserveth the strangers ; he relieveth the fatherless and widow : But the way of the wicked he turneth upside down ^o. The Lord doth build up Jerusalem ; he gathereth together the outcasts of Israel : He healeth the broken in heart, and bindeth up their wounds ^p. *It is* God who quickeneth the dead, and calleth those things which be not as tho' they were ^q. His way is perfect : The word of the Lord is tried ; he is a buckler to all those that trust in him. It is God that girdeth me with strength, and maketh my way perfect ^r.—The Lord shall reign for ever ; even thy God, O Zion, unto all generations ^s.

SECT. II. *He will disappoint and consume his adversaries.*

THE Lord reigneth, let the people tremble ; he sitteth between the cherubims, let the earth be moved ^a. The Lord shall cut off all flattering lips, and the tongue that speaketh proud things : Who have said, with our tongue will we prevail ; our lips are our own ; Who is lord over us ^b ? Who is the Lord, that *we* should obey his voice ^c ? The Lord bringeth the counsel of the heathen to nought ; he maketh the devices of the people of none effect ^d. Why do the heathen rage ? and the people imagine a vain thing ? The kings of the earth set themselves, and the rulers take counsel together against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh ; the Lord shall have them in derision. Then shall he speak to them in his wrath, and vex them in his sore displeasure ^e. Is not destruction to the wicked ? and a strange punishment to the workers of iniquity ^f ? These shall go away into everlasting punishment, but the righteous into life eternal ^g : For the wrath of God is revealed from heaven against all ungodliness

^m Psal. cvii. 15,—20.

ⁿ Rom. iv. 17.

§ II. ^a Psal. xcix. 1.

^c Psal. ii. 1,—5.

^p Psal. cvii. 21, 22.

^r Psal. xviii. 30, 32.

^b Psal. xii. 3, 4.

^f Job xxxi. 3.

^o Psal. cxlvi. 7, 8, 9.

^s Psal. cxlvi. 10.

^e Exod. v. 2.

^g Matth. xxv. 46.

^p Psal. cxlvii. 2, 3.

^d Psal. xxxiii. 10.

godliness and unrighteousness of men ^h. Because of these, cometh the wrath of God upon the children of disobedience ⁱ. Enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of his majesty. For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up, and he shall be brought low; and the loftiness of man shall be bowed down, and the haughtiness of man shall be made low; and the Lord alone shall be exalted ^k. Shall not his excellency make you afraid? and his dread fall upon you ^l? For he bringeth down them that dwell on high ^m: He shall cut off the spirits of princes; he is terrible to the kings of the earth ⁿ. Be wise now therefore, O ye kings; be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little: Blessed are all they that put their trust in him ^o.

SECT. 12. *Threatnings against his adversaries denounced as from his own mouth.*

YOUR words have been stout against me, saith the Lord; ye have said, It is vain to serve God; and what profit is it that we have kept his ordinance ^a? What is the Almighty, that we should serve him? and what profit should we have, if we pray unto him ^b? They say unto them that despise me, Ye shall have peace; and they say unto every one that walketh after the imagination of his own heart, No evil shall come upon you ^c.—Do they provoke me to anger, saith the Lord? Do they not provoke themselves to the confusion of their own faces ^d? Therefore thus saith the Lord, I will bring evil upon them, which they shall not be able to escape; and though they shall cry unto me, I will not hearken unto them ^e. Though they dig into hell, thence shall mine hand take them; though they climb up to heaven, thence will I bring them down; and though they hide themselves in the top of Carmel, I will search and take them out thence. The Lord of hosts is he that toucheth the land, and it shall melt; and all that dwell therein shall mourn ^f.—For I am a great king, saith the Lord of hosts; and my name is dreadful among the heathen ^g.

Wilt thou also disdain my judgment? Wilt thou condemn me, that thou mayest be righteous ^h? I even I am the Lord, and there is none that can deliver out of my hand: I will work, and who shall let it ⁱ? Behold, as the clay is in the potter's hand, so are ye in mine hand ^k. Can thine heart endure, or can thine hands

^h Rom. i. 18.

^m Isa. xxvi. 5.

§ 12. ^a Mal. iii. 13, 14.

^c Jer. xi. 11.

^l Isa. xliii. 11, 13.

ⁱ Eph. v. 6.

ⁿ Psal. lxxvi. 12.

^b Job xxi. 15.

^f Amos ix. 2, 3, 5.

^k Jer. xviii. 6.

^k Isa. ii. 10, 12, 17.

^o Psal. ii. 10, 11, 12.

^e Jer. xxiii. 17.

^g Mal. i. 14.

ⁱ Job xiii. 11.

^d Jer. vii. 19.

^h Job xl. 8.

hands be strong in the days that I shall deal with thee? I the Lord have spoken it ¹. Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the Lord ^m:—For thus saith the Lord, My servants shall eat, but ye shall be hungry: My servants shall drink, but ye shall be thirsty: My servants shall rejoice, but ye shall be ashamed: My servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit ⁿ.

SECT. 13. *His promises to such as return and submit to him.*

AT what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them: And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if it do evil in my sight, that it obey not my voice, then I will repent of the good wherewith I said I would benefit them ^a. Therefore thus saith the Lord God, Repent, and turn from your idols, and turn away your faces from all your abominations; that the house of Israel may be my people, and I may be their God ^b. If ye be willing and obedient, ye shall eat the good of the land; but if ye refuse and rebel, ye shall be devoured with the sword; for the mouth of the Lord hath spoken it ^c. Return, thou backsliding Israel, saith the Lord, and I will not cause mine anger to fall upon you: For I am merciful, saith the Lord, and I will not keep anger for ever ^d. Return unto me, and I will return unto you, saith the Lord of hosts ^e. Repent ye therefore, and be converted, that your sins may be blotted out ^f. Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon ^g.

SECT. 14. *The joy of the saints in the view of the dominion of God.*

THE Lord reigneth; let the earth rejoice; let the multitude of the isles be glad ^a. For the Lord will not cast off his people; neither will he forsake his inheritance: But judgment shall return again unto righteousness; and all the upright in heart shall follow it ^b: For the Lord is our defence; the Holy One of Israel is our King ^c. God is my King of old, working salvation in the midst of the

¹ Ezek. xxii. 14.

^m Obad. 4.

ⁿ Isa. lxxv. 13, 14.

§ 13. ^a Jer. xviii. 7, — 10.

^b Ezek. xiv. 6, 11.

^c Isa. i. 19, 20.

^d Jer. iii. 12.

^e Mal. iii. 7.

^f Acts iii. 19.

^g Isa. lv. 7.

§ 14. ^a Psal. xcvi. 1.

^b Psal. xciv. 14, 15.

^c Psal. lxxxix. 18.

the earth^d. He shall choose our inheritance for us, the excellency of Jacob whom he loved^e. The Lord is our Judge, the Lord is our Lawgiver, the Lord is our King; he will save us^f. Cry out, and shout, thou inhabitant of Zion; for great is the Holy One of Israel in the midst of thee^g. Salvation, and honour, and power unto the Lord our God! Alleluia! for the Lord God omnipotent reigneth! Let us be glad, and rejoice, and give honour to him^h.

SECT. 15. *He assures his people of his protection and favour.*

THE Lord hath chosen Zion; he hath desired it for his habitation. This is my rest for ever: Here will I dwell, for I have desired it. I will abundantly bless her provision; I will satisfy her poor with bread: I will also clothe her priests with salvation; and her saints shall shout aloud for joy^a. All they that were incensed against thee shall be ashamed, and confounded; they shall be as nothing; and they that strive with thee shall perish. Thou shalt seek them, and shalt not find them. They that war against thee shall be as nothing, and as a thing of nought; for I the Lord thy God will hold thy right hand, saying unto thee, Fear not, I will help thee^b. Thou shalt know, that I the Lord am thy Saviour and thy Redeemer, the mighty One of Jacob^c. Fear thou not, for I am with thee: Be not dismayed, for I am thy God: I will strengthen thee, yea I will help thee, yea I will uphold thee with the right hand of my righteousness^d.—The angel of the Lord encampeth round about them that fear him, and delivereth them^e. He hath said, I will never forsake thee; so that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me^f. The Lord is my rock, my fortress, and my deliverer: He is a buckler to all them that trust in him^g. If God be for us, Who can be against us^h? Greater is he that is in you, than he that is in the worldⁱ.—Let all those that put their trust in thee rejoice; let them ever shout for joy, because thou defendest them: For thou, Lord, wilt bless the righteous; with favour wilt thou compass him as with a shield^k.—The Lord God is a sun and shield; the Lord will give grace and glory; no good thing will he withhold from them that walk uprightly^l.

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SECT.

^a Psal. lxxiv. 12.^b Rev. xix. 1, 6, 7.^c Psal. xlvii. 4.^d Isa. xxxiii. 22.^e Isa. xii. 6.§ 15. ^a Psal. cxxxii. 13, ---16.^b Isa. xli. 11, 12, 13.^c Isa. lx. 16.^d Isa. xli. 10.^e Psal. xxxiv. 7.^f Heb. xiii. 5, 6.^g 2 Sam. xxii. 2, 31.^h Rom. viii. 31.ⁱ 1 John iv. 4.^k Psal. v. 11, 12.^l Psal. lxxxiv. 11.

S E C T. 16. *His people worship him as Lord over all.*

O LORD my God, thou art very great ; thou art clothed with honour and majesty ^a. Thy throne is established of old ; thou art from everlasting ^b. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty ; for all that is in the heaven, and in the earth, is thine : Thine is the kingdom, O Lord ; and thou art exalted as head above all. Both riches and honour come of thee : Thou reignest over all ; and in thine hand is power and might : In thine hand it is to make great, and to give strength unto all ^c. O Lord God of our fathers, Art not thou God in heaven ? and rulest not thou over all the kingdoms of the heathen, so that none is able to withstand thee ^d ? There is none like unto thee, O Lord ; thou art great, and thy name is great in might. Who would not fear thee, O King of nations ? For to thee doth it appertain ^e : And the host of heaven worshippeth thee ^f.

O Lord God, thou art the God, even thou alone, of all the kingdoms of the earth. Lord, bow down thine ear, and hear : Open, Lord, thine eyes, and see : Save thou us, that all the kingdoms of the earth may know that thou art the Lord God, even thou only ^g. Surely the wrath of man shall praise thee ; the remainder of wrath shalt thou restrain ^h. Shew us thy mercy, O Lord, and grant us thy salvation ⁱ.

I will extol thee, my God, O King ; and I will bless thy name for ever and ever ^k. All thy works shall praise thee, O Lord, and thy saints shall bless thee : They shall speak of the glory of thy kingdom, and talk of thy power ; to make known to the sons of men *thy* mighty acts, and the glorious majesty of *thy* kingdom. Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations ^l. I will praise thee, O Lord, with my whole heart ; I will shew forth all thy marvellous works ; I will be glad, and rejoice in thee ; I will sing praise to thy name, O thou Most High : For thou hast maintained my right and my cause ; thou sattest in the throne, judging right. Thou hast rebuked the heathen ; thou hast destroyed the wicked ; thou hast put out their name for ever and ever ^m. And they that know thy name will put their trust in thee : For thou, Lord, hast not forsaken them that seek thee ⁿ. All my bones shall say, Lord, Who is like unto thee ? who deliverest the poor from him that is too strong for him ; yea, the poor and the needy from him that spoileth him ^o. For lo ! thine enemies, O Lord, thine enemies shall perish ; all the workers of iniquity shall be scattered ^p. Great and marvellous are thy works,
Lord.

§ 16. ^a Psal. civ. 1.^c Jer. x. 6, 7.^d Psal. lxxxv. 7.^e Psal. ix. 10.^b Psal. xciii. 2.^f Neh. ix. 6.^k Psal. cxlv. 1.^o Psal. xxxv. 10.^g 1 Chron. xxix. 11, 12.^h 2 Kings xix. 15, 16, 19.^l Psal. cxlv. 10,—13.^p Psal. xcii. 9.ⁱ 2 Chron. xx. 6.^j Psal. lxxvi. 10.^m Psal. ix. 1, 2, 4, 5.

Lord God Almighty ; just and true are thy ways, thou King of saints ^a. Now, unto the King eternal, immortal, invisible, be honour and glory for ever and ever ^r.

SECT. 17. *The exalted idea of the supreme dominion of God, that is given in our Lord's prayer.*

OUR Father which art in heaven, hallowed be thy name : Thy kingdom come : Thy will be done on earth, as it is in heaven. Give us this day our daily bread : And forgive us our debts, as we forgive our debtors : And lead us not into temptation, but deliver us from evil :—For thine is the kingdom, and the power, and the glory, for ever. Amen ^a.

C H A P. XIII.

Of the holiness of God, or the absolute rectitude and perfection of his nature.

SECT. 1. The holiness of God adored by the heavenly host. 2. Declared by his prophets and apostles. 3. Testified as by the Almighty himself. 4. Celebrated in the praises and prayers of his saints.

SECT. 1. *The holiness of God adored by the heavenly host.*

IN the year that King Uzziah died, I saw the Lord sitting upon a throne, high and lifted up ; and his train filled the temple. Above it stood the seraphims : each one had six wings ; with twain he covered his face, with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy is the Lord of hosts, the whole earth is full of his glory ^a. They rest not day and night, saying, Holy, holy, holy Lord God Almighty, which was, and is, and is to come ^b. Who shall not fear thee, O Lord, and glorify thy name, for thou only art holy ^c.

SECT. 2. *Declared by his prophets and apostles.*

THERE is none holy as the Lord ; neither is there any rock like our God ^a ; his way is perfect ; the word of the Lord is tried ^b. The law is holy, and the command-

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^a Rev. xv. 3.

^r 1 Tim. i. 17.

§ 17. ^a Matth. vi. 9,—13.

§ 1. ^a Isa. vi. 1, 2, 3.

^b Rev. iv. 8.

^c Rev. xv. 4.

§ 2. ^a 1 Sam. ii. 2.

^b Psal. xviii. 30.

ment holy, and just, and good ^c. As he who hath called you is holy, so be ye holy in all manner of conversation ^d. The law of the Lord is perfect, converting the soul; the commandment of the Lord is pure, enlightning the eyes; the fear of the Lord is clean, enduring for ever; the judgments of the Lord are true, and righteous altogether ^e. Every word of God is pure ^f. The Lord is righteous in all his ways, and holy in all his works ^g. God judgeth the righteous; and God is angry with the wicked every day ^h. The sacrifice of the wicked, the way of the wicked, even his prayer, is an abomination to the Lord ⁱ; but the prayer of the upright is his delight; for the righteous Lord loveth righteousness; his countenance doth behold the upright ^k. Holy and reverend is his name ^l. Sing unto the Lord, O ye saints of his, and give thanks at the remembrance of his holiness ^m. Glory ye in his holy name; let the heart of them rejoice that seek the Lord; bring an offering, and come before him, worship the Lord in the beauty of holiness ⁿ. Exalt the Lord our God, and worship at his holy hill; for the Lord our God is holy ^o. The Lord is our defence, and the holy One of Israel is our king ^p. Cry out and shout thou inhabitant of Zion; for great is the holy One of Israel in the midst of thee ^q.

SECT. 3. *Testified as by the Almighty himself.*

THUS saith the Lord your redeemer, the holy One of Israel. I am the Lord your holy One, the Creator of Israel, your king ^a, the high and lofty One that inhabiteth eternity, whose name is holy, I dwell in the high and holy place ^b. I will make my holy name known in the midst of my people Israel; and I will not let them pollute my holy name any more; and the heathen shall know, that I am the Lord, the holy One in Israel ^c. Ye shall be holy unto me; for I the Lord am holy, and have severed you from other people, that ye should be mine ^d. I the Lord which sanctify you, am holy ^e. Be ye holy for I am holy ^f;—and thou shalt rejoice in the Lord, and shalt glory in the holy One of Israel ^g.

SECT. 4. *Celebrated in the praises and prayers of his saints.*

THOU art holy, O thou that inhabitest the praises of Israel ^a; *and* holiness becometh thine house, O Lord, for ever ^b. For thou art not a God that hath pleasure in wickedness; neither shall evil dwell with thee. The foolish shall not stand

^c Rom. vii. 12.

^g Psal. cxlv. 17.

^k Psal. xi. 7.

^o Psal. xcix. 9.

§ 3. ^a Isa. xliii. 14, 15.

^e Lev. xxi. 8.

§ 4. ^a Psal. xxii. 3.

^d 1 Pet. i. 15.

^h Psal. vii. 11.

ⁱ Psal. cxi. 9.

^p Psal. lxxxix. 18.

^b Isa. lvii. 15.

^f 1 Pet. i. 16.

^b Psal. xciii. 5.

^c Psal. xix. 7, 8, 9. ^f Prov. xxx. 5.

ⁱ Prov. xv. 8, 9. and chap. xxviii. 9.

^m Psal. xxx. 4. ⁿ 1 Chron. xvi. 10, 29.

^q Isa. xii. 6.

^o Ezek. xxxix. 7. ^d Lev. xx. 26.

^g Isa. xli. 16.

stand in thy sight; thou hatest all workers of iniquity. Thou shalt destroy them that speak leasing; the Lord will abhor the bloody and deceitful man ^e. Let the people tremble; let them praise thy great and terrible name; for it is holy ^d. According to thy name, O God, so is thy praise unto the ends of the earth; thy right hand is full of righteousness ^e. Look down from heaven, and behold from the habitation of thy holiness, and of thy glory ^f. Save us, O God of our salvation, and gather us together; that we may give thanks to thy holy name, and glory in thy praise ^g. My mouth shall shew forth thy righteousness, and thy salvation all the day. Thy righteousness, O God, is very high! O God, who is like unto thee? I will praise thee with the psaltery, even thy truth, O my God; unto thee will I sing with the harp, O thou holy One of Israel ^h. My mouth shall speak the praise of the Lord; and let all flesh bless his holy name for ever and ever ⁱ.

C H A P. XIV.

Of the goodness of God.

SECT. 1. A general view of this attribute. 2. His goodness to all his creatures. 3. His beneficence to the sons of men. 4. His goodness displayed towards them in their various necessities. 5. His distinguished goodness to them that truly fear him. 6. His delight in his people. 7. His promises to them. 8. The divine goodness most illustriously displayed in the redemption of mankind. 9. The praises of the saints for his goodness in nature, and to the animal tribes. 10.—For his peculiar goodness to the children of men. 11.—For his loving kindness to his people. 12. The prayers of his servants entreating his favour. 13. Their sure hope of being heard.

SECT. 1. *A general view of this attribute.*

I WILL mention the loving kindnesses of the Lord, and the praises of the Lord, according to all that *he* hath bestowed on us; and *his* great goodness towards us, according to the multitude of his loving kindnesses ^a. How great is his goodness! how great is his beauty ^b. He giveth to all life, and breath, and all things ^c. The earth is full of the goodness of the Lord ^d.

SECT.

^a ^e Psal. v. 4, 5, 6.^b 1 Chron. xvi. 35.^d Psal. xcix. 1, 3.^e Psal. lxxi. 15, 19, 22.^e Psal. xlviii. 10.^f Psal. cxlv. 21.^f Isa. lxiii. 15.§ 1. ^a Isa. lxiii. 7.^b Zech. ix. 17.^c Acts xvii. 25.^d Psal. xxxiii. 5.

S E C T. 2. *His goodness to all his creatures.*

SING unto the Lord with thanksgiving; sing praise unto our God; who covereth the heaven with clouds, who prepareth rain for the earth, who maketh grafs to grow upon the mountains ^a. He fendeth the springs into the valleys, which run among the hills: they give drink to every beast of the field; the wild asses quench their thirst ^b. The trees of the Lord are full of sap; the cedars of Lebanon which he hath planted; where the birds make their nests: as for the stork the fir-trees are her house. The high hills are a refuge for the wild goats, and the rocks for the conies ^c. He giveth to the beast his food, and to the young ravens which cry ^d. The young lions roar after their prey, and seek their meat from God ^e. Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them ^f. *He giveth food to all flesh; for his mercy endureth for ever* ^g.

S E C T. 3. *His beneficence to the sons of men.*

THERE is none good but one, that is God ^a. The same Lord over all, is rich unto all that call upon him ^b. 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 ^c; that giveth to all men liberally and upbraideth not ^d. Your Father who is in heaven, maketh his sun to rise on the evil and on the good? and fendeth rain on the just and on the unjust ^e; he is kind to the unthankful and to the evil ^f. He left not himself without a witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness ^g. The Lord is good to all; and his tender mercies are over all his works ^h. He watereth the hills from his chambers; the earth is satisfied with the fruit of *his* works. He causeth the grafs to grow for the cattle, and herb for the service of man; that he may bring forth food out of the earth; and wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengthneth man's heart ⁱ. But none saith, Where is God my Maker, who giveth songs in the night ^k? Neither say they in their heart, Let us now fear the Lord our God, that giveth rain; both the former and the latter in his season; he reserveth unto us the appointed weeks of harvest ^l. O man, despisest thou the riches of his goodness and forbearance, and long-suffering; not know-
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§ 2. ^a Psal. cxlvii. 7, 8.
^c Psal. civ. 21.

^b Psal. civ. 10, 11.
^f Matt. vi. 26.

^e Psal. civ. 16, 17, 18. ^d Psal. cxlvii. 9.
^g Psal. cxxxvi. 25.

§ 3. ^a Matt. xix. 17.
^c Matt. v. 45.

^b Rom. x. 12.
^f Luke vi. 35.
^k Job xxxv. 10.

^e James i. 17. ^d James i. 5.
^g Acts xiv. 17. ^h Psal. cxlv. 9.
^l Jer. v. 24.

ⁱ Psal. civ. 13, 14, 15.

ing that the goodness of God leadeth thee to repentance^m. Fear the Lord and his goodnessⁿ; who holdeth our soul in life, and suffereth not our feet to be moved^o. *His mercies* are new every morning, great is his faithfulness^p.—Be not high minded; nor trust in uncertain riches, but in the living God who giveth us richly all things to enjoy^q.

SECT. 4. *His goodness displayed towards them in their various necessities.*

O GIVE thanks unto the Lord; for he is good; for his mercy endureth for ever. Let the redeemed of the Lord say so^a. They wandered in the wilderness, in a solitary way; they found no city to dwell in; hungry and thirsty, their soul fainted in them: Then they cried unto the Lord in their trouble, and he delivered them out of their distresses: And he led them forth by the right way; that they might go to a city of habitation. Oh, that men would praise the Lord for his goodness, and for his wonderful works to the children of men! For he satisfieth the longing soul, and filleth the hungry soul with goodness^b. They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and his wonders in the deep: For he commandeth, and raiseth the stormy wind, which lifteth up the waves thereof. They mount up to the heaven, they go down again to the depths, their soul is melted because of trouble. They reel to and fro, and stagger like a drunken man, and are at their wits end. Then they cry unto the Lord in their trouble; and he bringeth them out of their distresses. He maketh the storm a calm, so that the waves thereof are still. Then are they glad, because they be quiet; so he bringeth them into their desired haven. Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men^c! Let them sacrifice the sacrifice of thanksgiving, and declare his works with rejoicing. Let them exalt him also in the congregation of the people; and praise him in the assembly of the elders^d. Sing unto God, sing praises to his name; extol him that rideth upon the heavens by his name JAH; a father of the fatherless and a judge of the widows is God in his holy habitation. God setteth the solitary in families; he bringeth out those which are bound with chains^e. Blessed be God, even the father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation^f. The Lord executeth righteousness and judgment for all that are oppressed^g: *He* giveth food to the hungry; the Lord looseth the prisoners. The Lord openeth the eyes of the blind; the Lord raiseth

^m Rom. ii. 3, 4.

^q 1 Tim. vi. 17.

ⁿ Hof. iii. 5.

^o Psal. lxvi. 9.

^p Lam. iii. 23.

§ 4. ^a Psal. cvii. 1, 2.

^b Psal. lxxviii. 4, 5, 6.

^b Psal. cvii. 4,—9.

^f 2 Cor. i. 3, 5.

^c Psal. cvii. 23,—31.

^g Psal. ciii. 6.

^d Psal. cvii. 22, 32.

raiseth them that are bowed down; the Lord loveth the righteous; the Lord preserveth the strangers; he relieveth the fatherless and widow; but the way of the wicked he turneth upside down^a.

SECT. 5. *His distinguished goodness to them that truly fear him.*

GOOD and upright is the Lord: therefore will he teach finners in the way: the meek will he guide in judgment; and the meek will he teach his way^a. What man is he that feareth the Lord? him shall he teach in the way that he shall choose. His soul shall dwell at ease; and his seed shall inherit the earth. The secret of the Lord is with them that fear him; and he will show them his covenant^b. The Lord upholdeth all that fall, and raiseth up all those that be bowed down^c. The Lord is nigh unto all them that call upon him; to all that call upon him in truth. He will fulfil the desire of them that fear him; he also will hear their cry and will save them^d. Behold the eye of the Lord is upon them that fear him, upon them that hope in his mercy; to deliver their soul from death; and to keep them alive in famine^e. O taste and see that the Lord is good; blessed is the man that trusteth in him. O fear the Lord ye his saints; for there is no want to them that fear him: the young lions do lack and suffer hunger; but they that seek the Lord shall not want any good thing^f. The eyes of the Lord are over the righteous, and his ears are open unto their prayers^g. The goodness of God endureth continually^h. The Lord is good, a strong hold in the day of trouble, and he knoweth them that trust in himⁱ. O give thanks unto the Lord for he is good^k; For the Lord God is a sun and shield; the Lord will give grace and glory; no good thing will he withhold from them that walk uprightly^l. We are his people and the sheep of his pasture^m. He that is our God is the God of salvation; and unto God the Lord belong the issues from deathⁿ. He is a rewarder of them that diligently seek him^o.

I had fainted, unless I had believed to see the goodness of the Lord in the land of the living^p. *He* comforteth those that are cast down^q. The Lord is my light and my salvation; whom shall I fear: The Lord is the strength of my life; of whom shall I be afraid^r? My goodness and my fortress, my high tower and my deliverer, my shield, and he in whom I trust^s. Come and hear, all ye that fear God, and I will declare what he hath done for my soul. I cried unto him with my mouth, and he was extolled with my tongue. If I regard iniquity

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^a Psal. cxlvi. 7, 8, 9.

§ 5. ^a Psal. xxv. 8, 9.

^c Psal. xxxiii. 18, 19.

ⁱ Nah. i. 7.

ⁿ Psal. lxviii. 20.

^r Psal. xxvii. 1.

^b Psal. xxv. 12, 13, 14.

^f Psal. xxxiv. 8, 9, 10.

^k Psal. cvi. 1.

^o Heb. xi. 6.

^s Psal. cxliv. 2.

^e Psal. cxlv. 14.

^g 1 Pet. iii. 12.

^l Psal. lxxxiv. 11.

^p Psal. xxvii. 13.

^d Psal. cxlv. 18, 19.

^h Psal. lii. 1.

^m Psal. c. 3.

^q 2 Cor. vii. 6.

in my heart, the Lord will not hear me. But verily God hath heard me; he hath attended to the voice of my prayer. Blessed be God, who hath not turned away my prayer, nor his mercy from me^c. Bless the Lord, O my soul; and all that is within me bless his holy name, and forget not all his benefits. Who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies^d. If ye then being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him^e? Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him^f.

SECT. 6. *His delight in his people.*

THE Lord loveth the gates of Zion^{*}, more than all the dwellings of Jacob^a. For the Lord hath chosen Zion; he hath desired it for his habitation. This is my rest for ever; here will I dwell; for I have desired it. I will abundantly bless her provision; I will satisfy her poor with bread. I will also clothe her priests with salvation; and her saints shall shout aloud for joy^b. The prayer of the upright is his delight^c. The righteous Lord loveth righteousness; his countenance doth behold the upright^d. I am the Lord which exercise loving-kindness, judgment and righteousness in the earth; for in these things I delight, saith the Lord^e. He taketh pleasure in them that fear him, in those that hope in his mercy^f. I will rejoice over them to do them good, saith the Lord^g. Walk about Zion, and go round about her; tell the towers thereof; mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following. For this God is our God for ever and ever; he will be our guide even unto death^h.

SECT. 7. *His promises to them.*

Thus saith the Lord thy redeemer, the holy One of Israel, I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldst

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^a Psal. lxvi. 16,—20.

^b Psal. ciii. 1,—4.

^c Matt. vii. 11.

^d 1 Cor. ii. 9.

§ 6. ^e Psal. lxxxvii. 2.

^f Psal. cxxxii. 13,—16.

^g Prov. xv. 8.

^h Psal. xi. 7.

ⁱ Jer. ix. 24.

^j Psal. cxlvii. 11.

^k Jer. xxxii. 41.

^l Psal. xlviii. 12, 13, 14.

* “It may be proper to observe here, that these words Jacob, Israel, Judah, Jerusalem, Zion, &c. are understood to signify the church of God; and before our Lord’s ascension, the church of God subsisted chiefly in the house of Jacob: And now, that the blessings of Abraham are come upon the Gentiles, all the instructions, exhortations, complaints, threatnings and promises delivered to them, may be considered as directed to all the people of God, in all periods, when in like circumstances.”

shouldst go. O that thou hadst hearkned to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea^a. Thus saith the Lord to Israel, I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee^b. I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty^c. Sing with gladness for Jacob, and shout among the chief of the nations; for the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he. Therefore they shall come, and sing in the height of Zion, and shall flow together to the goodness of the Lord; and their soul shall be as a watered garden, and they shall not sorrow any more at all: For I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow^d. And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground; and I will break the bow, and the sword, and the battle out of the earth, and will make them to lie down safely. And I will betroth thee unto me for ever; yea I will betroth thee unto me in righteousness, and in judgment, and in loving kindness, and in mercies^e. And it shall come to pass in that day, I will hear, saith the Lord, I will hear the heavens, and they shall hear the earth, and the earth shall hear the corn and the wine, and the oil, and they shall hear Jezreel. And I will have mercy upon her that had not obtained mercy; and I will say unto them which were not my people, Thou art my people; and they shall say, Thou art my God^f. He that overcometh shall inherit all things, and I will be his God^g. *There are given unto us exceeding great and precious promises^h. Godliness is profitable unto all things, having promise of the life that now is, and of that which is to comeⁱ. All things are yours, whether life or death, or things present, or things to come; all are yours; and ye are Christ's, and Christ is God's^k.*

SECT. 8. *The divine goodness most illustriously displayed in the redemption of mankind.*

BLESSED be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort^a; the God of patience and consolation^b; who hath blessed us with all spiritual blessings in heavenly places in Christ; according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love; having predestinate us unto the adoption of children by Jesus Christ to himself, according to the good pleasure:

§ 7. ^a Isa. xlviii. 17, 18.

^c Hos. ii. 18, 19.

^d 1 Tim. iv. 8.

^b Jer. xxxi. 2, 3.

^f Hos. ii. 21, 22, 23.

^k 1 Cor. iii. 22, 23.

^e 2 Cor. vi. 17, 18.

^g Rev. xxi. 7.

^a Jer. xxxi. 7, 11, — 13.

^h 2 Pet. i. 4.

§ 8. ^a 2 Cor. i. 3.

^b Rom. xv. 5.

pleasure of his will; to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved; in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace^a. As his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue; whereby are given unto us exceeding great and precious promises, that by these you might be partakers of the divine nature, having escaped the corruption that is in the world through lust^d. God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together in Christ, and hath raised us up together, and made us sit together in heavenly places in Christ Jesus. That in the ages to come, he might shew the exceeding riches of his grace, in his kindness towards us through Christ Jesus^e. God is love. In this was manifested the love of God towards us, because that God sent his only begotten son into the world, that we might live through him. Herein is love! not that we loved God, but that he loved us, and sent his son to be the propitiation for our sins^f. He that spared not his own son, but delivered him up for us all, how shall he not with him also freely give us all things^g?

SECT. 9. The praises of the saints for his goodness in nature, and to the animal tribes.

O LORD our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens^a. Thou makest the outgoings of the morning and evening to rejoice. Thou visitest the earth and waterest it, thou greatly enrichest it with the river of God which is full of water; thou preparest them corn, when thou hast so provided for it. Thou waterest the ridges thereof abundantly; thou settlest the furrows thereof; thou makest it soft with showers; thou blessest the springing thereof. Thou crownest the year with thy goodness, and thy paths drop fatness. They drop upon the pastures of the wilderness; and the little hills rejoice on every side. The pastures are cloathed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing^b.

O Lord, how manifold are thy works! in wisdom hast thou made them all; the earth is full of thy riches. So is this great and wide sea, wherein are things creeping innumerable, both small and great^c. These wait all upon thee; that thou mayest give them their meat in due season. That thou givest them they

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gather;

^a Eph. i. 3,—7.^d 2 Pet. i. 3, 4.^e Eph. ii. 4,—7.^f 1 John iv. 8, 9, 10.^g Rom. viii. 32.^{§ 9.} ^a Psal. viii. 1.^b Psal. lxxv. 8,—13.^c Psal. civ. 24, 25.

* Many more texts might have been quoted on this important article: But this would have anticipated what will be found in the discourse on “the redeeming love of God”.

gather ; thou openest thine hand, they are filled with good ^a. Thou satisfiest the desire of every living thing ^e.

SECT 10.—*For his peculiar goodness to the children of men.*

IT is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most high ; to shew forth thy loving kindness in the morning, and thy faithfulness every night. For thou Lord hast made me glad through thy works ; I will triumph in the works of thy hands ^a. When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained, What is man, that thou art mindful of him ? and the son of man that thou visitest him ? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour : Thou madest him to have dominion over the works of thy hands ; thou hast put all things under his feet ^b. Many O Lord my God, are thy wonderful works which thou hast done ; and thy thoughts which are to us-ward, they cannot be reckoned up in order unto thee * ; if I would declare and speak of them, they are more than can be numbred ^c : For thou preventest us with the blessings of goodness ^d. Because thy loving kindness is better than life, my lips shall praise thee ; thus will I bless thee while I live ; I will lift up my hands in thy name. My soul shall be satisfied as with marrow and fatness ; and my mouth shall praise thee with joyful lips ; when I remember thee upon my bed, and meditate on thee in the night watches ^e. For all things come of thee ; both riches and honour come of thee ; in thine hand is power and might ; and in thine hand it is to make great, and to give strength unto all ^f.

SECT. 11.—*For his loving kindness to his people.*

THOU, O God, didst send a plentiful rain, whereby thou didst confirm thine inheritance, when it was weary. Thy congregation hath dwelt therein ; thou, O God, hast prepared of thy goodness for the poor ^a. Thou hast ascended on high, thou hast led captivity captive ; thou hast received gifts for men ; yea for the rebellious also, that the Lord God might dwell among them. Blessed be the Lord who daily loadeth us with benefits ^b. Salvation is of the Lord ; thy blessing is upon thy people ^c. They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness ^d. All thy works shall praise thee, O Lord, and thy saints shall bless thee ^e. And we have known and believed

^a Psal. civ. 27, 28.

^e Psal. cxlv. 16.

§ 10. ^a Psal. xcii. 1, 2, 4.

^b Psal. viii. 3,—6.

* See Psal. cxxxix. 17, 18.

^c Psal. xl. 5.

^d Psal. xxi. 3.

^e Psal. lxiii. 3,—6.

^f 1 Chron. xxix. 14, 12.

§ 11. ^a Psal. lxviii. 9, 10.

^b Psal. lxviii. 18, 19.

^c Psal. iii. 8.

^d Psal. clxv. 7.

^e Psal. cxlv. 10.

ved the love that God hath to us, God is love ^f. Blessed be the Lord God of Israel, for he hath visited and redeemed his people : to perform the mercy promised to our fathers, and to remember his holy covenant ^g. How excellent is thy loving kindness, O God ! therefore the children of men put their trust under the shadow of thy wings. They shall be abundantly satisfied with the fatness of thy house ; and thou shalt make them drink of the river of thy pleasures : for with thee is the fountain of life ; in thy light shall we see light ^h. We shall be satisfied with the goodness of thy house, even of thy holy temple ⁱ. O how great is thy goodness, which thou hast laid up for them that fear thee ! which thou hast wrought for them that trust in thee, before the sons of men ^k ! Since the beginning of the world men have not heard, nor perceived by the ear ; neither hath the eye seen, O God, besides thee ; what he hath prepared for him that waiteth for him ^l. O continue thy loving kindness to them that know thee ; and thy righteousness to the upright in heart ^m. Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope ⁿ ; who hath loved us, and hath given us everlasting consolation, and good hope through grace ^o. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord ^p.

SECT. 12. *The prayers of his saints entreating his favour.*

I SAID in my haste, I am cut off from before thine eyes ; nevertheless thou heardst the voice of my supplications, when I cried unto thee ^a. Thou hast dealt with thy servant according to thy word. Thou art good, and doest good ; teach me thy statutes. Quicken me, O Lord, according to thy loving kindness ^b. With-hold not thou thy tender mercies from me O Lord ; let thy loving kindness and thy truth continually preserve me ^c. Cause me to hear thy loving kindness in the morning, for in thee do I trust. Thy spirit is good, lead me unto the land of uprightness ^d. Hear me, O Lord, for thy loving kindness is good ; turn unto me according to the multitude of thy tender mercies ^e. I intreated thy favour with my whole heart : Be merciful unto me according to thy word ^f. Shew us thy mercy, O Lord, and grant us thy salvation ^g. O Lord be gracious unto us, we have waited for thee ^h : Take away all iniquity and receive us graciously ⁱ. Remember me, O Lord, with the favour that thou bearest unto thy people :

^f 1 John iv. 16.

^k Psal. xxxi. 19.

^o 2 Thess. ii. 16.

§ 12. ^a Psal. xxxi. 22.

^c Psal. lxi. 16.

ⁱ Hos. xiv. 2.

^g Luke i. 68, 72.

^l Isa. lxiv. 4.

^p Rom. viii. 38. 39.

^b Psal. cxix. 65, 68, 159.

^f Psal. cxix. 58.

^h Psal. xxxvi. 7, 8, 9.

^m Psal. xxxvi. 10.

^e Psal. xl. 17.

^g Psal. lxxxv. 7.

ⁱ Psal. lxxv. 4.

ⁿ 1 Pet. i. 3.

^d Psal. cxliii. 8, 10.

^h Isa. xxxiii. 2.

people : O visit me with thy salvation ; that I may see the good of thy chosen ; that I may rejoice in the gladness of thy nation ; that I may glory with thine inheritance ^k.

SECT. 13. *Their sure hope of being heard.*

O MY God, my soul is cast down within me ; deep calleth unto deep at the noise of thy water-spouts ; all thy waves and thy billows are gone over me. Yet the Lord will command his loving kindness in the day-time ; and in the night his song shall be with me, and my prayer unto the God of my life ^a. Why art thou cast down, O my soul ? and why art thou disquieted within me ? hope thou in God, for I shall yet praise him, who is the health of my countenance and my God ^b. Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee ; for thou hast delivered my soul from death, mine eyes from tears, and my feet from falling ^c. The Lord is the portion of mine inheritance, and of my cup ; thou maintainest my lot. Therefore my heart is glad, and my glory rejoiceth ; my flesh also shall rest in hope. Thou wilt shew me the path of life ; in thy presence is fulness of joy ; at thy right hand there are pleasures for evermore ^d. Yea though I walk through the valley of the shadow of death, I will fear no evil ; for thou art with me, thy rod and thy staff they comfort me. Surely goodness and mercy shall follow me all the days of my life ; and I will dwell in the house of the Lord for ever ^e. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us. Unto him be glory in the church by Christ Jesus, throughout all ages, world without end. Amen ^f.

C H A P.

^k Psal. cvi. 4, 5.

§ 12. ^a Psal. xlii. 6, 7, 8.
^c Psal. xxiii. 4, 6.

^b Psal. xlii. 11.
^f Eph. iii. 20, 21.

^e Psal. cxvi. 7, 8.

^d Psal. xvi. 5, 9, 11.

C H A P. XV.

Of the Mercy of God.

SECT. I. General calls to celebrate his mercy. 2. His long-suffering towards sinners. 3. His calls to repentance. 4. His joy over sincere penitents. 5. The boundless extent of his mercy to them that really fear him. 6. The afflictions of his people are no just objection against the tenderness of his mercy. 7. The fullest assurance of mercy given in the gospel. 8. The prayers, and the praises of his saints, for his mercy and compassions.

SECT. I. *General calls to celebrate his mercy.*

O GIVE thanks unto the Lord; for he is good; because his mercy endureth for ever. Let Israel now say, That his mercy endureth for ever. Let the house of Aaron now say, That his mercy endureth for ever. Let them now that fear the Lord say, That his mercy endureth for ever^a. The Lord is gracious, and full of compassion; slow to anger, and of great mercy. The Lord is good to all; and his tender mercies are over all his works^b.

SECT. 2. *His long-suffering towards sinners.*

THE Lord is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance^a. *He* will have all men to be saved, and to come unto the knowledge of the truth^b. *He* endureth with much long-suffering the vessels of wrath fitted to destruction^c. The children of Ephraim kept not the covenant of God, and refused to walk in his law; and forgot his works, and his wonders that he had shewed them^d. And they sinned yet more against him, by provoking the Most High in the wilderness^e. But he being full of compassion, forgave their iniquity, and destroyed them not; yea, many a time turned he his anger away, and did not stir up all his wrath: For he remembered that they were but flesh, a wind that passeth away, and cometh not again^f. Therefore will the Lord wait, that he may be gracious unto you; and therefore will he be exalted, that he may have mercy upon you: For the Lord is a God of judgment; blessed are all they that wait for him^g.

S E C T.

§ 1. ^a Psal. cxviii. 1, ---4.^b Psal. cxlv. 8, 9.§ 2. ^a 2 Peter iii. 9.^b 1 Tim. ii. 4.^c Rom. ix. 22.^d Psal. lxxviii. 9, 10, 11.^e Psal. lxxviii. 17.^f Psal. lxxviii. 38, 39.^g Isa. xxx. 18.

SECT. 3. *His calls to repentance.*

THUS saith the Lord ^a, For my name's sake will I defer mine anger, and for my praise will I refrain for thee, that I cut thee not off ^b. O Jerusalem, Wilt thou not be made clean? When shall it once be ^c? Have I any pleasure at all that the wicked should die? saith the Lord God; and not that he should return from his ways and live ^d? As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way, and live. Turn ye, turn ye from your evil ways; for why will ye die, O house of Israel ^e? Come, and let us return unto the Lord; for he hath torn, and he will heal us; he hath smitten, and he will bind us up; and we shall live in his sight ^f: For the Lord is very pitiful, and of tender mercy ^g. Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart, and a new spirit; for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God: Wherefore, turn yourselves, and live ye ^h. Return thou backsliding Israel, saith the Lord, and I will not cause mine anger to fall upon you: For I am merciful, saith the Lord, and I will not keep anger for ever ⁱ. Return unto me, and I will return unto you, saith the Lord ^k. Turn ye even to me with all your heart, and with weeping, and with mourning; and rent your heart, and not your garments, and turn unto the Lord your God: For he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil ^l. Therefore, now amend your ways and your doings, and obey the voice of the Lord your God; and the Lord will repent him of the evil that he hath pronounced against you ^m. Repent ye, for the kingdom of heaven is at hand; *and* bring forth fruits meet for repentance ⁿ. The Son of man is come to seek and to save that which was lost ^o, *and* to call sinners to repentance ^p;—that repentance and remission of sins should be preached in his name among all nations ^q. Repent ye, therefore, and be converted, that your sins may be blotted out ^r. Seek ye the Lord, while he may be found; call ye upon him, while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon ^s.

SECT.

§ 3. ^a Isa. xlviii. 17.
^c Ezek. xxxiii. 11.
^l Jer. iii. 12.
ⁿ Matth. iii. 2, 8.
^s Acts iii. 19.

^b Isa. xlviii. 9.
^f Hos. vi. 1, 2.
^k Mal. iii. 7.
^o Luke xix. 10.
^r Isa. lv. 6, 7.

^e Jer. xiii. 27.
^g James v. 11.
ⁱ Joel ii. 12, 13.
^p Matth. ix. 13.

^d Ezek. xviii. 23.
^h Ezek. xviii. 30, 31, 32.
^m Jer. xxvi. 13.
^q Luke xxiv. 47.

S E C T 4. *His joy over sincere penitents.*

How shall I give thee up, O Ephraim? How shall I deliver thee, Israel? How shall I make thee as Admah? How shall I set thee as Zeboim? Mine heart is turned within me; my repentings are kindled together: I will not execute the fierceness of mine anger; for I am God, and not man^a. I say unto you, that likeways joy shall be in heaven over one sinner that repenteth^b.—And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger? I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son; make me as one of thy hired servants. And he arose, and came to his father.—But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him^c. I have surely heard Ephraim bemoaning himself thus: Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: Turn thou me, and I shall be turned; for thou art the Lord my God. Is Ephraim my dear son? Is he a pleasant child? Since I spake against him, I do earnestly remember him still; therefore my bowels are troubled for him; I will surely have mercy upon him, saith the Lord^d. For thus saith the High and Lofty One that inhabiteth eternity, whose name is holy, I dwell in the high and holy place; with him also that is of a contrite and humble spirit; to revive the spirit of the humble, and to revive the heart of the contrite ones^e. The Lord hath called thee, as a woman forsaken and grieved in spirit, saith thy God. For a small moment have I forsaken thee, but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer^f.

S E C T. 5. *The boundless extent of his mercy to them that really fear him.*

THE Lord said unto Moses, I will make all my goodness pass before thee; and I will proclaim the name of the Lord before thee^a. And the Lord descended in the cloud, and proclaimed the name of the Lord: The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin; and that will by no means clear the guilty^b. O praise the Lord all ye nations; praise him all ye people: For his merciful kindness is great towards us, and the

H truth

^a Hos. xi. 8, 9.^c Isa. lvii. 15.^b Luke xv. 7.^d Isa. liv. 6, 7, 8.^e Luke xv. 17, ---20.^f Jer. xxxi. 18, 20.^a Exod. xxxiii. 17, 19. ^b Exod. xxxiv. 5, 6, 7.

truth of the Lord endureth for ever ^c. The Lord is merciful and gracious, slow to anger, and plenteous in mercy. He will not always chide; neither will he keep his anger for ever. He hath not dealt with us after our sins; nor rewarded us according to our iniquities: For, as the heaven is high above the earth, so great is his mercy toward them that fear him. As far as the east is from the west, so far hath he removed our transgressions from us. Like as a father pitieth his children, so the Lord pitieth them that fear him: For he knoweth our frame; he remembereth that we are dust ^d. The mercy of the Lord is from everlasting to everlasting upon them that fear him; and his righteousness unto childrens children; to such as keep his covenant, and to those that remember his commandments to do them ^e. Let Israel hope in the Lord: For with the Lord there is mercy, and with him is plenteous redemption; and he shall redeem Israel from all his iniquities ^f.

S E C T. 6. *The afflictions of his people are no just objection against the tenderness of his mercy.*

I REMEMBERED God, and was troubled: I commune with mine own heart, and my spirit made diligent search ^a. Will the Lord cast off for ever? and will he be favourable no more? Is his mercy clean gone for ever? Doth his promise fail for ever more? Hath God forgotten to be gracious? Hath he in anger shut up his tender mercies ^b? Know, that God exacteth of thee less than thine iniquity deserveth ^c. The Lord will not cast off for ever: But though he cause grief, yet will he have compassion according to the multitude of his mercies ^d. Despise not thou the chastning of the Lord, nor faint when thou art rebuked of him: For whom the Lord loveth, he chastneth: and scourgeth every son whom he receiveth. Now no chastning for the present seemeth to be joyous, but grievous: Nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby ^e.—For he doth not afflict willingly, nor grieve the children of men ^f. For his anger endureth but a moment; in his favour is life: Weeping may endure for a night; but joy cometh in the morning ^g. When thou art in tribulation, if thou turn to the Lord thy God, and shalt be obedient unto his voice, the Lord thy God is a merciful God; he will not forsake thee, neither destroy thee ^h.

S E C T.

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|---------------------------------------|-------------------------------------|----------------------------------|--------------------------------|
| ^c Psal. cxvii. 1, 2, | ^a Psal. ciii. 8, ---14. | ^e Psal. ciii. 17, 18. | ^f Psal. cxxx. 7, 8. |
| § 6. ^a Psal. lxxvii. 3, 6. | ^b Psal. lxxvii. 7, 8, 9. | ^c Job xi. 6. | ^d Lam. iii. 31, 32. |
| ^e Heb. xii. 5, 6, 7, 11. | ^f Lam. iii. 33. | ^e Psal. xxx. 5. | ^h Deut. iv. 30, 31. |

S E C T. 7. *The fullest assurance of mercy given in the gospel.*

BLESSED be the Lord God of Israel ; for he hath visited and redeemed his people ; and hath raised up an horn of salvation for us, in the house of his servant David ; to perform the mercy promised to our fathers, and to remember his holy covenant ^a : To give knowledge of salvation unto his people, by the remission of their sins, through the tender mercy of our God, whereby the day-spring from on high hath visited us ^b. God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us, together with Christ ^c ; whom God hath set forth to be a propitiation, through faith in his blood ; to declare his righteousness for the remission of sins that are past through the forbearance of God ^d. The kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost ^e.—Blessed be the God and Father of our Lord Jesus Christ, who, according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead ^f. Let us therefore come boldly unto the throne of grace ; that we may obtain mercy, and find grace to help in time of need ^g.

S E C T. 8. *The prayers and the praises of his saints for his mercy and compassions.*

If thou, Lord, shouldst mark iniquities ; O Lord, who shall stand ? but there is forgiveness with thee that thou mayest be feared ^a. O Lord, to us belongeth confusion of face ; because we have sinned against thee. To the Lord our God belong mercies and forgivenesses ; though we have rebelled against him ; neither have we obeyed the voice of the Lord our God ^b. O Lord hear, O Lord forgive, for thine own sake, O my God. For we do not present our supplications before thee, for our righteousnesses, but for thy great mercies ^c.

Have mercy upon me, O Lord, according to thy loving kindness ; according unto the multitude of thy tender mercies, blot out my transgressions ^d. Remember, O Lord, thy tender mercies, and thy loving kindnesses ; for they have been ever of old. Remember not the sins of my youth, nor my transgressions ; according to thy mercy remember thou me, for thy goodness sake, O Lord ^e. O turn unto me, and have mercy upon me ; give thy strength unto thy servant, and

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§ 7. ^a Luke i. 68, 69, 72.^c Tit. iii. 4, 5.^b Luke i. 77, 78.^f 1 Pet. i. 3.^e Eph. ii. 4, 5.^g Heb. iv. 16.^d Rom. iii. 25.§ 8. ^a Psal. cxxx. 3, 4.^c Psal. xxv. 6, 7.^b Dan. ix. 8, 9, 10.^e Dan. ix. 19, 18.^d Psal. li. 1.

and save the son of thine handmaid^f: For thou Lord, art good, and ready to forgive^g; a God full of compassion, and gracious; long suffering, and plenteous in mercy and truth^h. Let I pray thee, thy merciful kindness, be for my comfort, according to thy word; and let thy tender mercies come unto me that I may liveⁱ. Shew us thy mercy O Lord, and grant us thy salvation^k. O satisfy us early with thy mercy; that we may rejoice and be glad all our days^l.

I will praise thee, O Lord, among the people; I will sing unto thee among the nations: for thy mercy is great unto the heavens, and thy truth unto the clouds^m. I will praise thee, O Lord my God, with all my heart; for great is thy mercy towards me: and thou hast delivered my soul from the lowest hellⁿ. O Lord God of Israel, there is no god like thee in the heaven or in the earth; who keepest covenant, and shewest mercy unto thy servants^o: A God ready to pardon, gracious and merciful, slow to anger, and of great kindness, *who forsake*st them not^p. Who is a God like unto thee? that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? He retaineth not his anger for ever; because he delighteth in mercy. He will turn again; he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea^q.

C H A P. XVI.

Of the justice of God.

S E C T. 1. A general view of this attribute. 2. The prosperity of the wicked affords no solid objection against the justice of God. 3. Nor is the delay of judgment to be admitted as an objection. 4. Of the impartiality of the divine justice. 5. The justice of God will be fully vindicated at his appointed time. 6. This attribute celebrated in the praises of his servants. 7. And it is conspicuous in all his statutes. 8. The doxology of the redeemed.

S E C T. 1. *A general view of this attribute.*

THE Lord is in his holy temple; the Lord's throne is in heaven; his eyes behold, his eye-lids try the children of men. The Lord trieth the righteous; but the wicked and him that loveth violence, his soul hateth. For the righteous

^f Psal. lxxxvi. 16.

^g Psal. lxxxv. 7.

^h 2 Chron. vi. 14.

ⁱ Psal. lxxxvi. 5.

^j Psal. xc. 14.

^k Neh. ix. 17.

^l Psal. lxxxvi. 15.

^m Psal. lvii. 9, 10.

ⁿ Mic. vii. 18, 19.

^o Psal. cxix. 76, 77.

^p Psal. lxxxvi. 12, 13.

ous Lord loveth righteousness ; his countenance doth behold the upright^a. A father of the fatherless, and a judge of the widows is God in his holy habitation^b. God is no respecter of persons ; but in every nation, he that feareth him, and worketh righteousness is accepted with him^c. *He* accepteth not the persons of princes, nor regardeth the rich more than the poor ; for they are all the works of his hands^d. *He* is a great God, mighty and terrible ; who regardeth not persons, nor taketh reward. He doth execute the judgment of the fatherless and widow^e. He is excellent in power, and in judgment, and in plenty of justice^f. Without respect of persons *he* judgeth according to every man's works^g. For the work of a man shall he render unto him ; and cause every man to find according to his ways^h. Whatsoever good any man doth, the same shall he receive of the Lord, whether he be bond or freeⁱ : of the Lord *he* shall receive the reward of the inheritance ; but he that doth wrong shall receive for the wrong which he hath done ; and there is no respect of persons^k.

SECT. 2. *The prosperity of the wicked affords no solid objection against the justice of God.*

RIGHTEOUS art thou, O Lord, when I plead with thee ; yet let me talk with thee of thy judgments : Wherefore doth the way of the wicked prosper ? wherefore are all they happy that deal very treacherously ? Thou hast planted them, yea they have taken root ; they grow, yea they bring forth fruit^a. The tabernacles of robbers prosper ; and they that provoke God are secure^b. I have heard the check of the reproach ; and the spirit of my understanding causeth me to answer^c. Ye have wearied the Lord with your words, when ye say, every one that doth evil is good in the sight of the Lord, and he delighteth in them ; or where is the God of judgment^d ? Shall he that contendeth with the Almighty instruct him^e ? Shall mortal man be more just than God ? Shall a man be more pure than his maker^f ? What is man that he should be clean ? Or he who is born of a woman, that he should be righteous^g ? Doth God pervert judgment ? or doth the Almighty pervert justice^h ? Far be it from God, that he should do wickedness ; and from the Almighty that he should commit iniquity. Yea surely God will not do wickedly, neither will the Almighty pervert judgmentⁱ. Shall shall not the judge of all the earth do right^k ? Knowest thou not this of old, since man was placed upon the earth, that the triumphing of the wicked is short, and the

§ 1. ^a Psal. xi. 4, 5, 7.
^b Deut. x. 17, 18.
^c Eph. vi. 8.

^b Psal. lxxviii. 5.
^c Job xxxvii. 23.
^k Col. iii. 24, 25.

^c Acts x. 34, 35.
^e 1 Pet. i. 17.

^d Job xxxiv. 19.
^h Job xxxiv. 11.

§ 2. ^a Jer. xii. 1, 2.
^b Job xl. 2.
ⁱ Job xxxiv. 10, 12.

^b Job xii. 6.
^c Job iv. 17.
^k Gen. xviii. 25.

^c Job xx. 3.
^e Job xv. 14.

^d Mal. ii. 17.
^h Job viii. 3.

the joy of the hypocrite but for a moment? Though his excellency mount up to the heavens, and his head reach unto the clouds; yet he shall perish for ever; they that have seen him shall say, Where is he? He shall fly away as a dream, and shall not be found; yea he shall be chased away as a vision of the night. The eye also which saw him, shall see him no more; neither shall his place any more behold him^l. His bones are full of the sin of his youth, which shall ly down with him in the dust. Though wickedness be sweet in his mouth, though he hide it under his tongue; though he spare it and forsake it not; but keep it still within his mouth: yet his meat in his bowels is turned, it is the gall of asps within him^m. When the wicked spring as the grass, and when all the workers of iniquity do flourish; it is that they shall be destroyed for everⁿ. But know, that the Lord hath set apart him that is godly for himself^o. My defence is of God, which saveth the upright in heart. God judgeth the righteous; and God is angry with the wicked every day^p. All the paths of the Lord are mercy and truth, unto such as keep his covenant, and his testimonies^q. He withdraweth not his eyes from the righteous; and if they be bound in fetters, and be holden in cords of affliction; then he sheweth them their work, and their transgressions. He openeth also their ear to discipline, and commandeth that they return from iniquity^r. But the hypocrites in heart heap up wrath; they cry not when he bindeth them: they die in youth, and their life is among the unclean^s. I have seen the wicked in great power; and spreading himself like a green bay tree; yet he passed away, and lo he was not; yea I sought him but he could not be found. Mark the perfect man, and behold the upright; for the end of that man is peace. But the transgressors shall be destroyed together; the end of the wicked shall be cut off. But the salvation of the righteous is of the Lord; he is their strength in the time of trouble^t.

SECT. 3. *Nor is the delay of judgment to be admitted as an objection.*

BECAUSE sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil^a. They say, the Lord shall not see, neither shall the God of Jacob regard it^b: All things come alike to all; there is one event to the righteous, and to the wicked; to the good, and to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not; as is the good, so is the sinner; and he that sweareth, as he that feareth an oath^c.—Wilt thou also disanul my judgment? wilt thou condemn me, that thou mayest be righteous^d? Talk no more so exceeding proudly. Let not arrogancy

^l Job xx. 4, - 9.

^p Psal. vii. 10, 11.

^t Psal. xxxvii. 35, - 39.

^m Job xx. 11, - 14.

^q Psal. xxv. 10.

^b Psal. xciv. 7.

ⁿ Psal. xcii. 7.

^r Job xxxvi. 7, - 10.

^c Eccles. ix. 2.

^o Psal. iv. 3.

^s Job xxxvi. 13, 14.

^d Job xl. 8.

arrogancy come out of your mouth ; for the Lord is a God of knowledge, and by him actions are weighed ^c. Doth not he that pondereth the heart, consider it ? and he that keepeth thy soul, doth not he know it ? and shall he not render to every man according to his works ^f ? Clouds and darkness are round about him ; righteousness and judgment are the habitation of his throne ^g ; yet surely I know, that it shall be well with them that fear God ; but it shall not be well with the wicked ^h. Although thou sayest, thou shalt not see him, yet judgment is before him ⁱ. God shall wound the head of his enemies ; the hairy scalp of such a one as goeth on still in his trespasses ^k. Say ye to the righteous that it shall be well with him ; for they shall eat the fruit of their doings. Wo unto the wicked, it shall be ill with him ; for the reward of his hands shall be given him ^l. The Lord will take vengeance on his adversaries ; and he reserveth wrath for his enemies, *he* will not at all acquit the wicked ^m. Yea though hand join in hand, the wicked shall not be unpunished ⁿ ; for he that is higher than the highest regardeth ^o, and repayeth them that hate him ^p. One day is with the Lord as a thousand years, and a thousand years as one day ^q.

SECT. 4. *Of the impartiality of the divine justice.*

WHAT mean ye, that ye use this proverb, saying, the fathers have eaten four grapes, and the children's teeth are set on edge ? As I live, saith the Lord God, ye shall not have occasion any more to use this proverb in Israel ^a. The soul that sinneth it shall die ; the son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son ; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. If the wicked will turn from all his sins that he hath committed, and keep all my statutes, he shall surely live, he shall not die ^b. But when the righteous turneth away from his righteousness, and committeth iniquity, shall he live ? all his righteousness that he hath done shall not be mentioned ; in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die ^c. Yet saith the house of Israel, the way of the Lord is not equal. O house of Israel, are not my ways equal ? are not your ways unequal ? Therefore will I judge you, O house of Israel, every one according to his ways, saith the Lord God ^d. I will do unto them after their way, and according to their deserts will I judge them ; and they shall know that I am the Lord ^e ; a just God and a saviour ; there is none beside me ^f. Unto

^c 1. Sam. ii. 3.

ⁱ Job xxxv. 14.

^a Prov. xi. 21.

^f Prov. xxiv. 12.

^k Psal. lxxviii. 21.

^o Eccles. v. 8.

^g Psal. xcvi. 2.

^l Isa. iii. 10, 11.

^p Deut. vii. 10.

^h Eccles. viii. 12, 13.

^m Nah. i. 2, 3.

^q 2 Pet. iii. 8.

§ 4. ^a Ezek. xviii. 2, 3.

^e Ezek. vii. 27.

^b Ezek. xviii. 20, 21.

^f Isa. xlv. 21.

^c Ezek. xviii. 24.

^d Ezek. xviii. 29, 30.

Unto the wicked God saith, what hast thou to do, to declare my statutes, or that thou shouldst take my covenant in thy mouth? seeing thou hatest instruction, and castest my words behind thee; thou givest thy mouth to evil, and thy tongue frameth deceit^a. These things thou hast done, and I kept silence; thou thoughtest that I was altogether such an one as thy self: but I will reprove thee, and set them in order before thine eyes^b. For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord: And again, the Lord shall judge his people^c.

SECT. 5. *The justice of God will be fully vindicated at his appointed time.*

GOD hath appointed a day in the which he shall judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men in that he hath raised him from the dead^a. Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my sake, but he shall receive an hundred fold, now in this time, and in the world to come eternal life^b. Then shall ye return and discern between the righteous and the wicked; between him that serveth God, and him that serveth him not^c. So that a man shall say, verily, there is a reward for the righteous; verily, he is a God that judgeth in the earth^d. For we shall all stand before the judgment-seat of Christ. So then every one of us shall give account of himself to God^e. He hath committed all judgment unto the Son; and the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation^f. Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe^g.

SECT.

^a Psal. l. 16, 17, 19.

^b Psal. l. 21.

^c Heb. x. 30.

§ 5. ^a Acts xvii. 31.

^b Mark x. 29, 30.

^c Mal. iii. 18.

^d Psal. lviii. 11.

^e Rom. xiv. 10, 12.

^f John v. 22, 28, 29.

^g 2 Theff. i. 6,—19.

S E C T. 6. *This attribute celebrated in the praises of his servants :*

O LORD, thou art of purer eyes than to behold evil ; and canst not look on iniquity ^a. Thou hatest all workers of iniquity ^b. Art thou not from everlasting, O Lord my God, mine Holy One ? O Lord, thou hast ordained them for judgment ; and, O mighty God, thou hast established them for correction ^c. Surely thou didst set them in slippery places ; thou castedst them down into destruction. How are they brought into desolation, as in a moment ! They are utterly consumed with terrors ! As a dream when one awaketh ; so, O Lord, when thou awakest, thou shalt despise their image ^d. Thou dost establish equity ; Thou executest judgment and righteousness in Jacob ^e : For thou renderest to every man according to his work ^f. With the merciful, thou wilt shew thyself merciful ; and with the upright man, thou wilt shew thyself upright : With the pure, thou wilt shew thyself pure ; and with the froward, thou wilt shew thyself unfavoury. The afflicted people thou wilt save ; but thine eyes are upon the haughty, to bring them down ^g. O let the wickedness of the wicked come to an end ; but establish the just : For the righteous God trieth the hearts and the reins ^h.

S E C T. 7. *And it is conspicuous in all his statutes.*

RIGHTEOUS art thou, O Lord, and upright are thy judgments ; thy testimonies that thou hast commanded are righteous, and very faithful ^a. The law is holy, and the commandment holy, just, and good ^b. The statutes of the Lord are right, rejoicing the heart : The commandment of the Lord is pure, enlightning the eyes : The judgments of the Lord are true, and righteous altogether ; and in keeping of them, there is great reward ^c. I know, O Lord, that thy judgments are right ^d. Thy righteousness is an everlasting righteousness, and thy law is the truth ^e. The ways of the Lord are right, and the just shall walk in them ^f. The way of the just is uprightness ; thou most upright dost weigh the path of the just ^g.

S E C T. 8. *The doxology of the redeemed.*

GREAT and marvellous are thy works, Lord God Almighty : Just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify

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§ 6. ^a Hab. i. 13.^b Psal. xcix. 4.^c Psal. v. 5.^d Psal. lxii. 12.^e Hab. i. 12.^f 2 Sam. xxii. 26, 27, 28.^g Psal. lxxiii. 18, 19, 20.^h Psal. vii. 9.§ 7. ^a Psal. cxix. 137, 138.^b Psal. cxix. 142.^c Rom. vii. 12.^d Hos. xiv. 9.^e Psal. xix. 8, 9, 11.^f Isa. xxvi. 7.^g Psal. cxix. 75.

rify thy name ? All nations shall worship before thee ; for thy judgments are made manifest ^a. Alleluia ! salvation, and honour, and power, unto the Lord our God ; for true and righteous are his judgments ^b.

C H A P. XVII.

Of the truth and faithfulness of God.

S E C T. I. General testimonies on this head. 2. Every word of God shall receive its full accomplishment. 3. This declared as in the words of the Almighty himself. 4. The saints adore his faithfulness as the stable foundation of their comfort and hope.

S E C T. I. *General testimonies on this head.*

I WILL publish the name of the Lord ; ascribe ye greatness unto our God. He is the rock ; his work is perfect ; all his ways are judgment : A God of truth, and without iniquity ; just and right is he ^a. For the word of the Lord is right, and all his works are done in truth ^b. The works of his hands are verity and judgment ; all his commandments are sure : They stand fast for ever, and are done in truth and uprightness ^c. He hath remembered his covenant for ever, the word which he commanded to a thousand generations ^d : And ye know in all your hearts, and in all your souls, that not one thing hath failed, of all the good things which the Lord your God spake concerning you ; all are come to pass unto you, and not one thing hath failed thereof ^e. Know, therefore, that the Lord thy God, he is God, the faithful God, who keepeth covenant and mercy with them that love him, and keep his commandments, to a thousand generations ^f. All the paths of the Lord are mercy and truth unto such as keep his covenant and his testimonies ^g. The Lord is good, his mercy is everlasting, and his truth endureth to all generations ^h.

S E C T. 2. *Every word of God shall receive its full accomplishment.*

KNOW, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming ? For, since the fathers fell.

§ 8. ^a Rev. xv. 3, 4.

^b Rev. xix. 1, 2.

§ 1. ^a Deut. xxxii. 3, 4.

^c Josh. xxiii. 14.

^b Psal. xxxiii. 4.

^f Deut. vii. 9.

^c Psal. cxi. 7, 8.

^g Psal. xxv. 10.

^d Psal. cv. 8.

^h Psal. c. 5.

fell asleep, all things continue as they were from the beginning of the creation ^a. The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance ^b. He is faithful that promised ^c.—Also the strength of Israel will not lie ^d. God is not man that he should lie; neither the son of man that he should repent. Hath he said? and shall he not do it? Or hath he spoken? and shall he not make it good ^e? Yea let God be true, but every man a liar ^f. If we believe not, yet he abideth faithful; he cannot deny himself ^g.—For men verily swear by the greater; and an oath for confirmation is to them an end of all strife: Wherein God willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath; that, by two immutable things in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us; which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil ^h. Wherefore let us commit the keeping of our souls to him in well-doing, as to a faithful creator ⁱ; in hope of eternal life, which God who cannot lie promised before the world began ^k: For verily till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled ^l.

SECT. 3. *This declared as in the words of the Almighty himself.*

THE Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand ^a. I am the Lord; I change not ^b. My counsel shall stand, and I will do all my pleasure. I have spoken it; I will also bring it to pass: I have purposed it; I will also do it ^c: For I am the Lord; I will speak, and the word that I speak shall come to pass: I say the word, and will perform it ^d. I have spoken it, I have purposed it, and will not repent; neither will I turn back from it ^e. For as the rain cometh down, and the snow from heaven, and returneth not thither; but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth: It shall not return to me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it ^f.

Thou spakest in vision to thy Holy One, and saidst, I have laid help upon one that is mighty; I have exalted one chosen out of the people, with whom my hand

I 2

§ 2. ^a 2 Pet. iii. 3, 4.
^c Num. xxiii. 19.
ⁱ 1 Pet. iv. 19.

^b 2 Pet. iii. 9.
^f Rom. iii. 4.
^k Tit. i. 2.

^e Heb. x. 23.
^g 2 Tim. ii. 13.
^l Matth. v. 18.

^d 1 Sam. xv. 29.
^h Heb. vi. 16,—19.

§ 3. ^a Isa. xiv. 24.
^c Jer. iv. 28.

^b Mal. iii. 6.
^f Isa. lv. 10, 11.

^e Isa. xlv. 10, 11.

^d Ezek. xii. 25.

hand shall be established ; mine arm also shall strengthen him. My faithfulness and my mercy shall be with him ; and in my name shall his horn be exalted ^g. My mercy will I keep for him for ever more, and my covenant shall stand fast with him. His seed also will I make to endure for ever, and his throne as the days of heaven. If his children forsake my law, and walk not in my judgments ^h : Then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless, my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness, I will not lie, his seed shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon, and as a faithful witness in heaven ⁱ.

But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me ^k. Will the Lord cast off for ever ? Doth his promise fail for ever more ^l ? Can a woman forget her sucking child, that she should not have compassion on the son of her womb ? yea, they may forget ; yet will I not forget thee. Behold I have graven thee upon the palms of my hands ; thy walls are continually before me ^m. Heaven and earth shall pass away ; but my words shall not pass away ⁿ. For the mountains shall depart, and the hills be removed ; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee ^o. Fear not, for thou shalt not be ashamed ; neither be thou confounded, for thou shalt not be put to shame : For thy Maker is thine Husband, the Lord of hosts is his name ; and thy Redeemer is the Holy One of Israel, the God of the whole earth shall he be called ^p. Lift up your eyes to the heavens, and look upon the earth beneath ; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner ; but my salvation shall be for ever, and my righteousness shall not be abolished ^q. He who blesteth himself in the earth, shall bless himself in the God of truth ; and he that sweareth in the earth, shall swear by the God of truth ^r.

SECT. 4. *The saints adore the faithfulness of God as the stable foundation of their comfort and hope.*

I WILL sing of the mercies of the Lord for ever ; with my mouth will I make known thy faithfulness to all generations : For I have said, mercy shall be built up for ever ; thy faithfulness shalt thou establish in the very heavens : And the heavens shall praise thy wonders, O Lord ; thy faithfulness also in the congregation

^g Psal. lxxxix. 19, 21, 24.

^h Psal. lxxvii. 7, 8.

ⁱ Isa. liv. 4, 5.

^k Psal. lxxxix. 28, 29, 30.

^l Isa. xlix. 15, 16.

^m Isa. li. 6.

ⁿ Psal. lxxxix. 32, — 37.

^o Matth. xxiv. 35.

^p Isa. lxxv. 16.

^q Isa. xlix. 14.

^r Isa. liv. 10.

gregation of the saints. O Lord God of hosts, who is a strong Lord like unto thee? or to thy faithfulness round about thee^a? Justice and judgment are the habitation of thy throne; mercy and truth shall go before thy face^b. I will worship towards thy holy temple, and praise thy name for thy loving kindness, and for thy truth; for thou hast magnified thy word above all thy name^c; and thy faithfulness reacheth to the clouds^d. Thy word is true from the beginning^e; and thy counsels of old are faithfulness and truth^f. Lord God of Israel, there is no God like thee in heaven above, or on earth beneath, who keepest covenant and mercy with thy servants, that walk before thee with all their heart^g. For ever, O Lord, thy word is settled in heaven: Thy faithfulness is unto all generations^h. Stablish thy word unto thy servant, who is devoted to thy fear. Remember the word unto thy servant, upon which thou hast caused me to hopeⁱ: For thou hast redeemed me, O Lord God of truth^k.

C H A P. XVIII.

Of God as the supporter and preserver of all his creatures.

SECT. I. All that exists, holds its being of God. 2. In his protection is safety and happiness. 3. His peculiar care of his people. 4. Nothing that relates to them is overlooked by him. 5. His gracious promises of protection to them that truly wait on him. 6. His servants adore him as the preserver of every creature. 7. Their prayers and thanksgiving for his protection.

SECT. I. *All that exists, holds its being of God.*

BLESS the Lord, O my soul, who laid the foundations of the earth that it should not be removed for ever^a; who made heaven and earth, the sea, and all that therein is^b. He compassed the waters with bounds, until day and night come to an end^c; and while the earth remaineth, seed-time and harvest, cold and heat, and summer and winter, and day and night shall not cease^d. O give thanks unto the Lord, who giveth food to all flesh^e. The young lions roar after their prey, and seek their meat from God^f. Sing unto the Lord with thankf-

§ 4. ^a Psal. lxxxix. 1, 2, 5, 8.

^c Psal. cxix. 160.

^d Psal. cxix. 38, 49.

^b Psal. lxxxix. 14.

^f Isa. xxv. 1.

^k Psal. xxxi. 5.

^e Psal. cxxxviii. 2.

^g 1 Kings viii. 23.

^d Psal. xxxvi. 5.

^h Psal. cxix. 89, 90.

§ 1. ^a Psal. civ. 1, 5.

^c Psal. cxxxvi. 1, 25.

^b Psal. cxlvi. 6.

^f Psal. civ. 21.

^e Job xxvi. 10.

^d Gen. viii. 22.

thanksgiving; sing praises upon the harp unto our God; who covereth the heaven with clouds; who prepareth rain for the earth; who maketh grafs to grow upon the mountains; he giveth to the beast his food, and to the young ravens which cry; *He is* the God in whose hand thy breath is, and whose are all thy ways^b; in whose hand is the soul of every living thing, and the breath of all mankindⁱ; If he set his heart upon man; if he gather unto himself his spirit and his breath; all flesh shall perish together, and man shall turn again unto dust^k. In him we live, move, and have our being^l.

S E C T. 2. *In his protection is safety and happiness.*

HAPPY art thou, O Israel; who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency^a? There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky. The eternal God is thy refuge, and underneath are the everlasting arms^b. Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God; who executeth judgment for the oppressed, who giveth food to the hungry. The Lord looseth the prisoners; the Lord raiseth them that are bowed down; the Lord preserveth the strangers; he relieveth the fatherless and widow^c. The living God delivereth and rescueth^d. When he giveth quietness, who then can make trouble^e? The horse is prepared against the day of battle; but safety is of the Lord^f; for there is no restraint to the Lord to save by many or by few^g. There is no king saved by the multitude of an host; a mighty man is not delivered by much strength; an horse is a vain thing for safety, neither shall he deliver any by his great strength. Behold, the eye of the Lord is upon them that fear him; upon them that hope in his mercy; to deliver their soul from death, and to keep them alive in famine^h. He hath said, I will never forsake thee: So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto meⁱ. The beloved of the Lord shall dwell in safety by him; and the Lord shall cover him all the day long^k. The name of the Lord is a strong tower; the righteous runneth into it, and is safe^l. For thou, Lord, wilt bless the righteous; with favour wilt thou compass him as with a shield^m.

S E C T.

^a Psal. cxlvii. 7, 8, 9.

ⁱ Acts xvii. 28.

^b Dan. v. 23.

^j Job xii. 10.

^k Job xxxiv. 14, 15.

§ 2. ^a Deut. xxxiii. 29.

^c Job xxxiv. 29.

ⁱ Heb. xiii. 5, 6.

^b Deut. xxxiii. 26, 27.

^f Prov. xxi. 31.

^k Deut. xxxiii. 12.

^c Psal. cxlvi. 5, 7, 8, 9.

^g 1 Sam. xiv. 6.

^l Prov. xviii. 10.

^d Dan. vi. 26, 27.

^h Psal. xxxiii. 16,—19.

^m Psal. v. 12.

SECT. 3. *His peculiar care of his people.*

THE angel of the Lord encampeth round about them that fear him, and delivereth them ^a. The Lord forsaketh not his saints ; they are preserved for ever ^b. The salvation of the righteous is of the Lord, he is their strength in the time of trouble. The Lord shall help them, and deliver them ; he shall deliver them from the wicked, and save them, because they trust in him ^c. Many are the afflictions of the righteous, but the Lord delivereth them out of them all. He keepeth all his bones ; not one of them is broken ^d. They cry unto the Lord in their trouble, he saveth them out of their distresses ^e. He shall deliver thee in six troubles ; yea, in seven there shall no evil touch thee. In famine, he shall redeem thee from death ; and in war from the power of the sword. Thou shalt be hid from the scourge of the tongue ; neither shalt thou be afraid of destruction when it cometh. At destruction and famine thou shalt laugh ; neither shalt thou be afraid of the beasts of the earth ; for thou shalt be in league with the stones of the field ; and the beasts of the field shall be at peace with thee ^f.

The Lord will create upon every dwelling place of mount Zion, and upon her assemblies a cloud, and smoke by day, and the shining of a flaming fire by night : For upon all the glory shall be a defence. And there shall be a tabernacle, for a shadow in the day time from the heat ; and for a place of refuge, and for a covert from storm and from rain ^g. And a man shall be as an hiding place from the wind, and a covert from the tempest ; as rivers of water in a dry place, as the shadow of a great rock in a weary land ^h. They that trust in the Lord shall be as mount Zion, which cannot be removed but abideth for ever. As the mountains are round about Jerusalem, so the Lord is round about his people, from henceforth, and for ever ⁱ. God is our refuge and strength ; a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea ; though the waters thereof roar and be troubled ; though the mountains shake with the swelling thereof. There is a river, the streams whereof shall make glad the city of God ; the holy place of the tabernacles of the most High. God is in the midst of her, she shall not be moved ; God shall help her, and that right early. The Lord of hosts is with us ; the God of Jacob is our refuge ^k. Lo, I am with you alway, even unto the end of the world ^l. If God be for us, who can be against us ^m. The Father himself loveth you ⁿ. Fear thou not, for I am with thee ; be not dismayed, for I am thy God : I will strengthen thee, yea I will help thee, yea I will uphold

§ 3. ^a Psal. xxxiv. 7.

^e Psal. cvii. 19.

ⁱ Psal. cxxv. 1, 2.

ⁿ John xvi. 27.

^b Psal. xxxvii. 28.

^f Job v. 19,—23.

^k Psal. xli. 1,—5, 7.

^c Psal. xxxvii. 39, 40.

^g Isa. iv. 5, 6.

^l Matth. xxviii. 20.

^d Psal. xxxiv. 19, 20.

^h Isa. xxxii. 2.

^m Rom. viii. 31.

uphold thee with the right hand of my righteousness^o.—God, even our Father, hath loved us, and hath given us everlasting consolation, and good hope through grace^p.

He that dwelleth in the secret place of the most High, shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress; my God, in him will I trust. Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with his feathers, and under his wings shalt thou trust; his truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that waiteth at noon day. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee^q. Because thou hast made the Lord who is my refuge, even the most High thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling: For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone^r. Thou shalt dig about thee, and thou shalt take thy rest in safety; also thou shalt ly down, and none shall make thee afraid^s. Yea thou shalt ly down, and thy sleep shall be sweet^t.

The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid^u? For in the time of trouble he shall hide me in his pavilion; in the secret of his tabernacle shall he hide me, he shall set me upon a rock^v. The Lord is my rock, and my deliverer; my God, my strength, in whom I will trust, my buckler, the horn of my salvation, and my high tower^w. I laid me down, I slept, I awaked; for the Lord sustained me^x. The Lord is my strength, and my shield; my heart trusted in him, and I am helped^y. I will lift up mine eyes to the hills whence cometh my help. My help cometh from the Lord who made heaven and earth. He will not suffer thy foot to be moved; he that keepeth thee will not slumber. Behold he that keepeth Israel, shall neither slumber nor sleep. The Lord is thy keeper; the Lord is thy shade, upon thy right hand. The sun shall not smite thee by day; nor the moon by night. The Lord shall preserve thee from all evil; he shall preserve thy soul. The Lord shall preserve thy going out, and thy coming in, from this time forth and even for ever more^z. Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God, for I shall yet praise him, who is the health of my countenance and my God^a. O bless our God, ye people; and
make

^o Isa. xli. 10.^p Job xi. 18, 19.^q Psal. xviii. 2.^r Psal. xlii. 11.^s 2 Thess. ii. 16.^t Prov. iii. 24.^u Psal. iii. 5.^v Psal. xci. 1, —7.^w Psal. xxvii. 1,^x Psal. xxviii. 7.^y Psal. xci. 9, —12.^z Psal. xxvii. 5.^a Psal. cxxi. 1, —8.

make the voice of his praise to be heard, who holdeth our soul in life, and suffereth not our feet to be moved^d.

SECT. 4. *Nothing that relates to them is overlooked by him.*

TAKE no thought for your life, what ye shall eat, or what ye shall drink ; nor yet for your body what ye shall put on : Is not the life more than meat ; and the body than raiment ? Behold the fowls of the air : for they sow not, neither do they reap, nor gather into barns ; yet your heavenly Father feedeth them. Are ye not much better than they^a ? And why take ye thought for raiment ? Consider the lilies of the field, how they grow : they toil not, neither do they spin ; and yet I say unto you, that even Solomon, in all his glory, was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith^b ? Are not two sparrows sold for a farthing ? and one of them shall not fall on the ground without your Father, but the very hairs of your head are all numbred. Fear ye not therefore ; ye are of more value than many sparrows^c. Be careful for nothing ; but in every thing by prayer and supplication with thanksgiving, let your requests be made known unto God : *And* my God shall supply all your need, according to his riches in glory, by Christ Jesus^d. He hath given meat unto them that fear him^e. Yea the Lord shall give that which is good ; and our land shall yield her increase^f. Trust in the Lord, and do good ; so shalt thou dwell in the land and be fed^g. O fear the Lord ye his saints ; for there is no want to them that fear him. The young lions do lack, and suffer hunger ; but they that seek the Lord shall not want any good thing^h. They shall not be ashamed in the evil time ; and in the days of famine they shall be satisfiedⁱ.

SECT. 5. *His gracious promises of protection to them that truly wait on him.*

THUS saith the Lord, Behold I am the Lord the God of all flesh^a. I kill, and I make alive ; I wound, and I heal^b. but whoso hearkneth unto me shall dwell safely, and shall be quiet from fear of evil^c. He that putteth his trust in me shall possess the land, and shall inherit my holy mountain^d. But thou Israel art
K my

^d Psal. lxxvi. 8, 9.

§ 4. ^a Matth. vi. 25, 26.

^c Psal. cxi. 5.

ⁱ Psal. xxxvii. 19.

^b Matth. vi. 28, 29, 30.

^f Psal. lxxxv. 12.

^e Matth. x. 29, 30, 31.

^g Psal. xxxvii. 3.

^d Philp. iv. 6, 19.

^h Psal. xxxiv. 9, 10.

§ 5. ^a Jer. xxxii. 27.

^b Deut. xxxii. 39.

^c Prov. i. 33.

^d Isa. lvii. 13.

my servant ; Jacob I have chosen thee ^e. Behold I am with thee ; and will keep thee in all places whither thou goest ; for I will not leave thee, until I have done that which I have spoken to thee of ^f. Fear thou not, for I am with thee ^g ? I the Lord thy God will hold thy right hand, saying unto thee, fear not, I will help thee. Fear not thou worm Jacob, and ye men of Israel ^h ; when the poor and needy seek water, and there is none ; and their tongue faileth for thirst ; I the Lord will hear them, I the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys ^{*} ; I will make the wilderness a pool of water, and the dry land springs of water ⁱ. I will make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground ; and I will break the bow, and the sword, and the battle out of the earth ; and will make them to lie down safely ^k. I will make with them a covenant of peace ^l. He that walketh righteously, and speaketh uprightly ; he shall dwell on high ; his place of defence shall be the munitions of rocks ; bread shall be given him, his waters shall be sure ^m.

Thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, fear not, for I have redeemed thee ; I have called thee by thy name, and thou art mine. When thou passest through the waters, I will be with thee ; and through the rivers, they shall not overflow thee : When thou walkest through the fire thou shalt not be burnt ; neither shall the flame kindle upon thee. For I am the Lord thy God, the holy One of Israel thy saviour ⁿ. Sing ye unto (*Zion*), a vineyard of red wine : I the Lord do keep it, I will water it every moment lest any hurt it, I will keep it night and day ^o. In that day shall this song be sung in the land of Judah, We have a strong city ; salvation will God appoint for walls and bulwarks ^p. For I, saith the Lord, will be unto *Jerusalem* a wall of fire round about ; and will be the glory in the midst of her ^q. No weapon formed against thee shall prosper ; and every tongue that shall arise against thee in judgment, thou shalt condemn ^r. For thus saith the Lord of hosts, he that toucheth you, toucheth the apple of his eye .

S E C T. 6. *His servants adore him as the preserver of every creature.*

O GOD, the God of the spirits of all flesh ^a, thou hast made the heavens with all their host, the earth, the seas, and all that is therein ; and thou preservest them all ^b. They continue this day according to thine ordinances ; for all are thy ser-

vants.

^e Isa. xli. 8.

^f Isa. xli. 17, 18.

^g Isa. xliii. 1, 2, 3.

^h Isa. liv. 17.

§ 6. ^a Num. xvi. 22.

ⁱ Gen. xxviii. 15.

^k Hos. ii. 18.

^l Isa. xxvii. 2, 3.

^m Zech. ii. 8.

ⁿ Neh. ix. 6.

^o Isa. xli. 10.

^p Ezek. xxxiv. 25.

^q Isa. xxvi. 1.

^r Isa. xli. 13, 14.

^s Isa. xxxiii. 15, 16.

^t Zech. ii. 5.

* “ There is somewhat remarkably beautiful in this promise of supply to the people of God in times of necessity. *Rivers in high places*, where streams are not to be found ; and *fountains in the clay of the valleys* which admit of no springs”.

vants^c. O Lord, the earth is full of thy riches, so is this great and wide sea, wherein are things creeping innumerable, both small and great^d. These wait all upon thee; that thou mayest give them their meat in due season. That thou givest them they gather; thou openest thine hand, they are filled with good. Thou hidest thy face, they are troubled; thou takest away their breath, they die, and return to their dust. Thou sendest forth thy spirit, they are created; and thou renewest the face of the earth^e. O Lord, thou preservest man and beast. How excellent is thy loving kindness, O God^f?

SECT. 7. *Their prayers and thanksgivings for his protection.*

O LORD God, by thee have I been holden up from the womb; thou art he that took me out of my mother's bowels^a; thou didst make me hope, when I was upon my mother's breasts^b. Thou hast granted me life, and favour; and thy visitation hath preserved my spirit^c. *And* what shall I do unto thee, O thou preserver of men^d: From the end of the earth will I cry unto thee: When my heart is overwhelmed, lead me to the rock that is higher than I. For thou hast been a shelter for me, and a strong tower from the enemy. I will abide in thy tabernacle for ever; I will trust in the covert of thy wings^e. Let the sighing of the prisoner come before thee; according to the greatness of thy power, preserve thou those that are appointed to die^f. With-hold not thou thy tender mercies from me, O Lord: Let thy loving kindness and thy truth continually preserve me^g. Preserve me O God, for I put my trust in thee^h. Keep me as the apple of the eye; hide me under the shadow of thy wingsⁱ. Many there be which say of my soul, there is no help for him in God. But thou, O Lord, art a shield for me; my glory, and the lifter up of mine head^k. I will both lay me down in peace, and sleep; for thou Lord, only makest me dwell in safety^l. For this shall every one that is godly pray unto thee, in a time when thou mayest be found; surely in the floods of great waters they shall not come nigh unto him. Thou art my hiding-place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance^m.

O how great is thy goodness, which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee, before the sons of men! Thou shalt hide them in the secret of thy presence from the pride of man; thou shalt keep them secretly from the strife of tongues. O love the Lord, all ye his saints; for the Lord preserveth the faithful, and plentifully rewardeth the proud doerⁿ. For thou hast been a strength to the poor, a strength to the needy

K 2

in

^c Psal. cxix. 91.

^d Psal. civ. 24, 25.

^e Psal. civ. 27,—30.

^f Psal. xxxvi. 6, 7.

§ 7. ^a Psal. lxxi. 5, 6.

^b Psal. xxii. 9.

^c Job x. 12.

^d Job vii. 20.

^e Psal. lxi. 2, 3, 4.

^f Psal. lxxix. 11.

^g Psal. xl. 11.

^h Psal. xvi. 1.

ⁱ Psal. xvii. 8.

^k Psal. iii. 2, 3.

^l Psal. iv. 8.

^m Psal. xxxii. 6, 7.

ⁿ Psal. xxxi. 19, 20, 23.

in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall ^o. Let all those that put their trust in thee rejoice ; because thou defendest them ^p.

THE next character of the Deity that naturally falls under our view, is that of Benefactor ; but the texts relative to this subject have been already collected under the article “ of his goodness,” to which therefore I refer for the illustration of this character, p. 45—54.

HIS being Lord and Lawgiver, hath been also illustrated under the article, “ of the dominion of God,” p. 35—41 : And what relates to the glorious character of Redeemer, will be afterwards found in the section, intituled, “ of the redeeming love of God”.

THE last character then, to the consideration of which I now proceed, is that of our Judge.

C H A P. XIX.

Of God as judge of all the earth.

S E C T. I. A general view of God as the righteous judge. 2. Similar dispensations of providence to the good and to the bad, afford no just objection against this character. 3. Signal displays of the divine displeasure against the wicked and ungodly in extraordinary punishments on earth, and hereafter, in the final judgment. 4. His judgments are righteous. 5. These judgments proceed on God’s perfect knowledge of their hearts and ways. 6. The equity of his procedure in judgment. 7. Of the time of the last judgment. 8. The saints adore him as the sovereign judge. 9. They confess their sins, and plead for mercy. 10. The doxology of the redeemed.

S E C T. I. *A general view of God as the righteous judge.*

THE Lord shall endure for ever, he hath prepared his throne for judgment ; and he shall judge the world in righteousness ; he shall minister judgment to the people in uprightness ^a. The Lord executeth righteousness and judgment for all that are oppressed ^b. God judgeth the righteous ; and God is angry

^o Isa. xxv. 4.

^p Psal. v. 11, 12.

§ 1. ^a Psal. ix. 7, 8.

^b Psal. ciii. 6.

angry with the wicked every day ^c. He will keep the feet of his saints, and the wicked shall be silent in darkness. The adversaries of the Lord shall be broken in pieces; out of heaven shall he thunder upon them: the Lord shall judge the ends of the earth ^d. The Lord standeth up to plead, and standeth to judge the people ^e; and we are sure that the judgment of God is according to truth ^f: Who will render to every man according to his deeds: To them who by patient continuing in well-doing, seek for glory, and honour, and immortality, eternal life: But unto them that are contentious, and do not obey the truth, but obey unrighteousness; indignation and wrath, tribulation and anguish upon every soul of man that doth evil; of the Jew first, and also of the Gentile. But glory, honour, and peace, to every man that worketh good; to the Jew first, and also to the Gentile; for there is no respect of persons with God ^g.

See further on this head, chap. xvi. sect. 1:

SECT. 2. *Similar dispensations of providence to the good and to the bad, afford no just objection against this character.*

I SAID in mine heart, God shall judge the righteous and the wicked ^a. One dieth in his full strength, being wholly at ease and quiet. His breasts are full of milk, and his bones are moistened with marrow. And another dieth in the bitterness of his soul, and never eateth with pleasure. They shall lie down alike in the dust, and the worms shall cover them ^b. Wherefore do the wicked live, become old, yea are mighty in power? Their seed is established in their sight with them; and their offspring before their eyes. Their houses are safe from fear; neither is the rod of God upon them^c.—Hearken unto me ye men of understanding: Far be it from God that he should do wickedness, and from the Almighty that he should commit iniquity ^d. Shall even he that hateth right govern? And wilt thou condemn him that is most just? Is it fit to say to a king, thou art wicked? and to princes, ye are ungodly? How much less to him, that accepteth not the persons of princes, nor regardeth the rich more than the poor? for they all are the work of his hands ^e. His eyes are upon the ways of man, and he seeth all his goings. There is no darkness, nor shadow of death, where the workers of iniquity may hide themselves. He will not lay upon man more than right; that he should enter into judgment with God ^f. I said unto the fools, deal not foolishly; and to the wicked, lift not up the horn. Lift not up your horn on high: speak not with a stiff neck: but God is the judge; he putteth down one, and setteth up another: For in the hand of the Lord there is a cup, and the wine is red;

^a Psal. vii. 11.

^g Rom. ii. 6,—11.

^d 1 Sam. ii. 9, 10.

^e Isa. iii. 13.

^f Rom. ii. 2.

§ 2. ^a Eccles. iii. 17.

^b Job xxi. 23,—26.

^c Job xxi. 7, 8, 9.

^d Job xxxiv. 10.

^e Job xxxiv. 17, 18, 19.

^f Job xxxiv. 21, 22, 23.

red; it is full of mixture, and he poureth out of the same; but the dregs thereof all the wicked of the earth shall wring them out, and drink them^g. The earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for those by whom it is dressed, receiveth blessing from God: But that which beareth thorns and briars is rejected, and is nigh unto cursing, whose end is to be burned^h. So, though a sinner do evil an hundred times, and his days be prolonged, yet surely I know, that it shall be well with them that fear God, who fear before him; but it shall not be well with the wicked; because he feareth not before Godⁱ. Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart, and in the sight of thine eyes; but know thou, that for all these things God will bring thee into judgment^k. For God shall bring every work into judgment; with every secret thing, whether it be good, or whether it be evil^l; because he hath appointed a day in the which he will judge the world in righteousness^m.

SECT. 3. Signal displays of the divine displeasure against the wicked and ungodly, in extraordinary punishments on earth, and hereafter in the final judgment.

THE mighty God, even the Lord hath spoken, and called the earth from the rising of the sun, unto the going down thereof. Out of Zion, the perfection of beauty, God hath shined. Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice. And the heaven shall declare his righteousness; for God is judge himself^a. The Lord cometh out of his place, to punish the inhabitants of the earth for their iniquity^b. The Lord shall be known towards his servants; and his indignation towards his enemies: For behold the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire^c. He spared not the old world, whose wickedness was great; but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly, and turning the cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, making them an ensample unto those that after should live ungodly^d. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting

^g Psal lxxv. 4,—8.^h Heb. vi. 7, 8.ⁱ Eccles. viii. 12, 13.^k Eccles. xi. 9.^l Eccles. xii. 14.^m Acts xvii. 31.§ 3. ^a Psal. l. 1,—6.^b Isa. xxvi. 21.^c Isa. lxvi. 14, 15.^d Gen. vi. 5. and 2 Pet. ii. 5, 6.

ing chains, under darkness, unto the judgment of the great day^c. O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; How often would I have gathered thy children together, and ye would not? Behold, your house is left unto you desolate^f. The abomination of desolation spoken of by Daniel the prophet *shall* stand in the holy place^g, *and* there shall be great distress in the land, and wrath upon this people; and they shall fall by the edge of the sword, and shall be led away captive into all nations: And Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled^h. Enoch also, the seventh from Adam, prophesied of these, saying, Behold the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches, which ungodly sinners have spoken against himⁱ. *Then* the dead, small and great *shall* stand before God. The sea *shall* give up the dead which were in it; and death and hell *shall* deliver up the dead which were in them; and they shall be judged, every man according to their works^k. The wicked shall be turned into hell, and all the nations that forget God^l. *For* the wicked is reserved to the day of destruction; they shall be brought forth to the day of wrath^m. The ungodly shall not stand in the judgment, nor sinners in the congregation of the righteousⁿ. Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest; this shall be the portion of their cup^o. For the Lord himself shall descend from heaven^p; *he* shall come in his glory, and all the holy angels with him^q: Then shall the king say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: *And* he shall say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. And these shall go away into everlasting punishment; but the righteous into life eternal^r.

SECT. 4. *His judgments are righteous.*

Is God unrighteous who taketh vengeance? God forbid: For then how shall God judge the world^a? For the wrath of God is revealed from heaven, against all ungodliness and unrighteousness of men^b. And thinkest thou this, O man, that judgest them which do such things, and dost the same, that thou shalt escape the judgment of God? or despisest thou the riches of his goodness, and forbearance, and long-suffering; not knowing that the goodness of God leadeth thee to

^c Jude 6.^f Luke xiii. 34, 35.^g Matth. xxiv. 15.^h Luke xxi. 23, 24.ⁱ Jude 14, 15.^k Rev. xx. 12, 13.^l Psal. ix. 17.^m Job xxi. 30.ⁿ Psal. i. 5.^o Psal. xi. 6.^p 1 Thess. iv. 16.^q Matth. xxv. 31.^r Matth. xxv. 34, 41, 46.§ 4. ^a Rom. iii. 5, 6.^b Rom. i. 18.

to repentance? But after thy hardness, and impenitent heart, treasurest up unto thyself wrath against the day of wrath, and revelation of the righteous judgment of God^c. For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins; but a certain fearful looking for of judgment, and fiery indignation, which shall devour the adversaries: He that despised Moses law, died without mercy, under two or three witnesses; of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God; and hath counted the blood of the covenant wherewith he was sanctified, an unholy thing, and hath done despite unto the spirit of grace? For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, the Lord shall judge his people. It is a fearful thing to fall into the hands of the living God^d. For the time is come, that judgment must begin at the house of God: And if it first begin at us, what shall the end be of them that obey not the gospel of God^e? It is a righteous thing with God to recompense tribulation to them that trouble you? and to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven^f. The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished^g. Shall not the judge of all the world do right^h.

SECT. 5. *These judgments proceed on God's perfect knowledge of their hearts and ways.*

Is not God in the height of heaven? and behold the height of the stars, how high they are; and thou sayest, How doth God know? can he judge through the dark cloud? Thick clouds are a covering to him that he seeth not; and he walketh in the circuit of heaven^a.—I the Lord search the heart; I try the reins, even to give every man according to his ways, and according to the fruit of his doings^b: For mine eyes are upon all their ways; they are not hid from my face, neither is their iniquity hid from mine eyes^c. If thou dost well, shalt thou not be accepted? and if thou dost not well, sin lieth at the door^d. Now is the end come upon thee; and I will judge thee according to thy ways^e. Judgment also will I lay to the line, and righteousness to the plummet^f: For we must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad^g. *For the Lord cometh*, who will bring to light the hidden things

^c Rom. ii. 3, 4, 5.

^g 2 Pet. ii. 9.

§ 5. ^a Job xxii. 12, 13, 14.

^c Ezek. vii. 3.

^d Heb. x. 26,—31.

^h Gen. xviii. 25.

^b Jer xvii. 10.

^f Isa. xxviii. 17.

^e 1 Pet. iv. 17.

^c Jer. xvi. 17.

^g 2 Cor. v. 10.

^f 2 Thess. i. 6, 7.

^d Gen. iv. 7.

things of darkness, and will make manifest the counsels of the hearts^b,—in the day when God shall judge the secrets of men by Jesus Christⁱ. Behold I come quickly, and my reward is with me; to give every man according as his works shall be^k.

SECT. 6. *The equity of his procedure in judgment.*

A MAN is accepted according to that he hath; and not according to that he hath not^a. That servant who knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall much be required; and to whom men have committed much, of him they will ask the more^b. As many as have sinned without law, shall also perish without law; and as many as have sinned in the law, shall be judged by the law^c. Be not deceived; God is not mocked: For whatsoever a man soweth, that shall he also reap: For he that soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the spirit, shall of the spirit reap life everlasting. Let us not be weary in well-doing; for in due season we shall reap if we faint not^d. For God is not unrighteous to forget your work and labour of love^e. *Wherefore*, look to yourselves that we lose not those things which we have wrought; but that we receive a full reward^f.

SECT. 7. *Of the time of the last judgment.*

As Jesus sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world? And Jesus answered and said unto them, This gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come^a. The sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:—And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn; and they shall see the Son of man coming in the clouds of heaven, with power and great glory. And he shall send his angels with a great sound of a trumpet; and they shall gather together his elect from the four winds, from one end of heaven to the other^b. But of that day and hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father^c. As a snare shall it come

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on

^a 1 Cor. iv. 5.

ⁱ Rom. ii. 16.

^k Rev. xxii. 12.

§ 6. ^a 2 Cor. viii. 12.

^b Luke xii. 47, 48.

^c Rom. ii. 12.

^d Gal. vi. 7, 8, 9.

^e Heb. vi. 10.

^f 2 John 8.

§ 7. ^a Matth. xxiv. 3, 4, 14. ^b Matth. xxiv. 29, 30, 31. ^c Mark xiii. 32.

on all them that dwell on the face of the whole earth ^d.—For, in such an hour as ye think not, the Son of man cometh ^e. *Wherefore*, let your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for their Lord ^f.

There shall come in the last days scoffers, walking after their own lusts; and saying, Where is the promise of his coming? for, since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they are willingly ignorant of, that, by the word of God, the heavens were of old, and the earth standing out of the water, and in the water; whereby the world that then was, being overflowed with water, perished. But the heavens and the earth which are now, by the same word, are kept in store, reserved unto fire against the day of judgment, and perdition of ungodly men ^g. The Lord is not slack concerning his promise, as some men count slackness.—But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burnt up. Seeing then that all these things shall be dissolved, What manner of persons ought ye to be in all holy conversation and godliness ^h?

S. E C T. 8. *The saints adore him as the sovereign judge.*

O LORD of hosts, that judgest righteously, that triest the reins and the heart ^a; Thine eyes are open upon all the ways of the sons of men; to give every one according to his ways, and according to the fruit of his doings ^b. Thou dost establish equity; thou executest judgment and righteousness in Jacob ^c. Justice and judgment are the habitation of thy throne; mercy and truth shall go before thy face ^d. Thou, even thou art to be feared; and who may stand in thy sight when once thou art angry? Thou didst cause judgment to be heard from heaven: The earth feared, and was still, when God arose to judgment, to save all the meek of the earth ^e. Arise, O Lord, lift up thyself, and awake for me to the judgment that thou hast commanded ^f. O Lord God, to whom vengeance belongeth; O God, to whom vengeance belongeth, shew thyself: Lift up thyself, thou Judge of the earth ^g. Arise, O God, judge the earth; for thou shalt inherit all nations ^h. Thine is the kingdom, and the power, and the glory, for ever ⁱ.

S. E C T.

^a Luke xxi. 35.

^c Matth. xxiv. 44.

^f Luke xii. 35, 36.

^g 2 Pet. iii. 3,—7.

^b 2 Pet. iii. 9, 10, 11.

§ 8. ^a Jer. xi. 20.

^b Jer. xxxii. 19.

^c Psal. xcix. 4.

^d Psal. lxxxix. 24.

^e Psal. lxxvi. 7, 8, 9.

^f Psal. vii. 6.

^g Psal. xciv. 1, 2.

^h Psal. lxxxii. 8.

ⁱ Matth. vi. 13.

SECT. 9. *They confess their sins, and plead for mercy.*

How should man be just with God? If he contend with him, he cannot answer him one of a thousand ^a. If I justify myself, mine own mouth shall condemn me: If I say I am perfect, it shall also prove me perverse ^b.—For innumerable evils have compassed me about; mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of mine head, therefore my heart faileth me ^c. Against thee, thee only have I sinned, and done evil in thy sight; that thou mightest be justified when thou speakest, and be clear when thou judgest ^d. If thou, Lord, shouldst mark iniquities, O Lord, who shall stand? But there is forgiveness with thee, that thou mayest be feared ^e. Behold, O God, our shield; and look upon the face of thine anointed ^f: And enter not into judgment with thy servant; for in thy sight shall no man living be justified ^g. But I have trusted in thy mercy; my heart shall rejoice in thy salvation ^h. Arise for our help, and redeem us for thy mercy's sake ⁱ: For by grace are *we* saved ^k, and made accepted in the Beloved ^l. Not by works of righteousness which we have done, but according to his mercy he saved us ^m. Being justified by faith, we have peace with God, through our Lord Jesus Christ: By whom also we have access, by faith, into this grace wherein we stand, and rejoice in hope of the glory of God ⁿ.

SECT. 10. *The doxology of the redeemed.*

WE give thee thanks, O Lord God Almighty, who art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. The nations were angry; and thy wrath is come, and the time of the dead, that they should be judged; and that thou shouldst give reward unto thy servants the prophets, and them that fear thy name, small and great; and shouldst destroy them that destroy the earth ^a. Thou art righteous, O Lord, who art, and wast, and shalt be; because thou hast judged thus. Even so, Lord God Almighty; true and righteous are thy judgments ^b.

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C H A P.

§ 9. ^a Job ix. 2, 3.
^c Psal. cxxx. 3, 4.
^d Psal. xlv. 26.
^e Rom. v. 1, 2.

^b Job ix. 20.
^f Psal. lxxxiv. 9.
^k Eph. ii. 8.

^c Psal. xl. 12.
^g Psal. cxliii. 2.
ⁱ Eph. i. 6.

^d Psal. li. 4.
^h Psal. xiii. 5.
^m Tit. iii. 5.

§ 10. ^a Rev. xi. 17, 18.

^b Rev. xvi. 5, 7.

C H A P. XX.

Of the majesty and condescension of God ; — and that he is the sole object of adoration.

S E C T. 1. Calls to worship and adore him. 2. Of the infinite majesty of God. 3. This terrible to his enemies :—4. To the proud ; and—5. To the oppressor. 6. Of the condescension of God. 7. Joint views of the majesty and condescension of God,—these displayed in behalf of his people :—8. In bringing Israel out of Egypt :—9. In protecting his church :—10. In working deliverance for them that trusted in him. 11. Representations of the majesty and condescension of God, given by his prophets. 12. Their pious sense of these ; and their prayers for further displays of these perfections. 13. Their joy and praises for the displays he had made of these. 14. They declare all their hope to be in God alone. 15. Their admiration of his condescension.

S E C T. 1. *Calls to worship and adore him.*

GIVE ear, O ye heavens, and I will speak ; and hear, O earth, the words of my mouth. My doctrine shall drop as the rain ; my speech shall distil as the dew ; as the small rain upon the tender herb, and as the showers upon the grafs. Because I will publish the name of the Lord ; ascribe ye greatness unto our God ^a. Honour and majesty are before him ; strength and beauty are in his sanctuary. Give unto the Lord, O ye kindreds of the people, give unto the Lord glory and strength : Give unto the Lord the glory due unto his name : Bring an offering, and come into his courts. O worship the Lord in the beauty of holiness ; fear before him, all the earth ^b.

S E C T. 2. *Of the infinite majesty of God.*

HE is wise in heart, and mighty in strength : Who hath hardned himself against him, and hath prospered ? *He* removeth the mountains, and they know not ; *he* overturneth them in his anger. *He* shaketh the earth out of her place, and the pillars thereof tremble. *He* commandeth the sun, and it riseth not ; and sealeth up the stars. *He* alone spreadeth out the heavens, and treadeth upon the waves.

§ 1. ^a Deut. xxxii. 1, 2, 3.

^b Psal. xcvi. 6,—9.

waves of the sea ^a. He looketh on the earth, and it trembleth ; he toucheth the hills, and they smoke ^b : The pillars of heaven tremble, and are astonished at his reproof ^c. Who hath measured the waters in the hollow of his hand ? and measured out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance ? All nations before him are as nothing, and they are counted to him less than nothing, and vanity ^d *.

S E C T. 3. *This terrible to his enemies :*

THE Lord God of hosts is he that toucheth the land, and it shall melt ; and all that dwell therein shall mourn ^a. Behold the Lord cometh forth out of his place, and will come down, and tread upon the high places of the earth. And the mountains shall be molten under him, and the valleys shall be cleft : As wax before the fire, and as the waters that are poured down a steep place ^b. The Lord will take vengeance on his adversaries ; and he reserveth wrath for his enemies. The Lord is slow to anger, and great in power ; and will not at all acquit the wicked. The Lord hath his way in the whirlwind, and in the storm, and the clouds are the dust of his feet. He rebuketh the sea, and maketh it dry ; and drieth up all the rivers. The mountains quake at him, and the hills melt, and the earth is burnt at his presence ; yea, the world and all that dwell therein. Who can stand before his indignation ? and who can abide in the fierceness of his anger ? With an over-running flood he will make an utter end ; and darkness will pursue his enemies ^c. God came from Teman, and the Holy One from mount Paran. His glory covered the heavens, and the earth was full of his praise : His brightness was as the light. Before him went the pestilence ; and burning coals went forth at his feet. He stood, and measured the earth : He beheld, and drove asunder the nations ; and the everlasting mountains were scattered, the perpetual-hills did bow : His ways are everlasting. I saw the tents of Cushan in affliction ; and the curtains of the land of Midian did tremble. Was the Lord displeased against the rivers ? Was thine anger against the rivers ? Was thy wrath against the sea, that thou didst ride upon thine horses, and thy chariots of salvation ? The mountains saw thee, and they trembled ; the overflowing of the water passed by ; the deep uttered his voice, and lift up his hands on high. The sun and moon stood still in their habitation : At the light of thine arrows they went, and at the shining of thy glittering spear ^d †. Thou didst march.

§ 2. ^a Job ix. 4,—8.

^b Psal. civ. 32.

^c Job xxvi. 11.

^d Isa. xl. 12, 17.

* See further chap. ix, x, xi, xii. “ concerning his power, providence, and dominion.” p. 18, to p. 43.

§ 3. ^a Amos ix. 5.

^b Mic. i. 3, 4.

^c Nah. i. 2,—6, 8.

^d Hab. iii. 3,—8, 10, 11.

† “ Alluding to the signals from commanders, which give the whole host such movements as they will.”

march through the land in thine indignation: Thou wentest forth for the salvation of thy people, even for salvation with thine anointed^c. Thou didst walk through the sea with thine horses, through the heap of great waters. When I heard, my belly trembled; my lips quivered at the voice: Rotteneſs entered into my bones, and I trembled in myself, that I might reſt in the day of trouble^e.

SECT. 4.—*To the proud; and—*

THE day of the Lord of hoſts ſhall be upon every one that is proud and lofty, and upon every one that is lifted up, and he ſhall be brought low. And upon all the cedars of Lebanon, that are high and lifted up; and upon all the oaks of Baſhan; and upon all the high mountains, and upon all the hills that are lifted up; and upon every high tower, and upon every fenced wall; and upon all the ſhips of Tarſhiſh, and upon all pleaſant pictures*. And the loftineſs of man ſhall be bowed down; and the haughtineſs of men ſhall be made low; and the Lord alone ſhall be exalted in that day: and the idols he ſhall utterly aboliſh. And they ſhall go into the holes of the rocks, and into the caves of the earth, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of his majeſty, when he ariſeth to ſhake terribly the earth^a.

SECT. 5. *To the oppreſſor.*

How hath the oppreſſor ceaſed! the golden city ceaſed! The Lord hath broken the ſtaff of the wicked, and the ſcepter of the rulers. He who ſmote the people in wrath with a continual ſtroke; he that ruled the nations in anger, is perſecuted, and none hindereth^a. Hell from beneath is moved for thee, to meet thee at thy coming; it ſtirreth up the dead for thee, even all the chief ones of the earth; it hath raiſed up from their thrones all the kings of the nations. All they ſhall ſpeak, and ſay unto thee, art thou alſo become weak as we? Art thou become like unto us? Thy pomp is brought down to the grave, and the noiſe of thy viols; the worm is ſpread under thee; and the worms cover thee. How art thou fallen from heaven, O Lucifer ſon of the morning? how art thou cut down to the ground, which didſt weaken the nations! For thou haſt ſaid in thine heart, I will aſcend into heaven; I will exalt my throne above the ſtars of God; I will ſit alſo upon the mount of the congregation; in the ſides of the north^b; I will aſcend above the heights of the clouds, I will be like the moſt

^c Hab. iii. 12, 13.

^e Hab. iii. 15, 16.

§ 4. ^a Iſa. ii. 12,—19, 21.

§ 5. ^a Iſa. xiv. 4, 5, 6.

^b Iſa. xiv. 9.—13.

* *Pictures.*—The images worſhipped by idolaters.

most High; yet thou shalt be brought down to hell, to the sides of the pit. They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms? That made the world as a wilderness, and destroyed the cities thereof, that opened not the house of his prisoners^a? Lift ye up a banner upon the high mountain; exalt the voice unto them; shake the hand, that they may go into the gates of the nobles. I have commanded my sanctified ones, I have also called my mighty ones for mine anger, even them that rejoice in my highness. The noise of a multitude in the mountains, like as of a great people; a tumultuous noise of the kingdoms of nations gathered together; the Lord of hosts mustereth the host of the battle. They^b come from a far country, from the end of heaven, even the Lord and the weapons of his indignation. Howl ye, for the day of the Lord is at hand; it shall come as a destruction from the Almighty. Therefore shall all hands be faint; and every man's heart shall melt; and they shall be afraid. Pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth; they shall be amazed one at another^c: For the stars of heaven, and the constellations thereof shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. And I will cause the arrogancy of the proud to cease; and will lay low the haughtiness of the terrible^d.

SECT. 6. *Of the condescension of God.*

THE Lord is high above all nations, and his glory above the heavens. Who is like unto the Lord our God who dwelleth on high? who humbleth himself to behold the things that are in heaven, and in the earth^a. What is man that thou art mindful of him? and the son of man that thou visitest him^b? Like as a father pitieth his children, so the Lord pitieth them that fear him^c: For the eyes of the Lord are over the righteous, and his ears are open unto their prayers^d. He will regard the prayer of the destitute; he hath looked down from the height of his sanctuary, to hear the groaning of the prisoner, to loose those that are appointed to death^e. The meek will he guide in judgment; the meek will he teach his way^f. If a man love me, said Jesus, he will keep my words; and my father will love him, and we will come unto him, and make our abode with him^g. Though the Lord be high, yet hath he respect unto the lowly^h. to revive the spirit of the humble, and the heart of the contrite onesⁱ: And truly our fellowship is with the Father, and with his son Jesus Christ^k.

SECT.

^a Isa. xiv. 14,—17.

^d Isa. xlii. 2,—8.

^e Isa. xlii. 10, 11.

§. 6. ^a Psal. cxlii. 4, 5, 6.

^b Psal. viii. 4.

^c Psal. ciii. 13.

^d 1 Pet. iii. 12, 14.

^e Psal. cii. 17, 19, 20.

^f Psal. xxv. 9.

^g John xiv. 23.

^h Psal. cxxxviii. 6.

ⁱ Isa. lvii. 15.

^k 1 John i. 3.

SECT. 7. *Joint views of the majesty and condescension of God,—these displayed in behalf of his people :*

THE Lord's portion is his people; Jacob is the lot of his inheritance. He found him in a desert land, and in the waste howling wilderness; he led him about; he instructed him; he kept him as the apple of his eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings, so the Lord alone did lead him, and there was no strange god with him^a. In his love, and in his pity he redeemed them, and carried them all the days of old^b. There is none like unto the God of Jerushun, who rideth upon the heaven in thy help, and in his excellency upon the sky^c. Israel shall dwell in safety alone: Happy art thou, O Israel; who is like unto thee, O people, saved by the Lord, the shield of thy help, and who is the sword of thy excellency^d. O give thanks to the Lord of Lords, for his mercy endureth for ever: To him who alone doth great wonders.—To him that by wisdom made the heavens, and stretched out the earth above the waters.—Who remembered us in our low estate, for his mercy endureth for ever, and hath redeemed us from our enemies, for his mercy endureth for ever^e.

SECT. 8.—*In bringing Israel out of Egypt :*

O GIVE thanks unto the Lord; call upon his name; make known his deeds among the people; sing unto him, sing psalms unto him; talk ye of his wondrous works^a. He did great things in Egypt; wondrous works in the land of Ham; and terrible things by the Red Sea^b. Marvellous things did he in the sight of their fathers in the field of Zoan. He divided the sea, and caused them to pass through; and he made the waters to stand as an heap^c. I will sing unto the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea. Pharaoh's chariots and his host hath he cast into the sea; his chosen captains also are drowned in the Red Sea. The depths have covered them; they sank unto the bottom as a stone. Thy right hand, O Lord, is become glorious in power; thy right hand, O Lord, hath dashed in pieces the enemy. And in the greatness of thine excellency thou hast overthrown them that rose up against thee; thou sentest forth thy wrath, which consumed them as stubble. With the blast of thy nostrils the waters were gathered together; the floods stood upright as an heap, and the depths were congealed in the heart of the sea^d. The enemy
said,

§ 7. ^a Deut. xxxii. 9,—12.

^b Isa. lxiii. 9.

^c Deut. xxxiii. 26.

^d Deut. xxxiii. 28, 29.

^e Psal. cxxxvi. 3,—6, 23, 24.

§ 8. ^a Psal. cv. 1, 2.

^b Psal. cvi. 21, 22.

^c Psal. lxxviii. 12, 13.

^d Exod. xv. 1,—8.

said, I will pursue, I will overtake, I will divide the spoil ; my lust shall be satisfied upon them, I will draw my sword, my hand shall destroy them. Thou didst blow with thy wind ; the sea covered them ; they sank as lead in the mighty waters. Who is like unto thee, O Lord, amongst the gods ? who is like thee, glorious in holiness, fearful in praises, doing wonders^a ? Thou hast with thine arm redeemed thy people, the sons of Jacob and Joseph. The waters saw thee, O God, the waters saw thee ; they were afraid ; the depths also were troubled^c. The voice of thy thunder was in the heaven ; the lightnings lightened the world, the earth trembled and shook^e. The stout-hearted are spoiled, they have slept their sleep ; and none of the men of might have found their hands. At thy rebuke, O God of Jacob, both the chariot and horse are cast into a dead sleep^h.

SECT. 9. *In protecting his church :*

GREAT is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness^a. For lo, the kings were assembled ; they passed by together. They saw it, and so they marvelled ; they were troubled, and hastened away. Fear took hold upon them there, and pain, as of a woman in travail^b. In Judah is God known ; his name is great in Israel. In Salem also is his tabernacle, and his dwelling place in Zion. There brake he the arrows of the bow ; the shield, the sword, and the battle^c. A fire goeth before him, and burneth up his enemies round about. His lightnings enlightened the world ; the earth saw and trembled. The hills melted like wax at the presence of the Lord ; at the presence of the Lord of the whole earth^d. The sea saw it, and fled ; Jordan was driven back. The mountains skipped like rams, and the little hills like lambs. What ailed thee, O thou sea, that thou fleddest ? thou Jordan, that thou wast driven back ? ye mountains that ye skipped like rams ? and ye little hills like lambs ? Tremble thou earth at the presence of the Lord, at the presence of the God of Jacob ; who turned the rock into a standing water, the flint into a fountain of waters^e.

SECT. 10. *In working deliverance for them that trusted in him.*

I LOVE the Lord because he hath heard my voice, and my supplications. Because he hath inclined his ear unto me, therefore will I call upon him as long as I live^a. The sorrows of death compassed me ; and the floods of ungodly

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^a Exod. xv. 9,—11.

^c Psal. lxxvii. 15, 16.

^e Psal. lxxvii. 18.

^h Psal lxxvi. 5, 6.

§ 9. ^a Psal. xlviii. 1.

^b Psal. xlviii. 4, 5, 6.

^c Psal. lxxvi. 1, 2, 3.

^d Psal xcvi. 3, 4, 5.

^e Psal. cxiv. 3,—8.

§ 10. ^a Psal. cxvi. 1, 2.

men made me afraid. In my distress I called upon the Lord, and cried unto my God; he heard my voice out of his temple, and my cry came before him. Then the earth shook and trembled; the foundations also of the hills moved, and were shaken, because he was wroth. There went up a smoke out of his nostrils, and fire out of his mouth devoured; coals were kindled by it. He bowed the heavens also and came down; and darkness was under his feet. And he rode upon a cherub, and did fly; yea he did fly upon the wings of the wind. He made darkness his secret place; his pavilion round about him were dark waters, and thick clouds of the skies. At the brightness that was before him, his thick clouds passed, hail-stones and coals of fire. The Lord also thundered in the heavens, and the highest gave his voice. Yea he sent out his arrows, and scattered them; and he shot out lightnings and discomfited them. Then the channels of waters were seen, and the foundations of the world were discovered, at thy rebuke, O Lord, at the blast of the breath of thy nostrils. He sent from above, he took me, he drew me out of many waters. He brought me forth also into a large place; he delivered me, because he delighted in me^b. This poor man cried; and the Lord heard him, and saved him out of all his troubles. The angel of the Lord encampeth round about them that fear him, and delivereth them. O taste and see that the Lord is good: Blessed is the man that trusteth in him^c.—Thou hast fully known what persecutions I endured; but out of them all the Lord delivered me^d. The Lord shall deliver me from every evil^e. Who delivered us from so great a death, and doth deliver; in whom we trust that he will yet deliver us^f. Our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king^g. O love the Lord, all ye his saints; for the Lord preserveth the faithful, and plentifully rewardeth the proud doer^h.

SECT. II. *Representations of the majesty and condescension of God given by his prophets.*

O CLAP your hands, all ye people, shout unto God with the voice of triumph; for the Lord most high is terrible; he is a great king over all the earth^a. God is gone up with a shout; the Lord with the sound of a trumpet. Sing praises to God, sing praises; sing praises unto our king, sing praises: For God is the king of all the earth; sing ye praises with understanding. God reigneth over the heathen; God sitteth upon the throne of his holiness^b. He sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers^c. Behold the nations

^b Psal. xviii. 4,—16, 19.

^f 2 Cor. i. 10.

^c Psal. xxxiv. 6, 7, 8.

^g Dan. iii. 17.

^a 2 Tim. iii. 10, 11.

^h Psal. xxxi. 23.

^e 2 Tim. iv. 18.

§ 11. ^a Psal. xlvii. 1, 2.

^b Psal. xlvii. 5,—8.

^c Isa. xl. 22.

nations are as a drop of a bucket, and are counted as the small dust of a balance. Behold he taketh up the isles as a very little thing. All nations before him are as nothing, and they are counted to him less than nothing, and vanity^d. Let all the earth fear the Lord; let all the inhabitants of the world stand in awe of him^e. Who art thou, that thou shouldst be afraid of a man that shall die, and of the son of man who shall be made as grass? and forgettest the Lord thy maker, that hath stretched forth the heavens, and laid the foundations of the earth^f? Neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself, and let him be your fear, and let him be your dread^g. Fear this glorious and fearful name, **THE LORD THY GOD**^h. O fear the Lord, ye his saints; for there is no want to them that fear himⁱ. Ye that fear the Lord, praise him; all ye seed of Jacob, glorify him; and fear him all ye seed of Israel^k. In all their afflictions he was afflicted; and the angel of his presence saved them^l. He that toucheth *them*, toucheth the apple of his eye^m. If they be bound in fetters, and holden in cords of affliction; then he sheweth them their work, and their transgressions; he openeth also their ear to discipline; he delivereth the poor in his affliction, and openeth their ears in oppressionⁿ. Though the Lord be high, yet hath he respect unto the lowly; but the proud he knoweth afar off^o. Thus saith the high and lofty One, that inhabiteth eternity, whose name is holy, I dwell in the high and holy place; with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones^p. The heaven is my throne, and the earth is my footstool; where is the house that ye build unto me? and where is the place of my rest? For all those things hath mine hand made, saith the Lord. But to this man will I look, even to him that is poor, and of a contrite spirit, and trembleth at my word^q. Thus saith the Lord that created the heavens, God himself that formed the earth and made it, I am the Lord, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear^r: That he who blesteth himself in the earth, shall bless himself in the God of truth; and he that sweareth in the earth shall swear by the God of truth^s. For, from the rising of the sun even unto the going down of the same, my name shall be great among the Gentiles; and in every place, incense shall be offered unto my name, and a pure offering; for my name shall be great among the heathen, saith the Lord of hosts^t.

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^d Isa xl. 15, 17.^h Deut. xxviii. 58.^m Zech. ii. 8.^q Isa. lxvi. 1, 2.^e Psal. xxxiii. 8.ⁱ Psal. xxxiv. 9.ⁿ Job xxxvi. 8, 9, 10, 15.^r Isa. xlv. 18, 23.^f Isa. li. 12, 13.^k Psal. xxii. 23.^o Psal. cxxxviii. 6.^s Isa. lxy. 16.^g Isa. viii. 12, 13.^l Isa. lxiii. 9.^p Isa. lvii. 15.^t Mal. i. 11.

SECT. 12. *Their pious sense of these, and their prayers for further displays of these perfections.*

ALL thy works shall praise thee, O Lord, and thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power ^a. One generation shall praise thy works to another, and shall declare thy mighty acts. I will speak of the glorious honour of thy majesty, and of thy wondrous works: And men shall speak of the might of thy terrible acts; and I will declare thy greatness. They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness ^b. The heavens shall praise thy wonders, O Lord; thy faithfulness also in the congregation of the saints. For who in heaven can be compared unto the Lord? who among the sons of the mighty can be likened to the Lord? God is greatly to be feared in the assembly of the saints; and to be had in reverence of all them that are about him. O Lord God of hosts, who is a strong Lord like unto thee? or to thy faithfulness round about thee? Thou rulest the raging of the sea; when the waves thereof arise thou stillest them. Thou hast broken Rahab in pieces, as one that is slain; thou hast scattered thine enemies with thy strong arm. Thou hast a mighty arm; strong is thy hand, and high is thy right hand ^c. Oh that thou wouldst rent the heavens, that thou wouldst come down, that the mountains might flow down at thy presence; to make thy name known to thine adversaries; that the nations may tremble at thy presence. When thou didst terrible things which we looked not for, thou camest down, the mountains flowed down at thy presence ^d. Awake, awake, put on strength, O arm of the Lord; awake, as in the ancient days, in the generations of old. Art thou not it that hath cut Rahab, and wounded the dragon? Art thou not it which hath dried the sea, the waters of the great deep, that hath made the deeps of the sea a way for the ransomed to pass over? That led them with his glorious arm, dividing the water before them, to make himself an everlasting name ^e? Look down from heaven, and behold from the habitation of thy holiness, and of thy glory: Where is thy zeal and thy strength, the sounding of thy bowels, and of thy mercies towards me? are they restrained? Doubtless thou art our father, though Abraham be ignorant of us, and Israel acknowledge us not; thou, O Lord, art our Father, our Redeemer, thy name is from everlasting ^f.

SECT.

§ 12. ^a Psal. cxlv. 10, 11.

^b Psal. cxlv. 4,—7.

^c Psal. lxxxix. 5,—10, 13. ^d Isa. lxiv. 1, 2, 3.

^e Isa. li. 9, 10, and lxiii. 12. ^f Isa. lxiii. 15, 16.

SECT. 13. *Their joy and praises for the displays he had made of these.*

O LORD my God, thou art very great ; thou art clothed with honour and majesty : Who coverest thyself with light as with a garment ; who stretchest out the heavens like a curtain ^a. Who can utter the mighty acts of the Lord ? Who can shew forth all his praise ^b ? How terrible art thou in thy works ? Through the greatness of thy power, shall thine enemies submit themselves unto thee ^c. My soul shall make her boast in the Lord : The humble shall hear thereof, and be glad. O magnify the Lord with me, and let us exalt his name together. I fought the Lord, and he heard me, and delivered me from all my fears ^d. My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour : For he that is mighty hath done to me great things, and holy is his name ^e. The Lord hath done great things for us, whereof we are glad ^f. I will joy in the God of my salvation ^g. My soul shall be joyful in my God ; for he hath clothed me with the garments of salvation ^h. O God, when thou wentest forth before thy people, when thou didst march through the wilderness, the earth shook, the heavens also dropped at the presence of God ; even Sinai itself was moved at the presence of God, the God of Israel ⁱ. The chariots of God are twenty thousand, even thousands of angels : The Lord is among them, as in Sinai, in the holy place. Thou hast ascended on high ; thou hast led captivity captive ; thou hast received gifts for men, yea for the rebellious also ; that God the Lord might dwell among them ^k. O Lord our Lord, How excellent is thy name in all the earth ^l ! Lord, What is man, that thou takest knowledge of him ? or the son of man, that thou makest account of him ^m ? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour ⁿ. Blessed be thou, Lord God of Israel, for ever and ever. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty ; for all that is in the heaven, and in the earth, is thine : Thine is the kingdom, O Lord ; and thou art exalted as head above all ^o. Let all those that seek after thee rejoice, and be glad in thee : Let such as love thy salvation say continually, The Lord be magnified ^p.

SECT.

§ 13. ^a Psal. civ. 1, 2.

^c Luke i. 46, 47, 49.

ⁱ Psal. lxxviii. 7, 8.

ⁿ Psal. viii. 5.

^b Psal. cvi. 2.

^f Psal. cxxvi. 3.

^k Psal. lxxviii. 17, 18.

^o 1 Chron. xxix. 10, 11.

^e Psal. lxvi. 3.

^g Hab. iii. 18.

^l Psal. viii. 1.

^p Psal. xl. 16.

^d Psal. xxxiv. 2, 3, 4.

^h Isa. lxi. 10.

^m Psal. cxliv. 3.

S E C T. 14. *They declare all their hope to be in God alone.*

GIVE ear, O Shepherd of Israel, thou that ledest Joseph like a flock; thou that dwellest between the cherubims, shine forth. Before Ephraim, and Benjamin, and Manasseh, stir up thy strength, and come and save us. Turn us again, O God; and cause thy face to shine, and we shall be saved^a. Save us, O God of our salvation, that we may give thanks to thy holy name, and glory in thy praise^b. I will praise thee, O Lord, with my whole heart: I will shew forth all thy marvellous works^c. My soul, wait thou only upon God; for my expectation is from him: He only is my rock, and my salvation^d. Truly in vain is salvation hoped for from the hills, and from the multitude of mountains: Truly in the Lord our God is the salvation of Israel^e. I, even I, am the Lord, and beside me there is no Saviour, saith the Lord^f. Look unto me, and be ye saved, all the ends of the earth: For I am God, and there is none else^g. I will be glad and rejoice in thee: I will sing praise to thy name, O thou Most High^h.

S E C T. 15. *Their admiration of his condescension.*

BUT will God in very deed dwell with men on the earth! Behold the heaven, and the heaven of heavens cannot contain thee^a; and the earth, O Lord, is full of thy mercy^b. Who am I, O Lord God? *and* what is my house, that thou hast brought me hitherto? And is this the manner of man, O Lord God^c? Thou art great, O Lord God? there is none like thee; neither is there any God beside thee^d. When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained; What is man, that thou art mindful of him? and the son of man, that thou visitest him^e.

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§ 14. ^a Psal. lxxx. 1, 2, 3.
^c Jer. iii. 23.

^b 1 Chron. xvi. 35.
^f Isa. xliii. 11.

^c Psal. ix. 1.
^g Isa. xlv. 22.

^d Psal. lxii. 5, 6.
^h Psal. ix. 2.

§ 15. ^a 2 Chron. vi. 18.
^c Psal. viii. 3, 4.

^b Psal. cxix. 64.

^e 2 Sam. vii. 18, 19.

^d 2 Sam. vii. 22.

PART II.

OF HUMAN NATURE.

CHAP. I.

Of the origin and fall of man.

SECT. 1. A general view of God as our Creator. 2. An account of the creation of our first parents. 3. Their first state of honour and happiness. 4. God's special command given to them in Paradise, as a testimony of their daily subjection and gratitude to him. 5. They are deceived by the serpent. 6. The judgment denounced on the serpent, on Adam, and on Eve. 7. Their fall affects all their offspring. 8. Of the remains of their original excellency. 9. The acknowledgments and supplications of his servants on this article.

SECT. 1. *A general view of God as our Creator.*

MAKE a joyful noise unto the Lord, all ye lands; serve the Lord with gladness. Know ye that the Lord he is God: It is he that hath made us, and not we ourselves: We are his people, and the sheep of his pasture^a. He giveth to all life, and breath, and all things; and hath made of one blood, all nations of men, for to dwell on all the face of the earth; and hath determined the times before appointed, and the bounds of their habitation: For in him we live, and move, and have our being; for we are also his offspring^b.

SECT. 2. *An account of the creation of our first parents.*

IN the beginning God created the heaven and the earth^a, and all that therein is^b. And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and

§ 1. ^a Psal. c. 1, 2, 3.

^b Acts xvii. 25, 26, 28.

§ 2. ^a Gen. i. 1.

^b Psal. cxlvi. 6.

and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth ^c. And the Lord God formed man of the dust of the ground; and breathed into his nostrils the breath of life; and man became a living soul. And the Lord God said, It is not good that the man should be alone; I will make him a help meet for him ^d. And the Lord God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the flesh instead thereof: And the rib which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam said, This is now bone of my bone, and flesh of my flesh: She shall be called woman, because she was taken out of man. Therefore shall a man leave his father and mother, and shall cleave unto his wife; and they shall be one flesh. And they were both naked, and were not ashamed ^e.—So God created man in his own image: In the image of God, in righteousness and true holiness, created he him; Male and female created he them ^f.

SECT. 3. *Their first state of honour and happiness.*

AND God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. And God said, Behold I have given you every herb bearing seed, which is upon the face of all the earth; and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat ^a: And out of the ground the Lord God formed every beast of the field, and every fowl of the air, and brought them unto Adam, to see what he would call them. And whatsoever Adam called every living creature, that was the name thereof ^b. God hath made man upright ^c. And God saw every thing that he had made, and behold it was very good ^d.

SECT. 4. *God's special command given to them in paradise, as a testimony of their daily subjection and gratitude.*

AND the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil ^a. And the Lord God took the man, and put him into the garden of Eden, to dress it, and

^c Gen. i. 26.

^d Gen. ii. 7, 18.

^e Gen. ii. 21,—25.

^f Gen. i. 27. & Eph. iv. 24.

§ 3. ^a Gen. i. 28, 29. ^b Gen. ii. 19.

^c Eccles. vii. 29.

^d Gen. i. 31.

§ 4. ^a Gen. ii. 8, 9.

and to keep it. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof, thou shalt surely die ^b.

SECT. 5. *They are deceived by the serpent.*

Now the serpent was more subtiler than any beast of the field which the Lord God had made; and he said unto the woman, yea hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, we may eat of the fruit of the trees of the garden; but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die. For God doth know, that in the day ye eat thereof, then your eyes shall be opened; and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise; she took of the fruit thereof, and did eat; and gave also unto her husband with her, and he did eat. And the eyes of them both were opened; and they knew that they were naked; and they sewed fig-leaves together, and made themselves aprons ^a. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression ^b. The serpent beguiled Eve through his subtilty ^c: that old serpent called the devil and Satan ^d, he was a murderer from the beginning: When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it ^e.

SECT. 6. *The judgment denounced on the serpent, on Adam, and on Eve.*

AND they heard the voice of the Lord God walking in the garden in the cool of the day; and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden. And the Lord God called unto Adam, and said unto him, where art thou? And he said, I heard thy voice in the garden; and I was afraid because I was naked; and I hid myself. And he said, Who told thee, that thou wast naked? hast thou eaten of the tree, whereof I commanded thee, that thou shouldst not eat? And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. And the Lord God said unto the woman, What is this that thou hast done? And the woman said,

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^b Gen. ii. 15, 16, 17.

§ 5. ^a Gen. iii. 1,—7.

^b 1 Tim. ii. 13, 14.

^c 2 Cor. xi. 3.

^d Rev. xii. 9.

^e John viii. 44.

The serpent beguiled me and I did eat. And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life. And I will put enmity between thee and the woman; and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. Unto the woman he said, I will greatly multiply thy sorrow, and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. And unto Adam he said, Because thou hast hearkned to the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it; cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life. Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread, till thou return unto the ground: for out of it wast thou taken; for dust thou art, and unto dust shalt thou return^a. And the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden, cherubims and a flaming sword which turned every way, to keep the way of the tree of life^b.

S E C T. 7. *Their fall affects all their offspring.*

Lo, this only have I found, that God hath made man upright; but they have sought out many inventions^a. How is the gold become dim! how is the fine gold changed^b! By one man sin came into the world, and death by sin; and so death passed upon all men, for that all have sinned. But not as the offence, so also is the free gift; for if by one man's offence, death reigned by one; much more they who receive abundance of grace, and of the gift of righteousness, shall reign in life, by one, Jesus Christ^c. As by the offence of one, judgment came upon all men to condemnation; even so by the righteousness of one, the free gift came upon all men unto justification of life. As by one man's disobedience many were made sinners; so by the obedience of one shall many be made righteous^d. For since by man came death, by man came also the resurrection of the dead: For as in Adam all die, even so in Christ shall all be made alive^e. That which is born of the flesh is flesh, and that which is born of the spirit is spirit^f. And you hath he quickned who were dead in trespasses and sins, and were by nature the children of wrath even as others^g.

S E C T.

§ 6. ^a Gen. iii. 8,—19. ^b Gen. iii. 23, 24.

§ 7. ^a Eccles. vii. 29.
 ^c 1 Cor. xv. 21, 22.

^b Lam. iv. 1.
 ^f John iii. 6.

^c Rom. v. 12, 15, 17.
 ^g Eph. ii. 1, 3.

^d Rom. v. 18, 19.

S E C T. 8. *Of the remains of their original excellency.*

THERE is a spirit in man; and the inspiration of the Almighty giveth him understanding ^a. The spirit of God hath made me; and the breath of the Almighty hath given me life ^b. God my Maker giveth songs in the night: *He* teacheth us more than the beasts of the earth, and maketh us wiser than the fowls of heaven ^c. *He* hath put wisdom in the inward parts; *he* hath given understanding to the heart ^d. For when the Gentiles which have not the law, do by nature the things contained in the law, these having not the law, are a law unto themselves; which shew the work of the law written in their hearts; their conscience also bearing witness; and their thoughts the mean while accusing, or else excusing one another ^e. That which may be known of God, is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and godhead; so that they are without excuse ^f.

S E C T. 9. *The acknowledgments and supplications of his servants on this article.*

O LORD our Lord, how excellent is thy name in all the earth ^a! when I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained; what is man that thou art mindful of him? and the son of man that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet; all sheep and oxen, yea and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas ^b. O Lord, righteousness belongeth unto thee; but unto us confusion of faces, because we have sinned against thee ^c. If we say, we have no sin, we deceive ourselves, and the truth is not in us ^d. How then can man be justified with God? or how can he be clean that is born of a woman? Who can bring a clean thing out of an unclean? not one. What is man that he should be clean, and he that is born of a woman, that he should be righteous ^e? The joy of our heart is ceased; our dance is turned into mourning; the crown is fallen from our head; woe unto us that we have sinned. For this our heart is faint; for these things our eyes are dim ^f. O Lord, enter not into judgment with thy servants; for in thy sight shall no man living

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§ 8. ^a Job xxxii. 8.^b Job xxxiii. 4.^c Job xxxv. 10, 11.^d Job xxxviii. 36.^e Rom. ii. 13, 14, 15.^f Rom. i. 19, 20.§ 9. ^a Psal. viii. 1.^b Psal. viii. 3,—8.^c Dan. ix. 7, 8.^d 1 John i. 8.^e Job xxv. 4. xiv. 4. xv. 14.^f Lam. v. 15, 16, 17.

living be justified ^a. If thou Lord shouldst mark iniquities ; O Lord, who shall stand ? but there is forgiveness with thee that thou mayest be feared ^b. With the Lord there is mercy and with him is plenteous redemption ; and he shall redeem Israel from all his iniquities ^c. To the Lord our God belong mercies and forgivenesses, though we have rebelled against him ^d. O remember not against us former iniquities : let thy tender mercies speedily prevent us, for we are brought very low. Help us O God of our salvation, for the glory of thy name ; and deliver us, and purge away our sins, for thy name's sake ^e.

C H A P. II.

Of the ignorance, folly, and obstinacy of man.

S E C T. I. Some general testimonies on this head. 2. The folly of human wisdom in the sight of God. 3. The danger of entertaining a fond opinion of our own wisdom. 4. Our own wisdom can neither direct our paths, attain our purposes, nor secure us from ill. 5. That men are obstinate and averse to instruction. 6. The charge of ignorance, folly, and obstinacy brought as by God himself against the sons of men. 7. The reflexions of the saints on their former ignorance, and their ardent desires after true wisdom. 8. Their prayers to this effect. 9. Their hope of obtaining their requests.

S E C T. I. *Some general testimonies on this head.*

VAIN man would be wise, though man be born like a wild asses colt ^a ; for we are but of yesterday, and know nothing, because our days upon earth are a shadow ^b. I said, I will be wise ; but it was far from me. That which is far off, and exceeding deep, who can find it out ? I applied mine heart to know, and to search, and to seek out wisdom, and the reason of things ^c. Then I beheld all the work of God, that a man cannot find out the work that is done under the sun ; because, though a man labour to seek it out, yet he shall not find it ; yea further, though a wise man think to know it, yet shall he not be able to find it ^d. As thou knowest not what is the way of the spirit, nor how the bones do grow in the womb of her that is with child ; even so, thou knowest not the works

^a Psal. cxliii. 1, 2.

^b Psal. lxxix. 8, 9.

^c Psal. cxxx. 3, 4.

^d Psal. cxxx. 7, 8.

^e Dan. ix. 9.

§ 1. ^a Job xi. 12.

^b Job viii. 9.

^c Eccles. vii. 23, 24, 25.

^d Eccles. viii. 17.

works of God who maketh all ^e. Canst thou by searching find out God? canst thou find out the Almighty unto perfection ^f? Teach us what we shall say unto him? for we cannot order our speech by reason of darknes ^g.

SECT. 2. *The folly of human wisdom in the sight of God.*

LET no man deceive himself; if any man among you seemeth to be wise in this world, let him become a fool that he may be wise. For the wisdom of this world is foolishness with God: And the Lord knoweth the thoughts of the wise, that they are vain ^a. If any man think that he knoweth any thing, he knoweth nothing yet as he ought to know ^b. Howbeit we speak not the wisdom of this world, nor of the princes of this world, that come to nought ^c. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe ^d. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. For ye see your calling, brethren; how that not many wise men after the flesh, not many mighty, not many noble are called. But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen; yea and things which are not, to bring to nought things that are; that no flesh should glory in his presence ^e. He leadeth counsellors away spoiled, and maketh the judges fools. He removeth away the speech of the trusty, and taketh away the understanding of the aged: They grope in the dark without light; and he maketh them to stagger like a drunken man ^f. He disappointeth the devices of the crafty; he taketh the wise in their own craftiness, and the counsel of the froward is carried headlong. They meet with darknes in the day time, and grope in the noon day as in the night ^g.

SECT. 3. *The danger of entertaining a fond opinion of our own wisdom.*

SEEST thou a man wise in his own conceit? there is more hope of a fool than of him ^a. Wo unto them that are wise in their own eyes, and prudent in their own

^a Eccles. xi. 5.

^f Job xi. 7.

^g Job xxxvii. 19.

§ 2. ^a 1 Cor. iii. 18,--20.

^b 1 Cor. viii. 2.

^c 1 Cor. ii. 6.

^d 1 Cor. i. 19, 20, 21.

^e 1 Cor. i. 25,--29.

^f Job xii. 17, 20, 25.

^g Job v. 12, 13, 14.

§ 3. ^a Prov. xxvi. 12.

own sight^b: They turn aside into vain jangling, desiring to be teachers of the law, understanding neither what they say, nor whereof they affirm^c. The way of peace they know not, and there is no judgment in their goings: They have made them crooked paths; whosoever goeth therein shall not know peace^d. The god of this world hath blinded their minds^e; they know not, neither will they understand; they walk on in darkness^f, professing themselves to be wise, they became fools; because when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened^g. Our fathers have inherited lies, vanity, and things wherein there is no profit^h. Their way is folly; yet their posterity approve their sayingsⁱ. Therefore is judgment far from us; neither doth justice overtake us. We wait for light, but behold obscurity; for brightness, but we walk in darkness. We grope for the wall like the blind; and we grope, as if we had no eyes. We stumble at noon-day as in the night^k.

SECT. 4. *Our own wisdom can neither direct our paths, attain our purposes, nor secure us from ill.*

THE foolishness of a man perverteth his way^a. Thy wisdom and thy knowledge, it hath perverted thee^b. Behold thou art called a Jew, and reatest in the law, and makest thy boast of God, and knowest his will, and approvest the things that are more excellent, being instructed out of the law; and art confident that thou thyself art a guide of the blind, a light of them which are in darkness, an instructor of the foolish, a teacher of the babes, which hast the form of knowledge, and of truth in the law: Thou therefore who teachest another, teachest thou not thyself? Thou that makest thy boast of the law, through breaking the law dishonourest thou God^c? Ye know not what manner of spirit ye are of^d. All the ways of man are clean in his own eyes; but the Lord weigheth the spirits^e. The way of a man is not in himself; it is not in man that walketh to direct his steps^f. Man's goings are of the Lord; how can a man then understand his own way^g? A man's heart deviseth his way; but the Lord directeth his steps^h. *He* is the God in whose hand thy breath is, and whose are all thy waysⁱ.

There is a way that seemeth right unto a man; but the end thereof are the ways of death^k. Go to now, ye that say, To-day or to-morrow we will go in-

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^b Isa. v. 21.^f Psal. lxxxii. 5.^k Isa. lix. 9, 10.^c 1 Tim. i. 6, 7.^g Rom. i. 22, 21.^b Isa. xlvii. 10.^f Jer x. 23.^k Prov. xvi. 25.^d Isa. lix. 8.^h Jer. xvi. 19.^c Rom. ii. 17,—21, 23.^g Prov. xx. 24.^e 2 Cor. iv. 4.ⁱ Psal. xlix. 13.^d Luke ix. 55.^h Prov. xvi. 9.§ 4. ^a Prov. xix. 3.^e Prov. 16. 2.ⁱ Dan. v. 23.

to such a city, and continue there a year, and buy, and sell, and get gain; whereas ye know not what shall be on the morrow; for what is your life? it is even a vapour that appeareth for a little time, and then vanisheth away^l. Surely every man walketh in a vain shew; surely they are disquieted in vain; he heapeth up riches, and knoweth not who shall gather them^m. For man also knoweth not his time: as the fishes that are taken in an evil net, and as the birds that are caught in the snare; so are the sons of men snared in an evil time, when it falleth suddenly upon themⁿ.

S E C T. 5. *That men are obstinate and averse to instruction.*

THE natural man receiveth not the things of the spirit of God; for they are foolishness unto him; neither can he know^{*} them, because they are spiritually discerned^a. In the beginning was the word^b: In him was life, and the life was the light of men. And the light shineth in darkness, and the darkness comprehended it not. He was in the world, and the world was made by him, and the world knew him not^c. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doth evil, hateth the light, neither cometh to the light, lest his deeds should be reproved^d. He that hateth reproof shall die^e. Because they regard not the works of the Lord, nor the operation of his hands; he shall destroy them, and not build them up^f. For they are of those that rebel against the light, they know not the ways thereof, nor abide in the paths thereof^g. They walk in the vanity of their own mind; having the understanding darkened; being alienated from the life of God, through the ignorance that is in them, because of the blindness of their heart^h. They are altogether brutish and foolishⁱ: A wise man will hear, and will increase learning; but fools despise wisdom and instruction. How long, ye simple ones, will ye love simplicity? and the scorers delight in their scorning, and fools hate knowledge^k. O ye simple, understand wisdom; and ye fools, be ye of an understanding heart^l.

S E C T.

^l James iv. 13, 14.

^m Psal. xxxix. 6.

ⁿ Eccles. ix. 12.

§ 5. ^a 1 Cor. ii. 14.

^b John i. 1.

^c John i. 4, 5, 10.

^d John iii. 19, 20.

^e Prov. xv. 10.

^f Psal. xxviii. 5.

^g Job xxiv. 13.

^h Eph. iv. 17, 18.

ⁱ Jer. x. 8.

^k Prov. i. 5, 7, 22.

^l Prov. viii. 5.

* “ This cannot be understood of utter incapacity: but of such a degree of aversion to spiritual things, as prevents their enquiring into them.”

SECT. 6. *The charge of ignorance, folly, and obstinacy, brought as by God himself against the sons of men.*

WHO is this that darkeneth counsel by words without knowledge^a? How do ye say, We are wise, and the law of the Lord is with us? Lo, certainly in vain made he it, the pen of the scribes is in vain. The wise men are ashamed, they are dismayed and taken; lo, they have rejected the word of the Lord; and what wisdom is in them^b? My people are destroyed for lack of knowledge: Because thou hast rejected knowledge, I will also reject thee; seeing thou hast forgotten the law of thy God, I will also forget thy children^c. For my people is foolish, they have not known me; they are sottish children, and they have none understanding; they are wise to do evil, but to do good they have no knowledge^d. Yea the stork in the heaven, knoweth her appointed times; and the turtle, and the crane, and the swallow observe the time of their coming; but my people know not the judgment of the Lord^e. They hated knowledge, and did not choose the fear of the Lord: they would none of my counsel, they despised all my reproof^f. My people would not hearken to my voice; and Israel would none of me^g. O that my people had hearkened unto me, and Israel had chosen my ways! I should soon have subdued their enemies, and turned my hand against their adversaries^h. To whom shall I speak and give warning, that they may hear? Behold their ear is uncircumcised, and they cannot hearken; behold the word of the Lord is unto them a reproach; they have no delight in it. Be thou instructed, O Jerusalem, lest my soul depart from theeⁱ.

SECT. 7. *The reflexions of the saints on their former ignorance, and their ardent desires after true wisdom.*

WE ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts, hateful, and hating one another^a. Ye were sometimes darkness, but now are ye light in the Lord; walk as children of the light: And have no fellowship with the unfruitful works of darkness, but rather reprove them. For he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light^b. For this cause we do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will, in all wisdom and spiritual understanding; being fruitful in every good work, and increasing in the knowledge of God^c.

SECT.

§ 6. ^a Job xxxviii. 2.

^c Jer. viii. 7.

ⁱ Jer. vi. 10. 8.

^b Jer. viii. 8, 9.

^f Prov. i. 29, 30.

^h Eph. v. 8, 11, 14.

^e Hos. iv. 6.

^g Psal. lxxxii. 11.

^c Col. i. 9, 10.

^d Jer. iv. 22.

^h Psal. lxxxii. 13, 14.

§ 7. ^a Tit. iii. 3.

S E C T. 5. *Their prayers to this effect.*

SHEW me thy ways, O Lord ; teach me thy paths. Lead me in truth, and teach me ; for thou art the God of my salvation, on thee do I wait all the day ^a. That which I see not, teach thou me ^b. Who can understand his errors ? cleanse thou me from secret faults ^c. How many are mine iniquities, and sins ? make me to know my transgression and my sin ^d. Consider and hear me, O Lord my God ; lighten mine eyes, lest I sleep the sleep of death ^e. Teach me good judgment and knowledge. Open thou mine eyes, that I may behold wondrous things out of thy law. I am a stranger in the earth ; hide not thy commandments from me ^f. Cause me to know the way wherein I should walk ; for I lift up my soul unto thee. Teach me to do thy will ; for thou art my God. Thy spirit is good ; lead me unto the land of uprightness ^g. Then will I teach transgressors thy ways, and sinners shall be converted unto thee ^h. Wherefore I cease not to give thanks for you, making mention of you in my prayers ; that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation, in the knowledge of him ; the eyes of your understanding being enlightened, that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints ⁱ.

S E C T. 9. *Their hope of obtaining their requests.*

GOOD and upright is the Lord ; therefore will he teach sinners in the way. The meek will he guide in judgment ; and the meek will he teach his way ^a. What man is he that feareth the Lord ? him shall he teach in the way that he shall choose. The secret of the Lord is with them that fear him ; and he will shew them his covenant ^b. I will instruct thee, and teach thee in the way which thou shalt go ; I will guide thee with mine eye. Be ye not as the horse or as the mule which have no understanding ^c.—Behold thou desirest truth in the inward parts ; and in the hidden part thou shalt make me to know wisdom ^d. 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 ^e. Ask and it shall be given you ^f. If thou criest after knowledge, and liftest up thy voice for understanding, then shalt thou understand the fear of the Lord ; and find the knowledge of God : for the Lord giveth wisdom ^g.

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C H A P.

§ 8. ^a Psal. xxv. 4, 5.
^c Psal. xiii. 3.
ⁱ Eph. i. 15, 16, 17, 18.

^b Job xxxiv. 32.

^f Psal. cxix. 66, 18, 19.

^e Psal. xix. 12.

^g Psal. cxliii. 8, 10.

^d Job xiii. 23.

^h Psal. li. 13.

§ 9. ^a Psal. xxv. 8, 9.
^c James i. 5.

^b Psal. xxv. 12, 14.

^f Matth. vii. 7.

^e Psal. xxxii. 8, 9.

^g Prov. ii 3, 5, 6.

^d Psal. li. 6.

C H A P. III.

Of the depravity of mankind.

S E C T. 1. General testimonies to this purpose. 2. The depravity of the human heart hath discovered itself in all ages. 3. Of the criminal affections which prevail in the hearts of men. 4. Our Lord's testimony to this purpose. 5. When these affections are indulged, they lead to the greatest degrees of wickedness. 6. This subject continued and further illustrated by what is said concerning the sinful behaviour of the people of Israel. 7. That men are averse to reformation. 8. God introduced charging men with depravity and obstinate wickedness. 9. That obstinate wickedness leadeth to judicial hardness of heart. 10. The subject continued. 11. The destruction of the transgressor is entirely owing to himself. 12. Our Lord's complaint of the obstinacy of the Jews. 13. Nevertheless men every where called upon to repent. 14. The reflections of the servants of God on their state before their conversion. 15. Their struggles with the remains of depravity. 16. Their confessions and supplications on this subject.

S E C T. 1. *General testimonies to this purpose.*

WHAT is man that he should be clean? and he who is born of a woman, that he should be righteous? Behold, God putteth no trust in his saints; yea the heavens are not clean in his sight, how much more abominable and filthy is man, who drinketh iniquity like water^a? There is not a just man upon earth, that doeth good and sinneth not^b. Estranged from the womb, they go astray as soon as they be born^c. The way of a man is froward and strange^d. Yea also the heart of the sons of men is full of evil, and madness is in their heart while they live^e. The heart is deceitful above all things, and desperately wicked; who can know it^f? for the imagination of man's heart is evil from his youth^g.

S E C T. 2. *The depravity of the human heart hath discovered itself in all ages.*

THE Lord looked down from heaven upon the children of men; to see if there were any that did understand, and seek God^a. And God saw that the wickedness

§ 1. ^a Job xv. 14, 15, 16.^b Eccles. vii. 20.^c Psal. lviii. 3.^d Prov. xxi. 8.^e Eccles. ix. 3.^f Jer. xvii. 9.^g Gen. viii. 21.§ 2. ^a Psal. xiv. 2.

wickedness of man was great upon the earth, and that every imagination of the thoughts of his heart was only evil continually ^b. The earth also was corrupt before God; for all flesh had corrupted his way upon the earth, *and* the earth was filled with violence through them ^c. They are corrupt; they have done abominable works ^d; they are all gone aside, they are altogether become filthy; there is none that doth good, no not one ^e. Both Jews and Gentiles are under sin. All have sinned, and come short of the glory of God ^f.

SECT. 3. *Of the criminal affections which prevail in the hearts of men.*

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. But every man is tempted, when he is drawn away of his own lusts, and enticed. Then when lust has conceived, it bringeth forth sin; and sin when it is finished, bringeth forth death ^a. If any man love the world, the love of the Father is not in him; for all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world ^b. From whence come wars, and fightings among you? Come they not hence, even of your lusts, that war in your members? 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; ye ask and receive not; because ye ask amiss, that ye may consume it upon your lusts. Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world, is the enemy of God. Do ye think that the scripture saith in vain, the spirit that dwelleth in us lusteth to envy ^c. For ye are yet carnal; for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men ^d? for they that are after the flesh, do mind the things of the flesh; to be carnally minded is death, because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God ^e. Now the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like ^f. Men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures, more than lovers of God; having a form

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of

^b Gen. vi. 5.^c Gen. vi. 11, 12, 13.^d Psal. xiv. 1.^e Psal. xiv. 3.^f Rom. iii. 9, 23.§ 3. ^a James i. 13, 14, 15. ^b 1 John ii. 15, 16.^c James iv. 1,—5.^d 1 Cor. iii. 3.^e Rom. viii. 5,—8.^f Gal. v. 19, 20, 21.

of godliness, but denying the power thereof^z, men of corrupt minds, reprobate concerning the faith : from such turn away^h ; for they are enemies to the cross of Christ : whose end is destruction, whose god is their belly ; and whose glory is in their shame, who mind earthly thingsⁱ.

S E C T. 4. *Our Lord's testimony to this purpose.*

Now Jesus knew all men ; and needed not that any should testify of man ; for he knew what was in man^a. And when he had called the people unto him, he said unto them, Harken unto me every one of you and understand, there is nothing from without a man, that entering into him can defile him ; but the things which come out of him, those are they that defile the man^b. Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him : because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats. That which cometh out of the man, that defileth the man ; for from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness ; all these evil things come from within, and defile the man^c.

S E C T. 5. *When these affections are indulged, they lead to the greatest degrees of wickedness.*

UNTO the pure all things are pure ; but unto them that are defiled, and unbelieving, is nothing pure ; but even their mind and conscience is defiled. They profess that they know God ; but in works they deny him, being abominable and disobedient, and unto every good work reprobate^a. Because that when they knew God, they glorified him not as God, neither were thankful ; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools ; and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. For this cause God gave them up unto vile affections^b : And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient : being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness ; full of envy, murder, debate, deceit, malignity, whisperers,

^z 2 Tim. iii. 2, 5.

^h 2 Tim. iii. 8.

ⁱ Phil. iii. 18, 19.

§ 4. ^a John ii. 24, 25.

^b Mark vii. 14, 15.

^c Mark vii. 18, —23.

§ 5. ^a Tit. i. 15, 16.

^b Rom. i. 21, 22, 23, 26.

perers, backbiters, haters of God, despiteful, inventors of evil things, without understanding, covenant-breakers, implacable, unmerciful ^c.

The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished. But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, self-willed, they are not afraid to speak evil of dignities ^d. These as natural brute beasts, made to be taken and destroyed, speak evil of the thing that they understand not, and shall utterly perish in their own corruption; and shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day-time. Spots they are and blemishes, sporting themselves with their own deceivings; having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls; an heart they have exercised with covetous practices; cursed children, which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor who loved the wages of unrighteousness ^e. These are wells without water, clouds that are carried with a tempest, to whom the mist of darkness is reserved for ever. While they promise them liberty, they themselves are the servants of corruption; for of whom a man is overcome, of the same is he brought in bondage ^f. Wo unto them for they have gone in the way of Cain, and ran greedily after the error of Balaam, for reward, and perished in the gainfaying of Core. Trees they are whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever. These be they who separate themselves, sensual, not having the spirit ^g. Wo unto them that draw iniquity with cords of vanity, and sin as it were with a cart-rope. Wo unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter; who justify the wicked for reward, and take away the righteousness of the righteous from him ^h.

SECT. 6. *This subject continued, and further illustrated by what is said concerning the sinful behaviour of the people of Israel.*

The Lord hath a controversy with the inhabitants of the land; because there is no truth nor mercy, nor knowledge of God in the land. By swearing, and lying, and killing, and stealing, and committing adultery, they break out ^a. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips; whose mouth is full of cursing and bitterness;

^c Rom. i. 28,—31.

^d 2 Pet. ii. 9, 10.

^e 2 Pet. ii. 12,—15.

^f 2 Pet. ii. 17, 19.

^g Jude 11, 12, 13, 19. ^h Isa. v. 18, 20, 23.

§ 6. ^a Hof. iv. 1, 2.

ness; their feet are swift to shed blood. Destruction and misery are in their ways; and the way of peace have they not known: There is no fear of God before their eyes^b. Being past feeling, they have given themselves over unto lasciviousness, to work all uncleanness with greediness^c. They sleep not except they have done mischief; for they eat the bread of wickedness, and drink the wine of violence^d. None calleth for justice, nor pleadeth for truth; they trust in vanity and speak lies. Their works are works of iniquity, and the act of violence is in their hands. Their feet run to evil, and they make haste to shed innocent blood. Their thoughts are thoughts of iniquity; wasting and destruction are in their paths. The way of peace they know not, and there is no judgment in their goings. They have made them crooked paths; whosoever goeth therein, shall not know peace^e. There is no faithfulness in their mouth; their inward part is very wickedness^f. They encourage themselves in an evil matter; they say who shall see them? They search out iniquities; they accomplish a diligent search; both the inward thought of every one of them, and the heart is deep^g. Pride compasseth them about as a chain, violence covereth them as a garment. They are corrupt, and speak wickedly concerning oppression; they speak loftily. They set their mouth against the heavens; and their tongue walketh through the earth^h. They speak vanity every one with his neighbour; with flattering lips, and a double heart do they speak. The Lord shall cut off all flattering lips, and the tongue that speaketh proud things: Who have said, With our tongue will we prevail; our lips are our own, who is Lord over usⁱ.

The transgression of the wicked faith within my heart, That there is no fear of God before his eyes. For he flattereth himself in his own eyes, until his iniquity be found to be hateful. The words of his mouth are iniquity and deceit; he hath left off to be wise, and to do good. He deviseth mischief upon his bed; he setteth himself in a way that is not good; he abhorreth not evil^k. He speaketh vanity; his heart gathereth iniquity to itself^l. Behold he travaileth with iniquity, and hath conceived mischief, and brought forth falsehood^m. For the wicked boasteth of his heart's desire; and blesteth the covetous whom the Lord abhorreth; through the pride of his countenance, *he* will not seek after God; God is not in all his thoughts. His ways are always grievous; thy judgments are far above, out of his sight. He hath said in his heart, I shall not be moved. His mouth is full of cursing, and deceit and fraud; under his tongue is mischief and vanity. He hath said in his heart, God hath forgotten; he hideth his face, he will never see itⁿ. *But* the Lord is known by the judgment which he executeth; the wicked is snared in the work of his own hands^o.

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^b Rom. iii. 13,—18.^c Psal. v. 9.^k Psal. xxxvi. 1,—4.^o Psal. ix. 16.^e Eph. iv. 19.^g Psal. lxiv. 5, 6.^l Psal. xli. 6.^d Prov. iv. 16, 17.^h Psal. lxxiii. 6, 8, 9.^m Psal. vii. 14.^e Isa. lix. 4, 6, 7, 8.ⁱ Psal. xii. 2, 3, 4.ⁿ Psal. x. 3,—7, 15.

Do ye indeed speak righteousness, O congregation? Do ye judge uprightly, O ye sons of men? Yea in heart you work wickedness, you weigh the violence of your hands in the earth^p. Your hands are defiled with blood, and your fingers with iniquity, your lips have spoken lies, your tongue hath muttered perverseness^q. Yet ye are they which justify yourselves before men; but God knoweth your hearts^r.

S E C T. 7. *That men are averse to reformation.*

THE Lord's portion is his people; Jacob is the lot of his inheritance^a. But Jeshurun forsook God who made him, and lightly esteemed the rock of his salvation. They provoked him to jealousy with strange gods, with abominations provoked they him to anger^b. They have corrupted themselves; their spot is not the spot of his children; they are a perverse and crooked generation^c. And when the Lord saw it he abhorred them, because of the provoking of his sons, and of his daughters. And he said, I will hide my face from them, I will see what their end shall be; for they are a very froward generation, children in whom is no faith^d. They are a nation void of counsel, neither is there any understanding in them^e. Their vine is of the vine of Sodom, and of the fields of Gomorrah; their grapes are grapes of gall, their clusters are bitter. Their wine is the poison of dragons, and the cruel venom of asps. Is not this laid up in store with me, and sealed up among my treasures^f?

The Lord established a testimony in Jacob, and appointed a law in Israel; that the generation to come might know them^g; and might not be as the fathers, a stubborn and rebellious generation; a generation that set not their heart aright, and whose spirit was not stedfast with God^h. They kept not the covenant of God, and refused to walk in his law; and forgot his works, and his wonders that he had shewed them. Marvellous things did he in the sight of their fathersⁱ; and they sinned yet more against him, by provoking the most High in the wilderness. Yea they spake against God; they said, Can God furnish a table in the wilderness^k? He opened the doors of heaven, and rained down Manna upon them to eat^l. He rained flesh also upon them as dust, and feathered fowls like as the sand of the sea. So they did eat and were filled. For all this they sinned still; and believed not for his wondrous works^m. When he slew them, then they sought him. Nevertheless they did flatter him with their mouth, and they lied unto him with their tongues; for their heart was not right with

^p Psal. lviii. 1, 2.

^q Isa. lix. 3.

^r Luke xvi. 15.

§ 7. ^a Deut. xxxii. 9.

^b Deut. xxxii. 15, 16.

^c Deut. xxxii. 5.

^d Deut. xxxii. 19, 20.

^e Deut. xxxii. 28.

^f Deut. xxxii. 2, —34.

^g Psal. lxxviii. 4, 5, 6.

^h Psal. lxxviii. 8.

ⁱ Psal. lxxviii. 10, 11, 12.

^k Psal. lxxviii. 17, 18, 19.

^l Psal. lxxviii. 23, 24.

^m Psal. lxxviii. 27, 29, 32.

with him, neither were they steadfast in his covenant^a. Yea they turned back and tempted God, and limited the holy One of Israel; and dealt unfaithfully; they were turned aside like a deceitful bow^o. O Lord, thou hast stricken them, but they have not grieved; they have refused to receive correction, they have refused to return^p.—And the Lord hath sent unto you all his servants the prophets, but ye have not hearkned, nor inclined your ear to hear. They said, Turn ye again, now every one from his evil way, yet ye have not hearkned unto me, saith the Lord^q. Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? And they have slain them who shewed before of the coming of the just One, of whom ye have been now the betrayers and murderers^r. Who both killed the Lord Jesus, and their own prophets; and have persecuted us; and please not God, and are contrary to all men; to fill up their sins alway^s.

S E C T. 8. *God introduced charging men with depravity and obstinate wickedness.*

HEAR, O heavens, and give ear, O earth; for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider. Ah sinful nation, a people laden with iniquity, a seed of evil doers, children that are corrupters, they have forsaken the Lord, they have provoked the holy One of Israel unto anger, they are gone away backward^a. The whole head is sick, and the whole heart faint; from the sole of the foot even unto the head, there is no soundness in it; but wounds and bruises and putrifying sores; they have not been closed, neither bound up, neither mollified with ointment^b. Hath a nation changed their gods, which yet are no gods? but my people have changed their glory, for that which doth not profit. Be astonished, O ye heavens, at this! and be horribly afraid, be ye very desolate, saith the Lord; for my people have committed two evils; they have forsaken me the fountain of living waters; and hewed them out cisterns, broken cisterns that can hold no water^c. This people hath a revolting and a rebellious heart^d; their transgressions are many, their backslidings are increased; the house of Israel*, and

^a Psal. lxxviii. 34, 36, 37.

^o Psal. lxxviii. 41, 57.

^p Jer. v. 3.

^q Jer. xxv. 4, 5, 7.

^r Acts vii. 51, 52.

^s 1 Thess. ii. 15, 16.

§ 8. ^a Isa. i. 2, 3, 4.

^b Isa. i. 5, 6.

^c Jer. ii. 11, 12, 13. ^d Jer. v. 23.

* *Israel*. Though this and many other passages quoted in these sections evidently relate to the degeneracy of the house of Jacob; and may thus seem an insufficient proof of the general depravity of human nature; yet nothing will more effectually convince us of our own depravity, than to find a nation highly favoured of God, so prone to idolatry and sin, and on different periods sunk into the grossest vice and wickedness.

and the house of Judah have dealt very treacherously against me, saith the Lord^c. As a fountain casteth out her waters, so she casteth out her wickedness; violence and spoil is heard in her; before me continually is grief and wounds^f. As they were increased, so they sinned against me; they set their heart on their iniquity. Israel slideth back, as a backsliding heifer; Ephraim is joined to idols^g; and my people are bent to backsliding from me^h. The good man is perished out of the earth, and there is none upright among menⁱ. Yet I had planted thee a noble vine, wholly a right seed; how then art thou turned unto the degenerate plant of a strange vine unto me^k? Wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes^l? How shall I pardon thee for this? shall I not visit for these things, saith the Lord, and shall not my soul be avenged on such a nation as this^m? O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together even as a hen gathereth her chickens under her wings, and ye would not! Behold your house is left unto you desolateⁿ.

SECT. 9. *That obstinate wickedness leadeth to judicial hardness of heart.*

BECAUSE sentence against an evil work is not executed speedily; therefore the heart of the sons of men is fully set in them to do evil^a. Yea, when he heareth the words of *the* curse he *blesteth* himself in his heart, saying, I shall have peace, though I walk in the imagination of mine heart, to add drunkenness to thirst^b. Let favour be shewed to the wicked, yet will he not learn righteousness; in the land of uprightness will he deal unjustly, and will not behold the majesty of the Lord. Lord, when thy hand is lifted up they will not see: But they shall see and be ashamed^c. For thus saith the Lord, Behold I frame evil against you; return ye now every one from his evil way, and make your ways and your doings good. And they said, There is no hope, but we will walk after our own devices, and we will every one do the imagination of his evil heart^d. Therefore they say unto God, Depart from us; for we desire not the knowledge of thy ways. What is the Almighty that we should serve him? and what profit should we have if we pray unto him^e? This people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them^f. In transgressing

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^c Jer. v. 6, 11.

ⁱ Mic. vii. 2.

ⁿ Matth. xxiii. 37, 38.

^f Jer. vi. 7.

^k Jer. ii. 21.

^b Deut. xxix. 19.

^l Mat. xiii. 15.

^g Hos. iv. 7, 8, 16, 17.

^l Isa. v. 4.

^e Isa. xxvi. 10, 11.

^h Hos. xi. 7.

^m Jer. v. 7, 9.

^d Jer. xviii. 11, 12.

§ 9. ^a Eccles. viii. 11.

^e Job xxi. 14, 15.

gressing and lying against the Lord, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood; judgment is turned away backward, and justice standeth afar off; truth is fallen in the street, and equity cannot enter ^g.

SECT. 10. *The subject continued.*

HEAR, O my people, and I will testify to thee, O Israel, if thou wilt hearken unto me ^a; but my people would not hearken to my voice; and Israel would none of me. So I gave them up unto their own hearts lusts; and they walked in their own counsels ^b. To whom shall I speak, and give warning that they may hear? Behold their ear is uncircumcised, and they cannot hearken: Behold the word of the Lord is unto them a reproach; they have no delight in it. Hear, O earth, behold I will bring evil upon this people, even the fruit of their thoughts; because they have not hearkned unto my words, nor to my law, but rejected it ^c. They refused to hearken, and pulled away the shoulder, and stopped their ears that they should not hear. Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which the Lord of hosts hath sent in his spirit by the prophets ^d. Behold this was the iniquity of Sodom, pride, fulness of bread, and abundance of idleness was in her; they were haughty and committed abomination before me; therefore I took them away as I saw good ^e. Yet hast thou not walked after their ways, nor done after their abominations; but as if that were a little thing, thou wast corrupted more than they, in all thy ways ^f.

SECT. 11. *The destruction of the transgressor is entirely owing to himself.*

I HAVE spread out my hands all the day unto a rebellious people, which walketh in a way that was not good, after their own thoughts; a people that provoketh me to anger continually ^a. I hearkned and heard, but they spake not aright; no man repented him of his wickedness, saying, What have I done? every one turned to his course, as the horse rusheth into the battle ^b. Were they ashamed, when they had committed abomination? Nay they were not at all ashamed, neither could they blush ^c. I said, It is a people that do err in their heart, and they have not known my ways ^d. Because I have called and ye refused; I have stretched out my hand, and no man regarded; but ye have set at nought

^g Isa. lix. 13, 14.

^a 10. ^a Psal. lxxxi. 8.

^c Ezek. xvi. 49, 50.

^b Psal. lxxxi. 11, 12.

^f Ezek. xvi. 47.

^e Jér. vi. 10, 19.

^d Zech. vii. 11, 12.

§ 11. ^a Isa. lxv. 2, 3.

^b Jer. viii. 6.

^c Jer. vi. 15.

^f Psal. xcv. 10.

nought all my counsel, and would none of my reproof ; I also will laugh at your calamity ; I will mock when your fear cometh^e. Then shall they call upon me, but I will not answer ; they shall seek me early, but they shall not find me ; for that they hated knowledge, and did not choose the fear of the Lord : Therefore shall they eat of the fruit of their own way, and be filled with their own devices^f : For my spirit shall not always strive with man^g. *Therefore*, son of man, I send thee to a rebellious nation that hath rebelled against me ; they and their fathers have transgressed against me to this very day. For they are impudent children and stiff-hearted^h. Now go, write before them in a table, and note it in a book, that it may be for the time to come, for ever and ever ; that this is a rebellious people, lying children, children that will not hear the law of the Lord ; which say to the seers, See not ; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophecy deceitsⁱ.

O Ephraim, what shall I do unto thee ? O Judah what shall I do unto thee ? for your goodness is as a morning cloud, and as the early dew, it goeth away^k. Your fathers have forsaken me, saith the Lord, and have not kept my law. And ye have done worse than your fathers ; for behold, ye walk every one after the imagination of his evil heart, that they may not hearken unto me^l. I knew that thou art obstinate, and thy neck is an iron sinew, and thy brow brass ; yea thou heardest not, yea thou knewest not, yea from that time that thine ear was not opened ; for I knew that thou wouldst deal very treacherously, and wast called a transgressor from the womb^m. Thou hatest instruction and castest my words behind thee. When thou sawest a thief then thou consentedst with him, and hast been a partaker with adulterers. Thou givest thy mouth to evil, and thy tongue frameth deceitⁿ. How canst thou say I am not polluted ? See thy way in the valley, know what thou hast done^o. As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live : Turn ye, turn ye from your evil ways ; for why will ye die, O house of Israel^p ? O Israel thou hast destroyed thyself, but in me is thine help^q.

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S E C T. 12. *Our Lord's complaint of the obstinacy of the Jews.*

THE world cannot hate you, but me it hateth ; because I testify of it, that the works thereof are evil^a. If I had not come and spoken unto them, they had not had sin ; but now they have no cloke for their sin. If I had not done

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^e Prov. i. 24, 25, 26.

^f Prov. i. 28, 29, 31.

^g Gen. vi. 3.

^h Ezek. ii. 3, 4.

ⁱ Isa. xxx. 8, 9, 10.

^k Hof. vi. 4.

^l Jer. xvi. 11, 12.

^m Isa. xlviii. 4, 8.

ⁿ Psal. l. 17, 18, 19.

^o Jer. ii. 23.

^p Ezek. xxxiii. 11.

^q Hof. 13, 9.

^a John vii. 7.

among them the works which none other man did, they had not had sin; but now they have both seen and hated both me and my Father ^b. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings? and ye would not ^c! Ye will not come to me, that ye might have life! But I know you, that ye have not the love of God in you ^d. Ye seek to kill me; because my word hath no place in you. Ye are of your father the devil, and the lusts of your father ye will do; he was a murderer from the beginning, and abode not in the truth; because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar and the father of it. And because I tell you the truth, ye believe me not ^e. And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes ^f.

SECT. 13. *Nevertheless men every where called upon to repent.*

O YE sons of men, how long will ye love vanity, and seek after leasing ^a? Turn you at my reproof; behold I will pour out my spirit upon you, I will make known my words unto you ^b. Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord ^c: *Who* cammandeth all men every where to repent ^d. Repent ye therefore, and be converted, that your sins may be blotted out ^e.

SECT. 14. *The reflections of the servants of God on their state before their conversion.*

AND you hath he quickned who were dead in trespasses and sins: wherein in time past ye walked, according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience. Among whom also we all had our conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh, and of the mind; and were by nature the children of wrath, even as others ^a. Wherefore remember that ye being in time passed Gentiles in the flesh, were without Christ; being aliens from the common wealth of Israel, and strangers from the covenants of promise,

^b John xv. 22, 24.

^c Matth. xxiii. 37.

^d John v. 40, 42.

^e John viii. 37, 44, 45.

^f Luke xix. 41, 42.

§ 12. ^a Psal. iv. 2.

^b Prov. i. 23.

^c Isa. lv. 7.

^d Acts xvii. 30.

^e Acts iii. 19.

§ 14. ^a Eph. ii. 1, 2, 3.

mise, having no hope and without God in the world^b. For we ourselves also were sometimes foolish, disobedient, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another^d. And you being dead in your sins, and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses^d. You that were sometime alienated, and enemies in your mind by wicked works, yet now hath he reconciled^e. This I say therefore, and testify in the Lord, That ye henceforth walk not as other Gentiles walk in the vanity of their mind, having the understanding darkened, being alienated from the life of God, through the ignorance that is in them, because of the blindness of their heart^f. *But* that ye, put of concerning the former conversation the old man which is corrupt according to the deceitful lusts^g, and have no fellowship with the unfruitful works of darkness; for it is a shame even to speak of those things which are done of them in secret^h. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof; neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as those that are alive from the dead; and your members as instruments of righteousness unto God. As ye have yielded your members servants to uncleanness and to iniquity, unto iniquity; even so now, yield your members servants to righteousness, unto holinessⁱ: For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries; wherein they think it strange that ye run not with them to the same excess of riot speaking evil of you^k. Save yourselves from this untoward generation^l.

SECT. 15. *Their struggles with the remains of depravity.*

THE flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary the one to the other, so that ye cannot do the things that ye would^a. For we know that the law is spiritual; but I am carnal, sold under sin: For that which I do, I allow not; for what I would, that I do not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good, but sin dwelleth in me. For I know, that in me, that is in my flesh, dwelleth no good thing; for to will is present with me; but how to perform that which is good I find not^b. I find then a law, that when I would do good, evil is present with me. For I delight in the law of God, after the

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^b Eph. ii. 11, 12.

^d Eph. iv. 17, 18.

^k 1 Pet. iv. 3, 4.

^c Tit. iii. 3.

^g Eph. iv. 22.

^l Acts ii. 40.

^a Col. iii. 13.

^h Eph. v. 11, 12.

^e Col. i. 21.

ⁱ Rom. vii. 12, 13, 19.

§ 15. ^a Gal. v. 17.

^b Rom. vii. 14,—18.

the inward man ; but I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members. O wretched man that I am ! Who shall deliver me from the body of this death ^c ? I thank Christ Jesus our Lord, who enabled me, who was before a blasphemer, and a persecuter, and injurious ; but I obtained mercy, because I did it ignorantly in unbelief ^d. I therefore so run not as uncertainly : so fight I, not as one that beateth the air. But I keep under my body and bring it into subjection ^e. Mortify therefore your members which are upon the earth ^f, striving against sin ^g ; for if ye live after the flesh, ye shall die : but if ye through the spirit do mortify the deeds of the body, ye shall live ^h.

SECT 16. *Their confessions and supplications on this subject.*

Who hath believed our report ? and to whom is the arm of the Lord revealed ^a ? O Lord, are not thine eyes upon the truth ? thou hast stricken them, but they have not grieved ; thou hast consumed them, but they have refused to receive correction ; they have made their faces harder than a rock ; they have refused to return. Therefore I said, surely these are poor, they are foolish ; for they know not the way of the Lord, nor the judgment of their God. I will get me unto the great men, and will speak unto them ; for they have known the way of the Lord. But these have altogether broken the yoke, and burst the bonds ^b. Deliver me O Lord, from the evil man ; preserve me from the violent man : who imagine mischiefs in their heart. They have sharpened their tongues like a serpent ; adders poison is under their lips ^c. Send thine hand from above, rid me, and deliver me out of great waters ; from the hands of strange children ; whose mouth speaketh vanity ; and their right hand is a right hand of falsehood ^d.

O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments ; we have sinned, and committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts, and from thy judgments ; neither have we hearkned unto thy servants the prophets, who spake in thy name, to all the people of the land. O Lord, righteousness belongeth unto thee ; but unto us confusion of faces ; to all that are near, and that are afar off, because of their trespasses ^e. To the Lord our God belong mercies and forgivenesses, though we have rebelled against him, neither have we obeyed the voice of the Lord our God, to walk in his

^c Rom. vii. 21,—24.

^g Heb. xii. 4.

^d 1 Tim. i. 12, 13.

^h Rom. viii. 13.

^e 1 Cor. ix. 26, 27.

^f Col. iii. 5.

§ 16. ^a Isa. liii. 1.

^e Dan. ix. 4,—7.

^b Jer. v. 3, 4, 5.

^c Psal. cxl. 1, 2, 3.

^d Psal. cxliv. 7, 8.

his laws which he set before us. Yea all have transgressed thy law, even by departing, that they might not obey thy voice. Yet made we not our prayer before the Lord our God, that we might turn from our iniquities, and understand thy truth^f. We are all as an unclean thing, and all our righteousnesses are as filthy rags and we all do fade as a leaf, and our iniquities like the wind have taken us away^g. We have sinned with our fathers; we have committed iniquity, we have done wickedly^h. We acknowledge, O Lord, our wickedness, and the iniquity of our fathers; for we have sinned against thee. Do not abhor us, for thy name's sakeⁱ. Help us, O God of our salvation, for the glory of thy name; and deliver us, and purge away our sins for thy name's sake^k. O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God; for we do not present our supplications before thee for our righteousnesses, but for thy great mercies^l.

I will declare mine iniquity; I will be sorry for my sin^m. Behold I was shapen in iniquity; and in sin did my mother conceive meⁿ. Behold I am vile; what shall I answer thee? I will lay mine hand upon my mouth. Once have I spoken; but I will not answer; yea twice, but I will proceed no further^o. Withhold not thou thy tender mercies from me, O Lord; for innumerable evils have compassed me about, mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of mine head, therefore my heart faileth me. Be pleased, O Lord to deliver me; O Lord make haste to help me^p. Create in me a clean heart, O God; and renew a right spirit within me. Cast me not from thy presence; and take not thy holy spirit from me^q. Who can understand his errors? cleanse thou me from secret faults; keep back thy servant also from presumptuous sins, let them not have dominion over me: then shall I be upright; and I shall be innocent from the great transgression^r. If thou, Lord, shouldst mark iniquities, O Lord who shall stand^s? Enter not into judgment with thy servant: for in thy sight shall no man living be justified^t. And you hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world^u: for we ourselves also were sometime foolish, disobedient, deceived, serving diverse lusts and pleasures, living in malice and envy, hateful, and hating one another. But after that the kindness and love of God our Saviour toward man appeared; not by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour^x.

CHAP.

^f Dan. ix. 9, 10, 11, 13.^g Psal. lxxix. 9.^h Job xl. 3, 4, 5.ⁱ Psal. cxxx. 3.^j Isa. lxiv. 6.^k Dan. ix. 19, 18.^l Psal. xl. 11, 12, 13.^m Psa. cxliii. 2.ⁿ Psal. cvi. 6.^o Psal. xxxviii. 18.^p Psal. li. 10, 11.^q Eph. ii. 1, 2.^r Jer. xiv. 20, 21.^s Psal. li. 5.^t Psal. xix. 12, 13.^u Tit. iii. 3, —6.

C H A P. IV.

Of man as guilty before God, and liable to punishment.

S E C T. 1. General testimonies to this article. 2. That all mankind have sinned either against the law of nature, or that of revelation. 3. That sin is the source of our sorrows and various miseries. 4. That it must ever stand in the way of our happiness. 5. That it brings down the judgments of God. 6. —And exposes to eternal misery. 7. The Almighty is introduced charging men with guilt, and denouncing judgements and wrath. 8. Yet calling men to repentance. 9. The penitent confessions and supplications of his people.

S E C T. 1. *General testimonies to this article.*

MOST men will proclaim every one his own goodness ; but a faithful man who can find ^a ? There is a generation that are pure in their own eyes, and yet is not washed from their filthiness ^b. *For* every way of a man is right in his own eyes ; but the Lord pondereth the hearts ^c. How should man be just with God ? if he will contend with him, he cannot answer him one of a thousand ^d. For who can say, I have made my heart clean ? I am pure from my sin ^e ? How can man be justified with God ? or how can he be clean that is born of a woman ? Behold even to the moon, and it shineth not ; yea the stars are not pure in his sight ; how much less man that is a worm ; and the son of man who is a worm ^f ?

S E C T. 2. *That all mankind have sinned, either against the law of nature, or that of revelation.*

IF we say, that we have no sin, we deceive ourselves, and the truth is not in us. If we say that we have not sinned, we make him a liar, and his word is not in us ^a. For all flesh hath corrupted his way upon earth ^b. There is not a just man upon earth, who doeth good and sinneth not ^c. For all have sinned, and come short of the glory of God ^d. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all ^e. *And* in many things we offend all ^f. By one man sin entered into the world, and death by sin ; and so death passed upon all men, for that all have sinned. For until the law, sin was in the world :

§ 1. ^a Prov. xx. 6.

^c Prov. xx. 9.

^b Prov. xxx. 12.

^f Job xxxv. 4, 5, 6.

^e Prov. xxi. 2.

^d Job ix. 2, 3.

§ 2. ^a 1 John i. 8, 10.

^c James ii. 10,

^b Gen. vi. 12.

^f James iii. 2.

^e Eccles. vii. 20.

^d Rom. iii. 23.

world : but sin is not imputed where there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression^s. For when the Gentiles who have not the law, do by nature the things contained in the law, these having not the law, are a law unto themselves ; which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another^a. Because that which may be known of God, is manifest in them ; for God hath shewed it unto them ; so that they are without excuseⁱ. For when we were in the flesh, the motions of sins which were by the law, did work in our members to bring forth fruit unto death. Was then that which is good made death unto me ? God forbid. But sin that it might appear sin, working death in me by that which is good ; that sin by the commandment might become exceeding sinful^k. But the scripture hath concluded all under sin^l ; that every mouth may be stopped, and all the world may become guilty before God^m. For as many as have sinned without law, shall also perish without law ; and as many as have sinned in the law, shall be judged by the law. For not the hearers of the law are just before God, but the doers of the law shall be justifiedⁿ. For as many as are of the works of the law, are under the curse ; for it is written, cursed is every one that continueth not in all things which are written in the book of the law, to do them^o.

SECT. 3. *That sin is the source of our sorrows, and various miseries.*

KNOWEST thou not this of old, since man was placed upon earth, that the triumphing of the wicked is short, and the joy of the hypocrite but for a moment ? though his excellency mount up to the heavens, and his head reach unto the clouds, yet he shall perish for ever ; they which have seen him shall say, Where is he ? His bones are full of the sin of his youth, which shall lie down with him in the dust. Though wickedness be sweet in his mouth, though he hide it under his tongue ; yet his meat in his bowels is turned, it is the gall of asps within him^b. His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins^c. The backslider in heart shall be filled with his own ways^d : Trouble and anguish shall make him afraid ; they shall prevail against him. For he stretcheth out his hand against God, and strengtheneth himself against the Almighty. He runneth upon him, even on his neck, upon the thick bosses of his bucklers^e. His roots shall be dried up beneath, and above shall his branch be cut off. His remembrance shall perish from the earth, and he shall

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^s Rom. v. 12, 13, 14.ⁱ Gal. iii. 22.^a Rom. ii. 14, 15.^m Rom. iii. 19.^l Rom. i. 19, 20.ⁿ Rom. ii. 12, 13.^k Rom. vii. 5, 13.^o Gal. iii. 10.§ 3. ^a Job xx. 4,—7.^b Job xx. 11, 12, 14.^c Prov. v. 22.^d Prov. xiv. 14.^e Job xv. 24, 25, 26.

shall have no name in the street ^f. This is the portion of a wicked man, and the heritage appointed unto him by God ^g. They shall eat of the fruit of their own way, and be filled with their own devices ^h. There is no peace saith my God, to the wicked ⁱ.

S E C T. 4. *That it must ever stand in the way of our happiness.*

BEHOLD the Lord's hand is not shortned, that it cannot save ; neither his ear heavy that it cannot hear. But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear ^a. This people hath a revolting and a rebellious heart ; they are revolted and gone. Neither say they in their heart, Let us now fear the Lord our God that giveth rain, both the former and the latter rain in his season : he reserveth unto us the appointed weeks of the harvest. Your iniquities have turned away these things ; and your sins have with-holden good things from you ^b. *For* the eyes of the wicked shall fail ; and their hope shall be as the giving up of the ghost ^c. For 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 ^d.

S E C T. 5. *That it brings down the judgments of God.*

IF one man sin against another, the judge shall judge him ; but if a man sin against the Lord, who shall intreat for him ^a ? as for such as turn aside unto their crooked ways, the Lord shall lead them forth with the workers of iniquity ^b. Is not destruction to the wicked, and a strange punishment to the workers of iniquity ^c ? The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth ^d. God shall wound the head of his enemies ; and the hairy scalp of such a one as goeth on still in his trespasses ^e. The transgressors shall be destroyed together, the end of the wicked shall be cut off ^f. The Lord trieth the righteous ; but the wicked and him that loveth violence, his soul hateth. Upon the wicked he shall rain, snares, fire, and brimstone and an horrible tempest ; this shall be the portion of their cup ^g.

S E C T.

^f Job xviii. 16, 17.

^a Job xx. 29.

^b Prov. i. 31.

ⁱ Isa. lvii. 21.

§ 4. ^a Isa. lix. 1, 2.

^b Jer. v. 23, 24, 25.

^c Job xi. 20.

^d 1 Thess. v. 3.

§ 5. ^a 1 Sam. ii. 25.

^b Psal. cxxv. 5.

^c Job xxxi. 3.

^d Psal. xxxiv. 16.

^e Psal. lxxviii. 21.

^f Psal. xxxvii. 38.

^g Psal. xi. 5, 6.

SECT. 6.—*And exposes to eternal misery.*

KNOW ye not that the unrighteous shall not inherit the kingdom of God^a. For without are dogs, and forcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie^b. The wicked shall be turned into hell, and all the nations that forget God^c. For the wrath of God is revealed from heaven, against all unrighteousness of men^d; *and* we are sure that the judgment of God is according to truth, against them who commit such things. And thinkest thou this O man, that doest the same, that thou shalt escape the judgment of God? or despisest thou the riches of his goodness, and forbearance, and longsuffering? but after thy hardness, and impenitent heart, treasurest up unto thyself wrath against the day of wrath, and revelation of the righteous judgment of God; who will render to every man according to his deeds. Unto them that are contentious and do not obey the truth, but obey unrighteousness; indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil^e. It is a righteous thing with God to recompense tribulation to them that trouble you, when the Lord Jesus shall be revealed from heaven, with his mighty angels; in flaming fire taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and the glory of his power^f. His fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable^g. The wicked is reserved to the day of destruction; they shall be brought forth to the day of wrath^h. For the time is come that judgment must begin at the house of God; and if it first begin at us, What shall be the end of them that obey not the gospel of Godⁱ?

Go to now ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are 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 treasure together for the last days. Behold the hire of the 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. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you^k. Be afflicted, and mourn, and weep; let your laughter be turned to mourning, and your joy to heaviness^l. Hear ye that are afar off, what I have

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done;

§ 6. ^a 1 Cor. vi. 9.^b Rev. xxii. 15.^c Psal. ix. 17.^d Rom. i. 18.^e Rom. ii. 2,—6, 8, 9.^f 2 Thess. i. 6, 7, 8, 9.^g Luke iii. 17.^h Job xxi. 30.ⁱ 1 Pet. iv. 17.^k James v. 1,—6.^l James iv. 9.

done; and ye that are near, acknowledge my might; the finners in Zion are afraid, fearfulness hath surprised the hypocrites; Who among us shall dwell with the devouring fire? Who amongst us shall dwell with everlasting burning^m. Then shall he say to them on the left hand, depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. And these shall go away into everlasting punishment; but the righteous into life eternalⁿ.

S E C T. 7. *The Almighty is introduced, charging men with guilt, and denouncing judgments and wrath.*

HEAR ye the word of the Lord, O house of Jacob, and all the families of the house of Israel. Thus saith the Lord^a. The soul that sinneth, it shall die^b. Thy first father hath sinned, and thy teachers have transgressed against me^c; and behold ye are risen up in your fathers stead, an increase of sinful men, to augment yet the fierce anger of the Lord^d. What iniquity have your fathers found in me, that they are gone far from me, and have walked after vanity, and are become vain^e? The priests said not, Where is the Lord? and they that handle the law; knew me not; the pastors also transgressed against me, and the prophets walked after things that do not profit. Wherefore I will yet plead with you, saith the Lord, and with your children's children will I plead^f. Thine own wickedness shall correct thee, and thy backslidings shall reprove thee; know therefore and see, that it is an evil thing and bitter, that thou hast forsaken the Lord thy God, and that my fear is not in thee, saith the Lord God of hosts. For though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me saith the Lord God^g. Yet thou sayest, Because I am innocent, surely his anger shall turn from me; behold I will plead with thee, because thou sayest, I have not sinned^h. For thus saith the Lord of hosts, the mighty One of Israel, Ah, I will ease me of mine adversaries, and avenge me of mine enemies. And the destruction of the transgressors, and of the sinners shall be together; and they that forsake the Lord shall be consumedⁱ. Their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring to all flesh^k.

Those mine enemies, which would not that I should reign over them, bring hither and slay them before me^l. For unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth? seeing thou hatest instruction, and castest my words behind thee. When thou

^m Isa. xxxiii. 13, 14.

ⁿ Matth. xxv. 41, 46.

§ 7. ^a Jer. ii. 4, 5.

^b Ezek. xviii. 4.

^c Isa. xliii. 27.

^d Num. xxxii. 14.

^e Jer. ii. 5.

^f Jer. ii. 8, 9.

^g Jer. ii. 19, 22.

^h Jer. ii. 35.

ⁱ Isa. i. 24, 28.

^k Isa. lxvi. 24.

^l Luke xix. 27.

thou sawest a thief, then thou consentedst with him; and hast been a partaker with adulterers; thou givest thy mouth to evil, and thy tongue frameth deceit^m. These things hast thou done, and I kept silence; thou thoughtest that I was altogether such a one as thyself; but I will reprove thee, and set them in order before thine eyes. Now consider this, ye that forget God; lest I tear you in pieces, and there be none to deliverⁿ. Can thine heart endure, or thine hand be strong in the days that I shall deal with thee^o? For thou hast trusted in thy wickedness; thou hast said, None seeth me. Therefore shall evil come upon thee, and thou shalt not know from whence it riseth; and mischief shall fall upon thee, thou shalt not be able to put it off; and desolation shall come upon thee suddenly, which thou shalt not know^p. Verily, verily, I say unto you, The hour is coming, in the which all that are in the graves shall hear the voice of the Son of man, and shall come forth, they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation^q.

S E C T. 8. *Yet calling men to repentance.*

How shall I give thee up, Ephraim? How shall I deliver thee Israel? How shall I make thee as Admah? How shall I set thee as Zeboim? mine heart is turned within me, my repentings are kindled together^a. Therefore will the Lord wait that he may be gracious unto you; and therefore will he be exalted, that he may have mercy upon you^b. Seek ye the Lord, while he may be found, call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord and he will have mercy upon him, and to our God, for he will abundantly pardon^c. Cast away from you all your transgressions, whereby ye have transgressed, and make you a new heart, and a new spirit, for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God; wherefore turn yourselves, and live ye^d. Repent ye, and be converted, that your sins may be blotted out^e.

S E C T.

^m Psal. l. 16,—19.

ⁿ Psal. l. 21, 22.

^o Ezek. xxii. 14.

^p Isa. xlvii. 10, 11.

^q John v. 25, 28, 27, 29.

§ 8. ^a Hos. xi. 8.

^b Isa. xxx. 18.

^c Isa. lv. 6, 7.

^d Ezek. xviii. 31, 32.

^e Acts iii. 19.

SECT. 9. *The penitent confessions and supplications of his people.*

GIVE ear to my words, O Lord, consider my meditation. Harken unto the voice of my cry, my King and my God; for unto thee will I pray^a. For thou art not a God that hath pleasure in wickedness, neither shall evil dwell with thee. The foolish shall not stand in thy sight; thou hatest all workers of iniquity. Thou shalt destroy them that speak leasing; the Lord will abhor the bloody and deceitful man^b. Thine hand shall find out all thine enemies; thy right hand shall find out those that hate thee. Thou shalt make them as a fiery oven in the time of thine anger; the Lord shall swallow them up in his wrath, and the fire shall devour them^c.

O Lord, our transgressions are multiplied before thee, and our sins testify against us; for our transgressions are with us, and as for our iniquities, we know them^d. The crown is fallen from our head, wo unto us, that we have sinned. For this our heart is faint, for these things our eyes are dim^e. We lie down in our shame, and our confusion covereth us; for we have sinned against the Lord our God, we and our fathers from our youth even unto this day, and have not obeyed the voice of the Lord our God^f. O remember not against us former iniquities; let thy tender mercies speedily prevent us. Help us, O God of our salvation, for the glory of thy name, deliver us, and purge away our sins for thy name's sake. Let the sighing of the prisoner come before thee, according to the greatness of thy power; preserve thou those that are appointed to die^g.

Hear my prayer, O Lord, give ear to my supplications; and enter not into judgment with thy servant; for in thy sight shall no man living be justified^h. If I justify myself, mine own mouth shall condemn me; if I say I am perfect, it shall also prove me perverseⁱ. Behold I am vile; what shall I answer^k? I have sinned; what shall I do unto thee, O thou preserver of men^l? How many are mine iniquities and my sins? make me to know my transgression and my sin^m. Surely it is meet to be said unto God, I have born chastisement, I will not offend any more. That which I see not teach thou me; if I have done iniquity, I will do no moreⁿ. If thou Lord, shouldst mark iniquities; O Lord, who shall stand? but there is forgiveness with thee, that thou mayst be feared. With the Lord there is mercy, and with him is plenteous redemption^o. Remember, O Lord, thy tender mercies, and thy loving kindneses; for they have been ever of old. Remember not the sins of my youth, nor my transgressions; according to thy mercy remember thou me, for thy goodness sake, O Lord. For thy name's

§ 9. ^a Psal. v. 1, 2.

^e Lam. v. 16, 17.

ⁱ Job ix. 20.

ⁿ Job xxxiv. 31, 32.

^b Psal. v. 4, 5, 6.

^f Jer. iii. 25.

^k Job xl. 4.

^o Psal. cxxx. 3, 4, 7.

^c Psal. xxi. 8, 9.

^g Psal. lxxix. 8, 9, 11.

^l Job vii. 20.

^d Isa. lix. 12.

^h Psal. cxliii. 1, 2.

^m Job xiii. 23.

name's sake, O Lord, pardon mine iniquity ; for it is great^p. Have mercy upon me, O God, according to thy loving kindness ; according unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin : For I acknowledge my transgressions ; and my sin is ever before me : (Against thee, thee only have I sinned and done this evil in thy sight ;) that thou mightest be justified when thou speakest, and be clear when thou judgest^q. Purge me with hyssop, and I shall be clean ; wash me and I will be whiter than the snow. Hide thy face from my sin ; and blot out all mine iniquities^r. For thou desirest not sacrifice, else would I give it ; thou delightest not in burnt offering. The sacrifices of God are a broken spirit ; a broken and contrite heart, O God, thou wilt not despise^s.

Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile^t. I acknowledged my sin unto thee, and mine iniquity have I not hid ; I said I will confess my transgressions unto the Lord ; and thou forgavest the iniquity of my sin^u. As for me my prayer is unto thee, O Lord, in an acceptable time. O God, in the multitude of thy mercy hear me, in the truth of thy salvation. Hear me, O Lord, for thy loving kindness is good ; turn unto me according to the multitude of thy tender mercies. Draw nigh unto my soul and redeem it^v.

C H A P. V.

All that can be possessed in this state is both unsatisfying and uncertain.

SECT. 1. Even our honest labours, our cares and acquisitions are precarious and vain. 2. This illustrated by the experience of Solomon. 3. Still more fleeting and unsatisfying are enjoyments acquired by wickedness,—wealth and power filling the heart with pride and presumption, and often abused to the purposes of sin. 4. This illustrated by the examples of the kings of Assyria, Babylon and Tyrus. 5. The final disappointment that awaits the men of this world. 6. The acknowledgments and prayers of the saints on this subject.

SECT. 1. *Even our honest labours, our cares, and acquisitions are precarious and vain.*

VANITY of vanities, saith the preacher, vanity of vanities, all is vanity. What profit hath a man of all his labour which he taketh under the sun^a. All things are full of labour, man cannot utter it ; the eye is not satisfied with seeing,

^p Psal. xxv. 6, 7, 11.

^q Psal. li. 1,—4.

^r Psal. li. 7, 9.

^s Psal. li. 16, 17.

^t Psal. xxxii. 1, 2. and Rom. iv. 7, 8.

^u Psal. xxxii. 5.

^v Psal. lxxix. 13, 16, 18.

§ 1. ^a Eccles. i. 2, 3.

seeing, nor the ear filled with hearing ^b. All the labour of man is for his mouth; and yet the appetite is not filled; for what hath the wise man more than the fool? this is also vanity and vexation of spirit ^c. For what hath a man of all his labour, and of the vexation of his heart, wherein he hath laboured under the sun? For all his days are sorrows, and his travel grief; yea his heart taketh not rest in the night ^d. It is vain for you to rise up early, to sit up late to eat the bread of sorrows ^e. Wherefore do you spend money for that which is not bread? and your labour for that which satisfieth not ^f? Seeing there be many things that increase vanity, what is man the better? for who knoweth what is good for man in this life, all the days of his vain life, which he spendeth as a shadow? for who can tell a man what shall be after him under the sun ^g?

He that loveth silver, shall not be satisfied with silver; nor he that loveth abundance, with increase; this is also vanity. When goods increase, they are increased that eat them; and what good is there to the owners thereof saving the beholding of them with their eyes ^h? If riches increase, set not your heart upon them ⁱ. Let not him that is deceived trust in vanity; for vanity shall be his recompence ^k. Labour not to be rich. Wilt thou set thine eyes upon that which is not? for riches certainly make themselves wings; they fly away as an eagle towards heaven ^l. For we brought nothing into this world; and it is certain that we can carry nothing out. And having food and raiment, let us be therewith content. But they that will be rich, fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows ^m *.

SECT. 2. *This illustrated by the experience of Solomon.*

I THE the preacher was king over Israel in Jerusalem. And I gave my heart to seek, and search out by wisdom, concerning all things that are done under heaven. I have seen all the works that are done under the sun; and behold all is vanity and vexation of spirit ^a. And I gave my heart to know wisdom, and to know madness and folly; I perceived that this also is vexation of spirit. For in much wisdom, is much grief; and he that increaseth knowledge, increaseth sorrow ^b. I said in mine heart, Go to now, I will prove thee with mirth, therefore enjoy

^b Eccles. i. 8.

^f Isa. lv. 2.

^k Job xv. 31.

^c Eccles. vi. 7, 8, 9.

^s Eccles. vi. 11, 12.

^l Prov. xxiii. 4, 5.

^d Eccles. ii. 22, 23.

^h Eccles. v. 10, 11.

^m 1 Tim. vi. 7, — 10.

^e Psal. cxxvii. 2.

^l Psal. lxii. 10.

§ 2. ^a Eccles. i. 12, 13, 14. ^b Eccles. i. 17, 18.

* “Many other texts to this purpose, will be found, Par. VII, sect. 2. chap. 3. of spiritual affections, in
“opposition to covetousness.”

enjoy pleasure ; and behold this also is vanity. I said of laughter, it is mad ; and of mirth, What doth it ? I sought in mine heart, to give myself unto wine, yet acquainting mine heart with wisdom. I made me great works ; I builded me houses ; I planted me vineyards ; I made me gardens and orchards, and I planted trees in them of all kind of fruits ; I made me pools of water ; I got me servants and maidens, and had servants born in my house ; also I had great possessions of great and small cattle, above all that were in Jerusalem before me. I gathered me also silver and gold, and the peculiar treasure of kings, and of the provinces ; I got me men-singers, and women-singers, and the delights of the sons of men, as musical instruments, and that of all sorts^c. So I was great, and increased more than all that were before me in Jerusalem ; also my wisdom remained with me. And whatsoever mine eyes desired, I kept not from them. I withheld not my heart from any joy ; for my heart rejoiced in all my labour, and this was my portion of all my labour. Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do, and behold all was vanity and vexation of spirit, and there was no profit under the sun^d.

SECT. 3. *Still more fleeting and unsatisfying are enjoyments acquired by wickedness,—wealth and power filling the heart with pride and presumption, and often abused to the purposes of sin*

I HAVE seen the wicked in great power, and spreading himself like a green bay tree. Yet he passed away, and lo he was not ; yea I sought him but he could not be found^a. For what is the hope of the hypocrite, though he hath gained, when God taketh away his soul ? will God hear his cry when trouble cometh upon him^b ? He is green before the sun, and his branch shooteth forth in his garden^c. *But* he shall not be rich, neither shall his substance continue, neither shall he prolong the perfection thereof upon the earth. He shall not depart out of darkness, the flame shall dry up his branches, and by the breath of his mouth shall he go away^d. The hypocrite's hope shall perish ; whose hope shall be cut off, and whose trust shall be a spider's web. He shall lean upon his house, but it shall not stand ; he shall hold it fast, but it shall not endure^e. Lo this is the man that made not God his strength, but trusted in the abundance of his riches, and strengthened himself in his wickedness^f. He *blessed* himself in his heart, saying, I shall have peace, though I walk in the imagination of mine heart, to add drunkenness to thirst. The Lord will not spare him ; the anger of the Lord shall smook against that man ; and the Lord shall blot out his name

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^c Eccles. ii. 1,—8.^a Eccles. ii. 9, 10, 11.^d 3. ^a Psal. xxxvii. 35, 36.^b Job xxvii. 8, 9.^c Job viii. 16.^d Job xv. 29, 30.^e Job viii. 13, 14, 15.^f Psal. lii. 7.

from under heaven^s. *He saith to his soul*, Thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: Then whose shall these things be which thou hast provided^h?

Ephraim feedeth on the wind, and followeth after the east wind; he daily increaseth lies and desolationsⁱ. Thus saith the Lord of hosts, Consider your ways. Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages, earneth wages to put it into a bag with holes. Ye looked for much, and lo it came to little; and when ye brought it home, I did blow upon it^k. Wo unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth. In mine ears, said the Lord of hosts, of a truth many houses shall be desolate, even great and fair without inhabitant^l. Thus saith the Lord God, An evil, an only evil, behold is come. The time is come the day draweth near. Let not the buyer rejoice nor the seller mourn; for wrath is upon all the multitude^m. All hands shall be feeble, and all knees shall be weak as water. They shall also gird themselves, and horror shall cover them, and shame shall be on all faces, and baldness upon all their heads. Their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord; they shall not satisfy their souls, neither fill their bowelsⁿ. I will also make the pomp of their strong to cease^o: And I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible^p.

SECT. 4. *This illustrated by the examples of the kings of Assyria, Babylon, and Tyrus.*

O ASSYRIAN, the rod of mine anger, and the staff in their hand is mine indignation, I will send him against a hypocritical nation; and against the people of my wrath, will I give him a charge to take the spoil, and to take the prey, and to tread them down like the mire of the streets^a. And it shall come to pass, that when the Lord hath performed his whole work upon mount Zion, and on Jerusalem, I will punish the stout heart of the king of Assyria, and the glory of his high looks. For he saith, By the strength of my hand I have done it, and by my wisdom; for I am prudent. And I have removed the bounds of the people, and have robbed their treasures, and have put down the inhabitants like

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^s Deut. xxix. 19, 20.ⁱ Isa. v. 8, 9.^h Isa. xiii. 11.^k Luke xii. 19, 20.^m Ezek. vii. 5, 12.^l Hos. xii. 1.^k Hag. i. 5, 6, 9.ⁿ Ezek. vii. 17, 18, 19.^o Ezek. vii. 24.^p 4. ^a Isa. x. 5, 6.

a valiant man. And my hand hath found as a nest the riches of the people; and as one gathereth eggs that are left, have I gathered all the earth, and there was none that moved the wing, or opened the mouth or peeped. Shall the ax boast itself against him that heweth therewith? or shall the saw magnify itself against him that shaketh it? as if the rod should shake itself against them that lift it up; or as if the staff should lift up itself, as if it were no wood. Therefore shall the Lord, the Lord of hosts, send among his fat ones leanness, and under his glory he shall kindle a burning, like the burning of a fire^b; and shall consume the glory of his forest, and of his fruitful field. Behold the Lord, the Lord of hosts, shall lop the bough with terror; and the high ones of stature shall be hewn down, and the haughty shall be humbled^c.

Thou shalt take up this proverb against the king of Babylon, and say, How hath the oppressor ceased! the golden city ceased! the Lord hath broken the staff of the wicked, and the scepter of the rulers. He who smote the people in wrath, with a continual stroke; he that ruled the nations in anger is persecuted, and none hindreth^d. Thy pomp is brought down to the grave, and the noise of thy viols; the worm is spread under thee, and the worms cover thee. How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven; I will exalt my throne above the stars of God^e; I will ascend above the heights of the clouds, I will be like the most High. Yet thou shalt be brought down to hell, to the sides of the pit. They that see thee, shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms? that made the world as a wilderness, and destroyed the cities thereof^f? Sit thou silent, and get thee into darkness, O daughter of the Chaldeans; for thou shalt no more be called the lady of kingdoms. Thou saidst I shall be a lady for ever; so that thou didst not lay these things to thy heart, neither didst remember the latter end of it. Therefore hear now this thou that art given to pleasures, that dwellest carelessly, that sayest in thine heart, I shall not sit as a widow, neither shall I know the loss of children. But these two things shall come upon thee in a moment, in one day. For thou hast trusted in thy wickedness; therefore shall evil come upon thee, and mischief shall fall upon thee, thou shalt not be able to put it off^g.

Son of man, say unto the Prince of Tyrus, Thus saith the Lord God, Because thine heart is lifted up, and thou hast said, I am a God, I sit in the seat of God in the midst of the seas; yet thou art a man, and not God, tho' thou set thine heart as the heart of God. Behold thou art wiser than Daniel; there is no secret that they can hide from thee. With thy wisdom and with thine understanding thou
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^b Isa. x. 12,—16.^c Isa. x. 18, 33.^d Isa. xiv. 4, 5, 6.^e Isa. xiv. 11, 12, 13.^f Isa. xiv. 14,—17.^g Isa. xlvii. 5, 7,—11.

hast gotten thee riches, and hast gotten the gold and silver into thy treasures. By thy great wisdom, and by thy traffick hast thou increased thy riches, and thine heart is lifted up because of thy riches. Therefore, thus saith the Lord God, behold I will bring strangers upon thee, the terrible of the nations; and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness. They shall bring thee down to the pit, and thou shalt die the death of them that are slain in the midst of the seas. Wilt thou yet say before him that slayeth thee, I am a God^a.

Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches. But let him that glorieth, glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving kindness, judgment, and righteousness in the earthⁱ.

SECT 5. *The final disappointment that awaits the men of this world.*

OF the times and seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly, that the day of the Lord so cometh as a thief in the night. For 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^a. And as it was in the days of Noe, so shall it also be in the days of the son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came and destroyed them all. Likewise also as it was in the days of Lot, they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the son of man is revealed^b.

SECT. 6. *The acknowledgments and prayers of the saints on this subject.*

O LORD, my strength, and my fortress, my refuge in the day of affliction, surely our fathers have inherited lies and vanity, and things wherein there is no profit^a. Verily, every man at his best state is altogether vanity. Surely every man walketh in a vain shew; surely they are disquieted in vain; he heapeth up riches and knoweth not who shall gather them. And now Lord, what wait I for?
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^a Ezek. xxviii. 2,—9.

ⁱ Jer. ix. 23, 24.

§ 5. ^a 1 Thess v. 1, 2, 3.

^b Luke xvii. 26,—30.

§ 6. ^a Jer. xvi. 19.

my hope is in thee ^b. Bow thy heavens, O Lord, and come down; send thine hand from above, rid me, and deliver me out of great waters, from the hands of strange children whose mouth speaketh vanity, and their right hand is a right hand of falsehood ^c. Deliver my soul from men which are thy hand, O Lord, from men of the world which have their portion in this life ^d. Remove far from me vanity and lies; give me neither poverty nor riches; feed me with food convenient for me; lest I be full, and deny thee, and say, Who is the Lord? or lest I be poor and steal, and take the name of my God in vain ^e. Lord, my heart is not haughty, nor mine eyes lofty; neither do I exercise myself in great matters, or in things too high for me. Surely I have behaved and quieted myself, as a child that is weaned of his mother; my soul is even as a weaned child ^f. Incline my heart unto thy testimonies, and not to covetousness. Turn away mine eyes from beholding vanity; and quicken thou me in thy way ^g. There be many that say, who will shew us any good? Lord lift thou up the light of thy countenance upon us. Thou hast put gladness in my heart, more than in the time that their corn and their wine increased ^h.

C H A P. VI.

Our present state, a state of mortality.

SECT. I. The original sentence of death. 2. Death is an universal law which none can evade. 3. It will soon take place, though the time when, is uncertain. 4. The death of the wicked must be attended with many aggravations of sorrow. 5. The righteous hath hope in his death. 6. Such a short-lived creature as man, is neither a proper object of our hopes, nor of our fears. 7. The reflections and supplications of the saints on this head.

SECT. I. *The original sentence of death.*

UNTO Adam the Lord God said, Because thou hast hearkned unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it; cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life. In the sweat of thy face shalt thou eat bread, till thou return into the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return ^a.

Sin

^b Psal. xxxix. 5, 6, 7.^c Psal. cxliv. 5, 7, 8.^d Psal. xvii. 13, 14.^e Prov. xxx. 8, 9.^f Psal. cxxxix. 1, 2.^g Psal. cxix. 36, 37.^h Psal. iv. 6, 7.

Sin entered into the world, and death by sin, and so death passed upon all men ^b.

SECT. 2. *Death is an universal law which none can evade.*

THE voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field. The grass withereth, the flower fadeth, because the Spirit of the Lord bloweth upon it. Surely the people is grass ^a. Let the brother of low degree rejoice in that he is exalted; but the rich in that he is made low; because, as the flower of the grass he shall pass away. 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 shall the rich man fade away in his ways ^b. They trust in their wealth, and boast themselves in the multitude of their riches; yet none of them can by any means redeem his brother, nor give to God a ransom for him; that he should still live for ever, and not see corruption ^c. One generation passeth away, and another generation cometh ^d. But this I say, brethren, the time is short; it remaineth, that they that weep, be as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; and they that use this world, as not abusing it; for the fashion of this world passeth away ^e. It is appointed unto men once to die, but after this the judgment ^f. And what man is he that liveth, and shall not see death? Shall he deliver his soul from the hand of the grave ^g? If the Almighty set his heart upon man, if he gather unto himself his spirit, and his breath; all flesh shall perish together; and man shall turn again unto dust ^h. For there is no man that hath power over the spirit to retain the spirit; neither hath he power in the day of death; and there is no discharge in that war, neither shall wickedness deliver those that are given to it ⁱ. Their love, and their hatred, and their envy is now perished; neither have they any more a portion for ever in any thing that is done under the sun ^k.

Behold he put no trust in his servants; and his angels he charged with folly. How much less in them that dwell in houses of clay, whose foundation is in the dust, which are crushed before the moth? They are destroyed from morning to evening; they perish for ever without any regarding it. Doth not their excellency which is in them go away? They die even without wisdom ^l. All things come alike to all; there is one event to the righteous, and to the wicked; to the clean, and to the unclean ^m. One dieth in his full strength, being wholly

^b Rom. v. 12.

§ 2. ^a Isa. xl. 6, 7.

^c 1 Cor. vii. 29, 30, 31.

^d Eccles. viii. 8.

^b James i. 9, 10, 11.

^f Heb. ix. 27.

^k Eccles. ix. 6.

^c Psal. xlix. 6, 7, 9.

^e Psal. lxxxix. 48.

^l Job iv. 18,—21.

^d Eccles. i. 4.

^h Job xxxiv. 14, 15.

^m Eccles. ix. 2.

ly at ease and quiet ; and another dieth in the bitterness of his soul, and never eateth with pleasure ; they shall lie down alike in the dust, and the worm shall cover them ^a.

As the cloud is consumed, and vanisheth away ; so he that goeth down to the grave, shall come up no more. He shall return no more to his house, neither shall his place know him any more ^o. For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease ; though the root thereof was old in the earth, and the stock thereof die in the ground ; yet through the scent of water it will bud, and bring forth boughs like a plant. But man dieth and wasteth away ; yea man giveth up the ghost ; and where is he ? As the waters fail from the sea, and the flood decayeth and drieth up ; so man lieth down, and riseth not till the heavens be no more : they shall not awake, nor be raised out of their sleep ^p. O that they were wise, that they understood this ; that they would consider their latter end ^q.

SECT. 3. *Death will soon take place, though the time when, is uncertain.*

Is there not an appointed time to man upon earth ? Are not his days also like the days of an hireling ^a ? What is my strength that I should hope ? and what is mine end, that I should prolong my life ? Is my strength the strength of stones ? or is my flesh brass ^b ? my breath is corrupt, my days are extinct, the graves are ready for me, my days are past, my purposes are broken off, even the thoughts of my heart ^c. If I wait, the grave is mine house ; I have made my bed in the darkness. I have said to corruption, Thou art my father ; to the worm, Thou art my mother and my sister ^d. My days are swifter than a post ; they flee away ; they see no good. They are passed away as the swift ships ; as the eagle that hasteth to the prey ^e. My days are swifter than a weaver's shuttle, and are spent without hope. Now shall I sleep in the dust ^f, with kings and counsellors of the earth ; who built desolate places for themselves ; or with princes that had gold, who filled their houses with silver ^g. There the wicked cease from troubling ; and there the weary be at rest. There the prisoners rest together ; they hear not the voice of the oppressor. The small and great are there, and the servant is free from his master ^h. The days of the years of my pilgrimage are an hundred and thirty years ; few and evil have the days of my life been ⁱ. when a few years are come, then I shall go the way whence I shall not return ^k.

Boast not thyself of to-morrow ; for thou knowest not what a day may bring forth ^l. For we are but of yesterday, and know nothing ; because our days

^a Job xxi. 23,—26.

^o Job vii. 9, 10.

^p Job xiv. 7,—12.

^q Deut. xxxii. 29.

§. 3. ^a Job vii. 1.

^b Job vi. 11, 12.

^c Job xvii. 1, 11.

^d Job xvii. 13, 14.

^e Job ix. 25, 26.

^f Job vii. 6, 21.

^g Job iii. 14, 15.

^h Job iii. 17, 18, 19.

ⁱ Gen. xlvii. 9.

^k Job xvi. 22.

^l Prov. xxvii. 1.

days upon earth are a shadow ^m. Man also knoweth not his time. As the fishes that are taken in an evil net, and as the birds that are caught in the snare; so are the sons of men snared in an evil time when it falleth suddenly upon them ⁿ. The ground of a certain rich man, brought forth plentifully; and he thought within himself, saying, What shall I do because I have no room where to bestow my fruits? and he said, This will I do; I will pull down my barns, and build greater; and there will I bestow all my fruits, and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee; then whose shall those things be which thou hast provided ^o? 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; whereas ye know not what shall be on the morrow; for what is your life? It is even a vapour that appeareth for a little time, and then vanisheth away ^p. Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave, whether thou goest ^q. Watch therefore, for ye know neither the day, nor the hour wherein the son of man cometh ^r: For when they shall say, peace and safety, then sudden destruction cometh upon them, and they shall not escape ^s. Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them; while the sun, or the light, or the moon, or the stars be not darkned ^t; because man goeth to his long home; or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern. Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it ^u.

SECT. 4. *The death of the wicked must be attended with many aggravations of sorrow.*

THE wicked, through the pride of his countenance, will not seek after God; God is not in all his thoughts. He hath said in his heart, I shall not be moved; for I shall never be in adversity ^a. He seeth that wise men die, likewise the fool, and the brutish person perisheth, and leave their wealth to others. 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. Nevertheless,

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^m Job viii. 9.

ⁿ Eccles. ix. 10.

^o Eccles. xii. 5, 6, 7.

^p Eccles. ix. 12.

^q Matth. xxv. 13.

^r Luke xii. 16,—20.

^s 1 Theff. v. 3.

^t James iv. 13, 14.

^u Eccles. xii. 1, 2.

man being in honour abideth not ; he is like the beasts that perish. This their way is their folly ; yet their posterity approve their sayings. Like sheep they are laid in the grave, death shall feed on them ; and the upright shall have dominion over them in the morning, and their beauty shall consume in the grave from their dwelling ^b. When he dieth, he shall carry nothing away ; his glory shall not descend after him. Though while he lived, he blessed his soul, he shall go to the generation of his fathers, they shall never see light ^c. In all points as he came, so shall he go ; and what profit hath he that hath laboured for the wind ^d ? Though his excellency mount up to the heavens, and his head reach unto the clouds, yet he shall perish for ever ; they which have seen him shall say, Where is he ? he shall fly away as a dream, and shall not be found ; yea he shall be chased away as a vision of the night ^e. Though a sinner do evil an hundred times, and his days be prolonged ; yet surely I know, that it shall not be well with the wicked, neither shall he prolong his days which are as a shadow ^f. Yea the light of the wicked shall be put out, and the spark of his fire shall not shine ^g. Terrors shall make him affraid on every side ; his strength shall be hunger-bitten, and destruction shall be ready at his side ; it shall devour the strength of his skin ; even the first-born of death shall devour his strength. His confidence shall be rooted out of his tabernacle, and it shall bring him to the king of terrors ^h. His roots shall be dried up beneath, and above shall his branch be cut off. His remembrance shall perish from the earth, and he shall have no name in the street. He shall be driven from light into darkness, and chased out of the world ⁱ. Drought and heat consume the snow-waters ; so doth the grave those which have sinned. The womb shall forget him, the worm shall feed sweetly on him, he shall be no more remembered, and wickedness shall be broken as a tree ^k. The wicked is driven away in his wickedness ; but the righteous hath hope in his death ^l. Mark the perfect man, and behold the upright, for the end of that man is peace : but the transgressors shall be destroyed together, the end of the wicked shall be cut off ^m. He knoweth that the day of darkness is ready at his hand : Trouble and anguish shall make him afraid ⁿ. *But* ye sorrow not as others which have no hope ^o, upon *whom* sudden destruction cometh ^p, and a certain fearful looking for of judgment, and fiery indignation which shall devour the adversaries ^q.

S E C T. 5. *The righteous hath hope in his death.*

“ On this head, See the following chapter”.

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S E C T.

^b Psal. xlix. 11,—14.

^c Eccles. viii. 12, 13.

^k Job xxiv. 19, 20.

^o 1 Thess. iv. 13.

^e Psal. xlix. 17, 18, 19.

^g Job xviii. 5.

^l Prov. xiv. 32.

^p 1 Thess. v. 3.

^d Eccles. v. 16.

^h Job xviii. 11,—14.

^m Psal. xxxvii. 37, 38.

^q Heb. x. 27.

^f Job xx. 6,—8.

ⁱ Job xviii. 16, 17, 18.

ⁿ Job xv. 23, 24.

S E C T. 6. *Such a short-lived creature as man, is neither a proper object of our hopes, nor of our fears.*

THUS saith the Lord of hosts, your fathers, where are they? and the prophets, do they live for ever^a: Cease ye from man whose breath is in his nostrils; for wherein is he to be accounted of^b? Put not your trust in princes, nor in the son of man in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish^c. Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord; for he shall be like the heath in the desert, and shall not see when good cometh^d. When the Lord shall stretch out his hand, both he that helpeth shall fall, and he that is holpen shall fall down, and they all shall fail together^e.

Who art thou, that thou shouldst be afraid of man that shall die, and of the son of man who shall be made as grass? and forgettest the Lord thy maker? and hast feared continually every day, because of the fury of the oppressor, as if he were ready to destroy^f? Hearken unto me, ye that know righteousness, the people in whose heart is my law, Fear ye not the reproach of men; neither be afraid of their revilings; for the moth shall eat them up like a garment, and the worm shall eat them like wool; but my righteousness shall be for ever; and my salvation from generation to generation^g. Be not affraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear; fear him who after he hath killed, hath power to cast into hell; yea, I say unto you, Fear him^h.

S E C T. 7. *The reflections and supplications of the saints on this head.*

LORD, what is man that thou takest knowledge of him? or the son of man, that thou makest account of him? Man is like to vanity; his days are as a shadow that passeth away^a. Man that is born of a woman, is of few days, and full of trouble. He cometh forth like a flower, and is cut down; he fleeth also as a shadow, and continueth not^b. If a man die, shall he live again? all the days of my appointed time will I wait, till my change come^c. Surely the mountain falling cometh to nought; and the rock is removed out of his place. The waters wear the stones; thou wastest away the things which grow out of the dust of the earth, and thou destroyest the hope of man. Thou prevailest for ever against him, and he passeth; thou changest his countenance, and sendest him away^d.
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§ 6. ^a Zech. i. 4, 5.
^c Isa. xxxi. 3.

^b Isa. ii. 22.
^f Isa. li. 12, 13.

^e Psal. cxlvi. 3, 4.
^g Isa. li. 7, 8.

^d Jer. xvii. 5, 6.
^h Luke xii. 4, 5.

§ 7. ^a Psal. cxliv. 3, 4.

^b Job xiv. 1, 2.

^c Job xiv. 14.

^d Job xiv. 18, 19, 20.

What is man thou shouldst magnify him? and that thou shouldst set thine heart upon him? that thou shouldst visit him every morning, and try him every moment? We are strangers before thee, and sojourners, as were all our fathers; our days on the earth are as a shadow, and there is none abiding^e. Thou turnest man to destruction; and sayest, Return ye children of men. For a thousand years in thy sight are but as yesterday, when it is past, and as a watch in the night. Thou carriest them away as with a flood, they are as a sleep; in the morning they are like grass which groweth up; in the morning it flourisheth and groweth up; in the evening it is cut down and withereth^g. We spend our years as a tale that is told. The days of our years, are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away. Who knoweth the power of thine anger^h! even according to thy fear, so is thy wrath. So teach us to number our days that we may apply our hearts unto wisdom^k.

For I know that thou wilt bring me to death, and to the house appointed for all livingⁱ. Remember how short my time is^k; for my days are consumed like smoke; and my bones are burnt as an hearth; my days are like a shadow that declineth; and I am withered like grass^l. Lord make me to know mine end and the measure of my days, what it is; that I may know how frail I am. Behold thou hast made my days as an hand-breadth, and mine age is as nothing before thee^m. Hear my prayer, O Lord, and give ear unto my cry, for I am a stranger with thee, and a sojourner as all my fathers were. O spare me, that I may recover strength, before I go hence, and be no moreⁿ. Here have we no continuing city; but we seek one to come^o. Whom have I in heaven but thee? and there is none upon earth, that I desire besides thee. My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever^p.

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CHAP.

^e Job vii. 17, 18.^f 1 Chron. xxix. 15.^g Psal. xc. 3,—6.^h Psal. xc. 9,—12.ⁱ Job xxx. 23.^k Psal. lxxxix. 47.^l Psal. cii. 3, 11.^m Psal. xxxix. 4, 5.ⁿ Psal. xxxix. 12, 13.^o Heb. xiii. 14.^p Psal. lxxiii. 25, 26.

C H A P. VII.

Of man as intended for immortality.

SECT. 1. The doctrine of a future state known in the most ancient ages, and under the dispensation of the law. 2. Life and immortality are fully brought to light by the gospel. 3. By this glorious prospect the apostles and followers of our Lord were animated, and cheered in all their duties and sufferings. 4. The triumph of the saints in the view of immortality. 5. Their praises to God for this blessed hope.

SECT. 1. *The doctrine of a future state known in the most ancient ages, and under the dispensation of the law*

ENOCH walked with God; and he was not, for God took him^a. By faith Enoch was translated, that he should not see death; and was not found, because God had translated him: For before his translation, he had this testimony, that he pleased God^b: And the Lord said, I am the Lord God of Abraham thy father, and the God of Isaac^c: The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob^d. As touching the resurrection of the dead, have you not read that which was spoken to you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living^e.—I am thy shield, and thy exceeding great reward^f.—Jacob said unto Pharaoh, The days of the years of my pilgrimage are an hundred and thirty years: Few and evil have the days of the years of my life been^g.—These all died in faith, not having received the promises, and confessed that they were strangers and pilgrims on the earth: For they that say such things declare plainly that they seek a country,—a better country, that is an heavenly: Wherefore God is not ashamed to be called their God; for he hath prepared for them a city^h. I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see Godⁱ.—Therefore my heart is glad, and my glory rejoiceth; my flesh also shall rest in hope. For thou wilt not leave my soul in hell; neither wilt thou suffer thine holy One to see corruption. Thou wilt shew me the path of life: In thy presence is fulness of joy;

§ 1. ^a Gen. v. 22, 24.^c Matth. xxii. 31, 32.ⁱ Job xix. 25, 26.^b Heb. xi. 5.^f Gen. xv. 1.^c Gen. xxviii. 13.^e Gen. xlvii. 9.^d Exod. iii. 15.^h Heb. xi. 13,—16.

joy; at thy right hand there are pleasures forever more^k. Whom have I in heaven but thee? and there is none upon earth that I desire besides thee. My flesh and my heart faileth: But God is the strength of my heart, and my portion forever^l.—I said in my heart, God shall judge the righteous and the wicked^m. Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it.—*Who* shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evilⁿ. The wicked is driven away in his wickedness; but the righteous hath hope in his death^o. The righteous perisheth, and no man layeth it to heart; and merciful men are taken away; none considering that the righteous is taken away from the evil to come. He shall enter into peace, they shall rest in their beds, each one walking in his uprightness^p. I will ransom them from the power of the grave: I will redeem them from death. O death, I will be thy plague; O grave, I will be thy destruction^q. Thy dead men shall live; together with my dead body shall they arise: awake and sing, ye that dwell in dust^r. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces^s. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt^t. I have hope towards God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust^u.

SECT. 2. *Life and immortality are fully brought to light by the gospel.*

THEN came to *Jesus* certain of the Saducees, which deny there is any resurrection, and they asked him, saying, Master, Moses wrote unto us, if any man's brother die having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother. There were therefore seven brethren; and the first took a wife, and died without children. And the second took her to wife, and he died childless. And the third took her; and in like manner the seven also; and they left no children, and died. Last of all the woman died also. Therefore in the resurrection whose wife of them is she? for seven had her to wife^a. Jesus answering, said unto them, Ye do err, not knowing the scriptures nor the power of God^b. The children of this world marry, and are given in marriage; but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage; neither can they die any more; for they are equal unto the angels, and are the children of God, being the children of the resurrection. Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord, the God of Abraham,

^k Psal. xvi. 9,—11.

^l Prov. xiv. 32.

^m Isa. xxv. 8.

ⁿ Psal. lxxiii. 25, 26.

^p Isa. lvii. 1, 2.

^q Dan. xii. 2.

^r Eccles. iii. 17.

^s Hos. xiii. 14.

^t Acts xxiv. 15.

^u Eccles. xii. 7, 14.

^a Isa. xxvi. 19.

§ 2. ^a Luke xx. 27,—33.

^b Matth. xxii. 29.

braham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living; for all live unto him^c.

I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the will of him that sent me, that every one which seeth the son, and believeth on him, may have everlasting life; and I will raise him up at the last day^d. I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me, shall never die^e. Because I live, ye shall live also^f.—Who hath saved us, according to his own purpose and grace in Christ Jesus, who hath abolished death, and hath brought life and immortality to light, through the gospel^g.

SECT. 3. By this glorious prospect the apostles and followers of our Lord were animated and cheered in all their duties and sufferings.

GOD hath not appointed us to wrath; but to obtain salvation by our Lord Jesus Christ, who died for us, that whether we wake or sleep, we should live together with him^a. He also himself likewise took part of flesh and blood; that through death he might destroy him that had the power of death, that is the devil; and deliver them who through fear of death were all their lifetime subject to bondage^b. Therefore we are always confident; knowing that whilst we are at home in the body, we are absent from the Lord; and willing rather to be absent from the body and to be present with the Lord. Wherefore we labour, that whether present or absent, we may be accepted of him^c. For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord; whether we live therefore, or die, we are the Lord's. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living^d.

Here we have no continuing city; but we seek one to come^e; a city which hath foundations, whose builder and maker is God^f. For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan earnestly, desiring to be clothed upon with our house which is from heaven; that mortality might be swallowed up of life^g. For which cause we faint not, but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us an eternal weight

^c Luke xx. 34, —38.
^g 2 Tim. i. 9, 10.

^d John vi. 38, 40.

^e John xi. 25, 26.

^f John xiv. 19.

§ 3. ^a 1 Thess. v. 9, 10.
^c Heb. xiii. 14.

^b Heb. ii. 14, 15.
^f Heb. xi. 10.

^e 2 Cor. v. 6, 8, 9.
^g 2 Cor. v. 1, 2, 4.

^d Rom. xiv. 7, 8, 9.

weight of glory ; while we look not at the things which are seen, but at the things which are not seen ; for the things which are seen are temporal ; but the things which are not seen are eternal ^b. Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, for as much as ye know that your labour is not in vain in the Lord ⁱ.

SECT. 4. *The triumph of the saints in the view of immortality.*

I KNOW that my Redeemer liveth ; and that he shall stand at the latter day upon the earth ; and though after my skin, worms destroy this body, yet in my flesh shall I see God ; whom I shall see for myself, and mine eyes shall behold, and not another, though my reins be consumed within me ^a. For I know whom I have believed ; and I am persuaded, that he is able to keep that which I have committed unto him, against that day ^b. I have fought a good fight ; I have finished my course ; I have kept the faith : Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge shall give me at that day ; and not to me only, but unto all them also that love his appearing ^c. For to me to live is Christ ; and to die is gain. Yet what I shall choose, I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ ; which is far better ; nevertheless, to abide in the flesh is more needful for you ^d. O death, where is thy sting ? O grave, where is thy victory ? Thanks be to God, which giveth us the victory through our Lord Jesus Christ ^e.

SECT. 5. *Their praises to God for this blessed hope.*

I WILL praise thee, O Lord my God, with all my heart ; and I will glorify thy name for ever more ; for great is thy mercy towards me ; and thou hast delivered my soul from the lowest hell ^a. Thou shalt guide me with thy counsel, and afterwards receive me to glory ^b. Yea though I walk through the valley of the shadow of death, I will fear no evil ; for thou art with me ; thy rod and thy staff they comfort me ^c. I will behold thy face in righteousness ; I shall be satisfied when I awake with thy likeness ^d. Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance

^b 2 Cor. iv. 16, 17, 18.

ⁱ 1 Cor. xv. 58.

§ 4. ^a Job xix. 25, 26, 27.

^b 2 Tim. i. 12.

^c 2 Tim. iv. 7, 8.

^d Phil. i. 21,—24.

^e 1 Cor. xv. 55, 57.

§ 5. ^a Psal. lxxxvi. 12, 13.

^b Psal. lxxiii. 24.

^c Psal. xxiii. 4.

^d Psal. xvii. 15.

heritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God, through faith unto salvation, ready to be revealed in the last time ^c *.

C H A P. VIII.

Man, in this state of ignorance, guilt, vanity, and mortality, can neither extricate himself from his miseries, nor entertain the hope of future happiness, without the divine interposition :—For,

S E C T. I. He can have no merit on which he may plead with God. 2. He is unable to rectify his own nature. 3. He can make no atonement to God for past transgressions. 4. All this is acknowledged in the confessions and prayers of the most eminent saints of God. 5. But in God is our help found.

S E C T. I. *Man can have no merit on which he may plead with God.*

HOW should man be just with God? If he will contend with him, he cannot answer him one of a thousand ^a. If thou sinnest, what dost thou against him? or if thy transgressions be multiplied, what dost thou unto him? If thou be righteous, what givest thou him? or what receiveth he of thine hand? Thy wickedness may hurt a man as thou art; and thy righteousness may profit the son of man ^b. Can a man be profitable unto God, as he that is wise may be profitable unto himself? Is it any pleasure to the Almighty, that thou art righteous? or is it gain to him, that thou makest thy ways perfect? Will he reprove thee for fear of thee? Will he enter with thee into judgment ^c?

Which of you having a servant plowing, or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat? and will not rather say unto him, Make ready wherewith I may sup, and gird thyself and serve me; and afterwards thou shalt eat and drink? Doth he thank that servant, because he did the things that were commanded him? I trow not.—So likewise

^c 1 Pet. i. 3, 4, 5.

* Any that would see more on this interesting subject, may turn to Part III. chap. iv. “Of the sovereign power of Christ,” Art. III. “in conquering death, and giving eternal life to his followers,” where they will find a great many texts relative to it, not quoted in this chapter.

§ 1. ^a Job ix. 2, 3.

^b Job xxxv. 6, 7, 8.

^c Job xxii. 2, 3, 4.

likeways ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants; we have done that which was our duty to do ^d.

By grace are ye saved, through faith; and that not of yourselves, it is the gift of God; not of works, lest any man should boast: For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them ^e. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost ^f. For, by the deeds of the law, there shall no flesh be justified in his sight; for all have sinned, and come short of the glory of God ^g. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets ^h. For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more ⁱ. But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law; but that which is through the faith of Christ, the righteousness which is of God by faith ^k.

SECT. 2. *He is unable to rectify his own nature.*

A MAN'S heart deviseth his way; but the Lord directeth his steps ^a. Man's goings are of the Lord; How can a man then understand his own way ^b? A man can receive nothing, except it be given him from heaven ^c. Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil ^d.

The flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would ^e. For I know that in me, that is, in my flesh dwelleth no good thing; for to will is present with me, but how to perform that which is good, I find not: For the good that I would, I do not; but the evil which I would not, that I do ^f. The spirit indeed is willing, but the flesh is weak ^g. But I can do all things through Christ which strengthneth me ^h. Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God ⁱ: For it is God who

T worketh

^a Luke xvii. 7,—10.

^b Rom. iii. 21.

§ 2. ^a Prov. xvi. 9.

^c Gal. v. 17.

^d 2 Cor. iii. 5.

^e Eph. ii. 8, 9, 10.

^f Philip. iii. 3, 4.

^g Prov. xx. 24.

^h Rom. vii. 18, 19.

ⁱ Tit. iii. 5.

^k Philip. iii. 7, 8, 9.

^c John iii. 27.

^g Matth. xxvi. 41.

^g Rom. iii. 20, 23.

^a Jer. xiii. 23.

^h Philip. iv. 13.

worketh in you, both to will, and to do, of his good pleasure ^k. Wherefore, lift up the hands which hang down, and the feeble knees, and make straight paths for your feet; lest that which is lame be turned out of the way, but let it rather be healed ^l: And you hath he quickned who were dead in trespasses and sins ^m.

Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing ⁿ.

Wait on the Lord; be of good courage, and he shall strengthen thine heart: Wait, I say, on the Lord ^o.

SECT. 3. *He can make no atonement to God for past transgressions.*

WHEREWITH shall I come before the Lord, and bow myself before the High God? Shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul? He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, to love mercy, and to walk humbly with thy God ^a: For it is not possible that the blood of bulls and of goats should take away sins. Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me: In burnt-offerings, and sacrifices for sin, thou hast had no pleasure ^b. While as the first tabernacle was yet standing, in *it* were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience ^c: For the law made nothing perfect, but the bringing in of a better hope ^d. For if that first covenant had been faultless, then should no place have been sought for the second ^e. *But* what the law could not do, in that it was weak through the flesh, God sending his own son in the likeness of sinful flesh, and for sin condemned sin in the flesh; that the righteousness of the law might be fulfilled in us ^f: For when we were yet without strength, in due time Christ died for the ungodly ^g.

S E C T.

^k Philip. ii. 13.

^o Psal. xxvii. 14.

§ 3. ^a Mic. vi. 6, 7, 8.

^c Heb. viii. 7.

^l Heb. xii. 12, 13

^b Heb. x. 4, 5, 6.

^f Rom. viii. 3, 4.

^m Eph. ii. 1.

^e Heb. ix. 8, 9.

^g Rom. v. 6.

ⁿ John xv. 4, 5.

^d Heb. vii. 19.

SECT. 4. *All this is acknowledged in the confessions and prayers of the most eminent saints of God.*

O LORD, I know that the way of man is not in himself: It is not in man that walketh to direct his steps^a. We are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf, and our iniquities, like the wind, have taken us away^b. O Lord, righteousness belongeth unto thee, but unto us confusion of faces; because *we* have trespassed against thee^c. We do not present our supplications before thee for our righteousnesses, but for thy great mercies^d. If thou, Lord, shouldst mark iniquities, O Lord, who shall stand^e? Enter not into judgment with thy servant; for in thy sight shall no man living be justified^f. Turn us again, O God of hosts, and cause thy face to shine, and we shall be saved^g. Let thy hand be upon the man of thy right hand, upon the son of man whom thou madest strong for thyself. So will not we go back from thee: Quicken us, and we will call upon thy name^h.

Have mercy upon me, O Lordⁱ: I am poor and needy, and my heart is wounded within me^k. Help me, O Lord my God: O save me according to thy mercy^l. With my whole heart have I sought thee: O let me not wander from thy commandments. My soul melteth for heaviness: Strengthen me according unto thy word^m. For thou hast delivered my soul from death: Wilt thou not deliver my feet from falling, that I may walk before God in the light of the livingⁿ? I am poor and needy; yet the Lord thinketh upon me: Thou art my help, and my deliverer; make no tarrying, O my God^o.

SECT 5. *In God our help is found.*

“On this subject see the PART immediately following.”

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P A R T

§ 4. ^a Jer. x. 23.

^e Psal. cxxx. 3.

^l Psal. xxxi. 9.

^o Psal. lvi. 13.

^b Isa. lxiv. 6.

^f Psal. cxliii. 2.

^k Psal. cix. 22.

^o Psal. xl. 17.

^c Dan. ix. 7.

^g Psal. lxxx. 7.

^h Psal. cix. 26.

^d Dan. ix. 18.

ⁿ Psal. lxxx. 17, 18.

^m Psal. cxix. 10, 28.

PART III.

Of the METHOD of MAN'S REDEMPTION.

ARTICLE I.

Of the redeeming love of God.

S E C T. 1. This great purpose of redemption to all nations declared to the saints from the earliest ages. 2. The character of the Divine Person by whom this redemption should be wrought. 3. This unspeakable love of God to men, fulfilled by Christ Jesus our Saviour, who acted in the Father's name, and appeals to his works as a proof of his divine mission. 4. The praises and thanksgivings of the saints, on this great event.

S E C T. 1. *This great purpose of redemption to all nations declared to the saints from the earliest ages.*

THE glory of the Lord shall be revealed, and all flesh shall see it together^a. Of which salvation the prophets have enquired, and searched diligently, who prophesied of the grace that should come unto you^b. The Lord said unto the serpent, I will put enmity between thee and the woman, and between thy seed and her seed; and it shall bruise thy head, and thou shalt bruise his heel^c. The Lord said unto Abraham, I will make of thee a great nation, and in thee shall all the families of the earth be blessed^d. The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come, and unto him shall the gathering of the people be^e. There shall come a star out of Jacob, and a sceptre shall rise out of Israel, out of Jacob shall come he that shall have dominion^f. I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth, and though after my skin worms destroy this body, yet in my flesh shall I see God^g. Thou hast ascended on high, thou hast led captivity captive; thou hast received gifts for men, yea for the rebellious also, that the Lord God might dwell among them^h. The stone which the builders refused is

§ 1. ^a Isa. xl. 5.

^e Gen. xlix. 10.

^b 1 Pet. i. 10.

^f Numb. xxiv. 17, 19.

^c Gen. iii. 14, 15.

^g Job xix. 25, 26.

^d Gen. xii. 1, 2, 3.

^h Psal. lxxviii. 18.

is become the head of the cornerⁱ. His name shall endure for ever, his name shall be continued as long as the sun : and men shall be blessed in him, all nations shall call him blessed^k. Behold my servant whom I uphold, mine elect in whom my soul delighteth, I have put my spirit upon him, he shall bring forth judgment to the Gentiles. He shall not fail nor be discouraged till he have set judgment in the earth, and the isles shall wait for his law^l. How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth salvation, that saith unto Zion, Thy God reigneth^m. I will shake all nations, and the desire of all nations shall come, and I will fill this house with glory, saith the Lord of Hostsⁿ. Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah. I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, saying, Know the Lord; for they shall all know me from the least unto the greatest of them, saith the Lord; for I will forgive their iniquity, and their sin will I remember no more^o. I saw in the visions of the night, and behold one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion and glory, and a kingdom that all people, nations, and languages should serve him, his dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed^p. I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light to the Gentiles^q. Behold I will send my messenger; and he shall prepare the way before me, and the Lord whom ye seek, shall suddenly come to his temple, even the messenger of the covenant whom ye delight in. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord^r.

SECT. 2. The character of the Divine Person by whom this redemption should be wrought.

UNTO us a child is born, unto us a son is given, and the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom to order it, and to establish it with judgment, and with justice, from henceforth even for ever^s. Behold the days come, saith the Lord, that I will

ⁱ Psal. cxviii. 22.

^k Hag. ii. 7.

^l Mal. iii. 1, 4.

^m Psal. lxxii. 17.

ⁿ Jer. xxxi. 31, 33, 34.

^o Isa. xlii. 1, 4.

^p Dan. vii. 13, 14.

^q Isa. lii. 7.

^r Isa. xlii. 6.

^s Isa. ix. 6, 7.

will raise unto David, a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely. And this is his name, whereby he shall be called, **THE LORD OUR RIGHTEOUSNESS**^b. He shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end^c. Behold the man whose name is the **BRANCH**, and he shall grow up out of his place, and he shall build the temple of the Lord, and he shall bear the glory, and shall sit and rule upon his throne, and he shall be a Priest upon his throne, and the council of peace shall be between them both^d. Rejoice greatly O daughter of Zion; shout O daughter of Jerusalem, Behold thy King cometh unto thee; he is just and having salvation, lowly, and riding upon an ass, and upon a colt the foal of an ass^e. He shall not cry, nor lift up, nor cause his voice to be heard in the streets, a bruised reed shall he not break, a smoking flax shall he not quench; he shall bring forth judgment unto truth^f. To whom is the arm of the Lord revealed; for he shall grow up before him as a tender plant, and as a root out of a dry ground, and when we shall see him, there is no beauty that we should desire him. He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth. He shall see of the travail of his soul, and shall be satisfied, by his knowledge shall my righteous servant justify many, for he shall bear their iniquities; therefore will I divide him a portion with the great, and he shall divide the spoil with the strong^g. He shall judge the poor of the people, and break in pieces the oppressor. The righteous shall flourish in his days; he shall have dominion also from sea to sea. They that dwell in the wilderness shall bow before him, and his enemies shall lick the dust^h. Hosannah to the Son of David; blessed is he that cometh in the name of the Lord. Hosannah in the highestⁱ.

SECT. 3. *This unspeakable love of God to men fulfilled by Christ Jesus our Saviour, who acted in the Father's name, and appeals to his works as a proof of his divine mission.*

GOD who at sundry times, and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken to us by his son^a. The Word was made flesh and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth. He came unto his own

^b Jer xxiii. 5, 6.^c Isa. xlii. 2, 3.^d Luke i. 32, 33.^e Isa. liii. 1, 2, 7, 11, 12.^f Zech. vi. 12, 13.^g Psal. lxxii. 4, 7, 8, 9.^h Zech. ix. 9.ⁱ Matth. xxi. 9.

own, and his own received him not, but as many as received him to them gave he power to become the sons of God, even to them that believe in his name ^b. Who gave himself for us, that he might redeem us from all iniquity and purify unto himself a peculiar people zealous of good works ^c. *Christ* now once in the end of the world hath appeared to put away sin by the sacrifice of himself. Unto them that look for him shall he appear the second time without sin unto salvation ^d. He humbled himself and became obedient unto death, even the death of the cross, wherefore God hath also highly exalted him and hath given him a name which is above every name, That at the name of Jesus every knee should bow, and every tongue should confess that Jesus is Lord, to the glory of God the Father ^e. Jesus said, my doctrine is not mine, but his that sent me. I am not come of myself; but he that sent me is true ^f. I am one that bear witness of myself, and the Father that sent me beareth witness of me. When ye have lift up the son of man, then shall ye know that I am he, and that I do nothing of myself, but as my Father hath taught me, I speak these things ^g. If I do not the works of my Father, believe me not: But if I do, though ye believe not me, believe the works, that ye may know and believe that the Father is in me and I in him ^h. John calling unto him two of his disciples, sent them unto Jesus, saying, Art thou he that should come, or look we for another? And in that same hour he cured many of their infirmities and plagues, and of evil spirits, and unto many that were blind he gave sight. Then Jesus answering, said unto them, Go your way and tell John what things you have seen and heard, how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached; and blessed is he whosoever shall not be offended in me ⁱ.

SECT. 4. *The praises and thanksgivings of the saints on this great event.*

BLESSED be the Lord God of Israel, for he hath visited and redeemed his people; and hath raised up an horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets since the world began, that we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember his holy covenant, the oath which he sware to our father Abraham, that he would grant unto us, that we being delivered out of the hands of our enemies, might serve him without fear in holiness and righteousness before him all the days of our life ^a.

Blessed

^b John i. 14, 11, 12.

^f John vii. 16, 28.

^c Tit. ii. 14.

^g John viii. 18, 28.

^d Heb. ix. 26, 28.

^h John x. 37, 38.

^e Phil. ii. 8, 9, 10, 11.

ⁱ Luke vii. 19, 21, 22, 23.

§ 4. ^a Luke i. 68,—75.

Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance, incorruptible, and undefiled and that fadeth not away, reserved in heaven for you who are kept by the power of God through faith unto salvation, ready to be revealed in the last time^b. Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort, who hath blessed us with all spiritual blessings in heavenly places in Christ ^c.

ARTICLE

^b 1 Pet. i. 3, 4, 5.^c Eph. i. 3, and 2 Cor. i. 3.

ARTICLE II.

Of our LORD JESUS CHRIST.

CHAP. I.

Of the divinity of our Lord Jesus Christ.

SECT. I. That he is the eternal Son of God, and one with the Father. 2. Divine titles and attributes are given him. 3. Divine works are done by him. 4. Divine worship is appointed to be paid to him.

SECT. I. *That he is the eternal Son of God, and one with the Father.*

IN the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God^a. Behold a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted, is God with us^b. The angel said unto him, fear not Zacharias, thy wife Elizabeth shall bear a son,—and many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to make ready a people prepared for the Lord^c. Concerning the flesh Christ came, who is over all God blessed for ever^d. Hereby perceive we the love of God, because he laid down his life for us^e.—Great is the mystery of godliness: God was manifest in the flesh, justified in the spirit; seen of angels, preached unto the Gentiles, believed on in the world, received up into glory^f. And we know that the Son of God is come, and hath given us an understanding that we may know him that is true. This is the true God and eternal life^g. Who being in the form of God, thought it not robbery to be equal with God^h. He said, except I shall see in his hands the print of the nails, I will not believe. Then said he to Thomas, Reach hither thy finger; and Thomas answered, My Lord and my Godⁱ. *The Jews* said unto him, Where is thy Father? Jesus answered, If ye had known me, ye should have known my Father also.

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§ 1. ^a John i. 1, 2.^b Matth. i. 23.^c Luke i. 13, 16, 17.^d Rom. ix. 5.^e 1 John iii. 16.^f 1 Tim. iii. 16.^g 1 John v. 20.^h Phil. ii. 6.ⁱ John xx. 25, 27, 28.

also^k. As the Father knoweth me, even so know I the Father. I and my Father are one. Ye may know and believe that the Father is in me and I in him^l. For in him dwelleth the fulness of the Godhead bodily^m. Unto which of the angels said he at any time, thou art my Son.—But unto the Son he saith, Thy throne, O God, is for ever and ever, a scepter of righteousness is the scepter of thy kingdomⁿ. Take heed therefore to feed the church of God which he hath purchased with his own blood^o. Looking for the appearing of the great God and our Saviour Jesus Christ^p.

SECT. 2. *Divine titles and attributes are given him.*

GOD—hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds. Who being the brightness of his glory, and the express image of his person,—when he had by himself purged our sins, sat down on the right hand of the Majesty on high, being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. *For* to which of the angels said he at any time, Thou art my Son this day have I begotten thee. Again, I will be to him a Father and he shall be to me a Son. Sit on my right hand until I make thine enemies thy footstool^a. No man hath seen God at any time, the only begotten Son which is in the bosom of the Father he hath declared him^b. And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. He that cometh from above is above all.—For God giveth not the Spirit by measure unto him. The Father loveth the Son, and hath given all things into his hand^c.—As the Father hath life in himself, so hath he given to the Son to have life in himself^d. Jesus knew from the beginning who they were that believed not, and who should betray him^e.—He knew all men, and needed not that any should testify of man, for he knew what was in man^f. Nathaniel saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig-tree, I saw thee. Nathaniel saith unto him, Rabbi, thou art the Son of God, thou art the King of Israel^g. Philip saith unto him, Lord show us the Father. Jesus saith unto him, He that hath seen me hath seen the Father. *Believe me*, that I am in the Father, and the Father in me^h. And whatsoever ye shall ask in my name, that I will do, that the Father may be glorified in the sonⁱ. And now,

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^k John viii. 19.

^o Acts xx. 28.

§ 2. ^a Heb. i. 1,—5, 13.

^c John vi. 64.

ⁱ John xiv. 13.

^l John x. 15, 30, 38.

^p Tit. ii. 13.

^b John i. 18.

^f John ii. 24, 25.

^m Col. ii. 9.

ⁿ Heb. i. 5, 8.

^c John iii. 13, 31, 34, 35.

^e John i. 48, 49.

^d John v. 26.

^h John xiv. 8, 9, 10.

O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was. Father, I will that they also whom thou hast given me be with me, where I am, that they may behold my glory, which thou hast given me, for thou lovedst me before the foundation of the world ^k.

Christ both died, and rose, and revived, that he might be the Lord both of the dead and living : For we shall all stand before the judgment-seat of Christ : Every knee shall bow, and every tongue shall confess to God. So then every one of us shall give an account of himself to God ^l. We preach Christ crucified, —unto them which are called, both Jews and Greeks, the power of God, and the wisdom of God ^m. Who both will bring to light the hidden things of darkness, and make manifest the counsels of the hearts ⁿ. Wherefore God also hath highly exalted him, and given him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth ; and that every tongue should confess, that Jesus Christ is Lord, to the glory of God the Father ^o. He raised him from the dead, and set him at his own right hand in heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come ; and hath put all things under his feet, and gave him to be head over all things to the church, which is his body, the fulness of him that filleth all in all ^p.—Who is the image of the invisible God, the first-born of every creature ; and he is the head of the body the church, who is the beginning, the first-born from the dead ; that in all things he might have the pre-eminence : For it pleased the Father that in him should all fulness dwell ; and, having made peace through the blood of his cross, by him to reconcile all things unto himself ; by him, I say, whether they be things on earth, or things in heaven ^q.—Who is gone into heaven, and is on the right hand of God, angels, and authorities, and powers, being made subject unto him ^r.—Who is set down at the right hand of the Majesty in the heavens ^s.—The same yesterday, to-day, and for ever ^t.—Who is the faithful witness, and the first-begotten of the dead, and the Prince of the kings of the earth ^u. I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty. I am the first and the last. I am he that liveth, and was dead ; and behold I am alive for evermore, and have the keys of hell, and of death ^x. And all the churches shall know, that I am he which searcheth the reins and the hearts ; and I will give unto every one of you according to your works ^y. These things saith he that is holy, he that is true, he that hath the key of David, he that openeth and no man shutteth, and shutteth and no man

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open-

^k John xvii. 5, 24.^l Rom. xiv. 9, 10, 11, 12.^m 1 Cor. i. 23, 24.ⁿ 1 Cor. iv. 5.^o Philip. ii. 9, 10, 11.^p Eph. i. 20, 21, 22, 23.^q Col. i. 15, 18, 19, 20.^r 1 Pet. iii. 22.^s Heb. viii. 1.^t Heb. xiii. 8.^u Rev. i. v.^x Rev. i. 8, 17, 18.^y Rev. ii. 23.

openeth ². The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, saying, We give thee thanks, O Lord Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned ³.—For he is Lord of lords, and King of kings ⁴.

S E C T. 3. *Divine works are done by him.*

ALL things were made by him; and without him was not any thing made that was made ¹. To us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him ².—For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities or powers; all things were created by him and for him. And he is before all things, and by him all things consist ³; upholding all things by the word of his power.—Unto the Son he saith, Thy throne, O God, is for ever and ever, a scepter of righteousness is the scepter of thy kingdom. And thou, Lord, in the beginning, hast laid the foundation of the earth, and the heavens are the works of thine hands. They shall perish, but thou remainest; and as a vesture shalt thou fold them, and they shall be changed; but thou art the same, and thy years shall not fail ⁴. My Father worketh hitherto, and I work; whatsoever things he doth, these also doth the Son likewise ⁵. That ye may know that the Son of man hath power on earth to forgive sins, he saith to the sick of the palsy, Arise, take up thy bed, and go to thine house ⁶. Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again.—And I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand ⁷. Behold I come quickly, and my reward is with me, to give every man according as his work shall be ⁸.

S E C T. 4. *Divine worship is appointed to be paid to him.*

THE Father judgeth no man, but hath committed all judgment unto the Son, that all men should honour the Son even as they honour the Father. He that honoureth not the Son, honoureth not the Father which hath sent him ¹. The
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² Rev. iii. 7.

³ Rev. xi. 15, 16, 17.

⁴ Rev. xvii. 14.

§ 3. ¹ John i. 3.

² 1 Cor. viii. 6.

³ Col. i. 16, 17.

⁴ Heb. i. 3, 8, 10, 11, 12.

⁵ John v. 17, 19.

⁶ Mark ii. 10, 11.

⁷ John x. 17, 18, 28.

⁸ Rev. xxii. 12.

§ 4. ¹ John v. 22, 23.

sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come. And it shall come to pass, that whosoever shall call on the name of the Lord, shall be saved ^b. He being full of the Holy Ghost, looked up stedfastly unto heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold I see the heavens opened, and the Son of man standing on the right hand of God. And they stoned Stephen calling upon God, and saying, Lord Jesus receive my spirit. And he kneeled down, and cried with a loud voice, Lord lay not this sin to their charge ^c. The scripture saith, Whosoever believeth on him shall not be ashamed;—the same Lord over all is rich to all that call upon him: For whosoever shall call upon the name of the Lord, shall be saved ^d. And I thank Christ Jesus our Lord, who hath enabled me; for that he counted me faithful, putting me into the ministry ^e. Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and given us everlasting consolation and good hope, through grace, comfort your hearts, and stablish you in every good word and work ^f: And the Lord direct your hearts unto the love of God, and unto the patient waiting for Christ ^g. And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him ^h. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost ⁱ. Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever ^k. And I beheld, and I heard the voice of many angels round about the throne, and the elders, and the number of them was ten thousand times ten thousand, and thousands of thousands, saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing; and every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever. And the four and twenty elders fell down, and worshipped him that liveth for ever and ever ^l. Salvation to our God that sitteth upon the throne, and unto the Lamb ^m. Grace be with you, mercy and peace from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love ⁿ.

C H A P.

^b Acts ii. 20, 21.^f 2 Thess. ii. 16, 17.^k Rev. i. 5, 6.^c Acts vii. 55, 56, 59, 60.^g 2 Thess. iii. 5.^l Rev. v. 11, 12, 13, 14.^d Rom. x. 11, 12, 13.^h Heb. i. 6.^m Rev. vii. 10.^e 1 Tim. i. 12.ⁱ Matth. xxviii. 19.ⁿ 2 John, 3.

C H A P. II.

Of the peculiar circumstances which preceded and attended his incarnation.

SECT. I. The vision of Zacharias in the temple. 2. The annunciation by the angel to Mary. 3. Mary's visit to Elizabeth, and their hymns of praise. 4. The birth of John the baptist, and the song of Zacharias on that occasion. 5. The birth of Jesus Christ. 6. The reception given him by Simeon and Anna. 7. The wise men come to worship, and Herod seeks to slay him. 8. Some circumstances of his youth.

SECT. I. *The vision of Zacharias in the temple.*

THERE was in the days of Herod the king of Judea, a certain priest named Zacharias, of the course of Abia ; and his wife was of the daughters of Aaron, and her name was Elizabeth. And they were both righteous before God, walking in all the commandments and ordinances of the Lord, blameless. And they had no child, because that Elizabeth was barren ; and they both were now well stricken in years. And it came to pass, that, while he executed the priest's office before God, in the order of his course, according to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord. And the whole multitude of the people were praying without, at the time of incense. And there appeared unto him an angel of the Lord, standing on the right side of the altar of incense. And when Zacharias saw him, he was troubled ; and fear fell upon him. But the angel said unto him, Fear not, Zacharias ; for thy prayer is heard ; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness, and many shall rejoice at his birth : For he shall be great in the sight of the Lord, and shall drink neither wine, nor strong drink ; and he shall be filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord. And Zacharias said unto the angel, Whereby shall I know this ? For I am an old man, and my wife well stricken in years^a.—And the angel answering, said unto him, I am Gabriel, that stand in the presence of God ; and am sent

§ 1. ^a Luke i. 5,—19.

sent to speak unto thee, and to shew thee these glad tidings. And behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed ; because thou believest not my words, which shall be fulfilled in their season. And the people waited for Zacharias, and marvelled that he tarried so long in the temple. And when he came out, he could not speak unto them ; and they perceived that he had seen a vision in the temple ; for he beckned unto them and remained speechless. And it came to pass, that as soon as the days of his ministration were accomplished, he departed to his own house. And after those days his wife Elizabeth conceived, and hid herself five months saying, Thus hath the Lord dealt with me in the days wherein he looked on me, to take away my reproach among men ^b.

SECT. 2. *The annunciation by the angel to Mary.*

AND in the sixth month, the angel Gabriel was sent from God, into a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David ; and the virgin's name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee ^a ; blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind, what manner of salutation this should be. And the angel said unto her, Fear not, Mary ; for thou hast found favour with God. And behold, thou shalt conceive in thy womb, and bring forth a son, and shall call his name Jesus. He shall be great, and be called the Son of the Highest ; and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man ? And the angel answered, and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee ; therefore also that Holy Thing which shall be born of thee, shall be called the Son of God. And behold thy cousin Elizabeth, she hath also conceived a son in her old age ; and this is the sixth month with her who was called barren. For with God nothing shall be impossible. And Mary said, Behold the hand-maid of the Lord, be it unto me according to thy word : And the Angel departed from her ^b.

SECT. 3. *Mary's visit to Elizabeth, and their hymns of praise.*

AND Mary arose in those days, and went into the hill-country with haste, into a city of Judah, and entered into the house of Zacharias, and saluted Elizabeth. And it came to pass, that when Elizabeth heard the salutation of Mary, the

^a Luke i. 19. — 25.

§ 2. ^a Luke i. 26, 27, 28.

^b Luke i. 29, — 38.

the babe leaped in her womb; and she was filled with the Holy Ghost. And she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me? For lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. And blessed is she that believed; for there shall be a performance of those things which were told her from the Lord. And Mary said, My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour^a. For he hath regarded the low estate of his handmaiden; for behold from henceforth, all generations shall call me blessed. For he that is mighty hath done to me great things, and holy is his name. And his mercy is on them that fear him from generation to generation. He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts; he hath put down the mighty from their seats, and exalted them of low degree; he hath filled the hungry with good things, and the rich he hath sent empty away. He hath holpen his servant Israel in remembrance of his mercy, as he spake to our fathers, to Abraham, and to his seed for ever. And Mary abode with her about three months, and returned to her own house^b.

SECT. 4. *The birth of John the Baptist, and the song of Zacharias on that occasion.*

Now Elizabeth's full time came that she should be delivered; and she brought forth a son. And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her. And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias after the name of his father. And his mother answered, and said, Not so; but he shall be called John. And they said unto her, There is none of thy kindred that is called by this name. And they made signs to his father, how he would have him called. And he asked for a writing table, and wrote, saying, His name is John, and they marvelled all. And his mouth was opened immediately, and his tongue loosed, and he spake and praised God. And fear came on all that dwelt round about them; and all those sayings were noised abroad throughout all the hill-country of Judea. And all they that heard them, laid them up in their hearts, saying, What manner of child shall this be? And the hand of the Lord was with him. And his father Zacharias was filled with the Holy Ghost, and prophesied, saying, Blessed be the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David^a; as he spake by the mouth of his holy prophets, which have been since the world began; that we should be saved from

§ 3. ^a Luke i. 39,—47.

^b Luke i. 48,—56.

§ 4. ^a Luke i. 57,—69.

from our enemies, and from the hand of all that hate us. To perform the mercy promised unto our fathers, and to remember his holy covenant ; the oath which he sware to our father Abraham, that he would grant unto us, that we being delivered out of the hands of our enemies, might serve him without fear, in holiness and righteousness before him all the days of our life. And thou child shalt be called the Prophet of the Highest ; for thou shalt go before the face of the Lord to prepare his ways ; to give knowledge of salvation unto his people, by the remission of their sins through the tender mercy of our God ; whereby the day spring from on high hath visited us, to give light to them that sit in darkness, and in the shadow of death ; to guide our feet into the way of peace. And the child grew, and waxed strong in spirit ; and was in the deserts till the day of his shewing unto Israel ^b.

SECT. 5. *The birth of our Lord Jesus Christ.*

Now the birth of Jesus Christ was on this wise ; when as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph her husband being a just man, and not willing to make her a public example, was minded to put her away privily. But while he thought on these things, Behold the angel of the Lord appeared unto him in a dream, saying, Joseph thou son of David, Fear not to take unto thee Mary thy wife ; for that which is conceived in her is, of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS ; for he shall save his people from their sins. Now all this was done that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold a virgin shall be with child, and shall bring forth a son, and they shall call his name EMMANUEL ; which being interpreted, is, GOD WITH US. Then Joseph being raised from sleep, did as the angel of the Lord had bidden him ; and took unto him his wife ; and knew her not, till she had brought forth her first born son ; and he called his name JESUS ^a.

AND it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed. And all went to be taxed ; every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David which is called Bethlehem ; because he was of the house and lineage of David ; to be taxed with Mary his espoused wife, being great with child ; and so it was that while they were there, the days were accomplished that she should be delivered. And she brought

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brought

^b Luke i. 71,—80.

§ 5. ^a Matth. i. 18,—25.

brought forth her first born son, and wrapped him in swaddling cloaths, and laid him in a manger; because there was no room for them in the inn. And there were in the same country, shepherds abiding in the field, keeping watch over their flock by night. And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them, Fear not; for behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you, ye shall find the babe, wrapt in swaddling cloaths, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying, Glory to God in the highest, and on earth peace, good-will towards men. And it came to pass as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it, wondered at those things which were told them by the shepherds: But Mary kept all these things, and pondered them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them ^b.

SECT. 6. *The reception given to him by Simeon and Anna:*

AND when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel, before he was conceived in the womb. And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem to present him to the Lord^a; and to offer a sacrifice according to that which is said in the law of the Lord, a pair of turtle doves, or two young pigeons. And behold there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel; and the Holy Ghost was upon him; and it was revealed unto him by the Holy Ghost, that he should not see death before he had seen the Lord's Christ. And he came by the Spirit into the temple; and when the parents brought in the child Jesus to do for him after the custom of the law, then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation; which thou hast prepared before the face of all people; a light to lighten

^b Luke ii. 1,—20.

§ 6. ^a Luke ii. 21, 22.

on the Gentiles, and the glory of thy people Israel. And Joseph, and his mother marvelled at those things which were spoken of him. And Simeon blessed them, and said unto Mary his mother, Behold this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; (yea a sword shall pierce through thy own soul also) that the thoughts of many hearts may be revealed.

And there was one Anna a prophetess, the daughter of Phanuel, of the tribe of Aser; she was of a great age, and had lived with a husband seven years from her virginity; and she was a widow of about fourscore and four years; which departed not from the temple, but served God with fastings and prayers night and day. And she coming in that instant, gave thanks likewise unto the Lord; and spake of him to all them that looked for redemption in Jerusalem. And when they had performed all things according to the law of the Lord, they returned into Galilee to their own city Nazareth. And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him^b.

SECT. 7. *The wise men come to worship, and Herod seeks to slay him.*

Now when Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? For we have seen his star in the east, and are come to worship him. When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests, and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, In Bethlehem of Judea: For thus it is written by the prophet, And thou Bethlehem, in the land of Juda, art not the least of the princes of Juda; for out of thee shall come a governor that shall rule my people Israel. Then Herod, when he had privily called the wise men, enquired of them diligently, what time the star appeared. And he sent them to Bethlehem, and said, Go, and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also. When they had heard the king, they departed; and lo, the star which they saw in the east, went before them, till it came and stood over where the child was. When they saw the star, they rejoiced with exceeding great joy. And, when they were come into the house, they saw the young child, with Mary his mother; and fell down, and worshipped him: And, when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh. And being warned of God in a dream, that they should not return to Herod, they departed into their own country another way^a. And when they were departed,

^b Luke ii. 24,—40.

§ 7. ^a Matth. ii. 1,—12.

parted, behold the angel of the Lord appeared to Joseph in a dream, saying, Arise, and take the young child and his mother, and fly into Egypt; and be thou there until I bring thee word: For Herod will seek the young child to destroy him. When he arose, he took the young child and his mother by night, and departed into Egypt; and was there until the death of Herod, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my Son. Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth; and sent forth and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men. Then was fulfilled that which was spoken by Jeremy the prophet, saying, In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted; because they are not. But when Herod was dead, behold an angel of the Lord appeareth in a dream to Joseph in Egypt, saying, Arise, and take the young child and his mother, and go into the land of Israel; for they are dead which sought the young child's life. And he arose, and took the young child and his mother, and came into the land of Israel. But when he heard that Archelaus did reign in Judea in the room of his father Herod, he was afraid to go thither. Notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee; and he came and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene ^b.

S E C T. 8. *Some particulars of his youth.*

Now his parents went to Jerusalem every year, at the feast of the passover. And when he was twelve years old, they went up to Jerusalem, after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it. But they supposing him to have been in the company, went a days journey; and they sought him among their kinsfolks and acquaintance. And when they found him not, they turned back again to Jerusalem, seeking him. And it came to pass, that, after three days, they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished, at his understanding and answers. And when they saw him, they were amazed; and his mother said unto him, Son, why hast thou thus dealt with us? Behold thy father and I have sought thee forrowing^a. And he

^b Matth. ii. 13,—23.

§ 8. ^a Luke ii. 41,—49.

he said unto them, How is it that ye sought me? Wist ye not that I must be about my Father's business? And they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth, and was subject unto them; but his mother kept all these sayings in her heart. And Jesus increased in wisdom and stature, and in favour with God and man ^b.

C H A P. III.

Of the designs and purposes for which Christ was manifested to the world.

I. "To instruct his people in things belonging to salvation."

SECT. I. Promises, which God was graciously pleased to make to men, of peculiar degrees of light in the latter days. 2. That these promises should be accomplished in virtue of a new covenant. 3. That the accomplishment of these promises was expected from the Great Messiah. 4. That in the Lord Jesus they are actually fulfilled. 5. Jesus cheers his disciples with the assurance of this divine light. 6. The wisdom of Jesus acknowledged by strangers, and even by enemies. 7. The testimony of the apostles on this subject. 8. The mission of the apostle Paul. 9. That this light maketh wise unto salvation. 10. The importance of making a right use of this light. 11. The prayers of the apostles for the increase of this knowledge.

SECT. I. *Promises, which God was graciously pleased to make to men, of peculiar degrees of light in the latter days.*

HEARKEN unto me, my people, and give ear unto me, O my nation: For a law shall proceed from me; and I will make my judgment to rest for a light of the people ^a. Behold my Servant whom I uphold, mine Elect in whom my soul delighteth: I have put my spirit upon him, he shall bring forth judgment to the Gentiles.—He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench; he shall bring forth judgment unto truth. He shall not fail, nor be discouraged, till he have set judgment in the earth; and the isles shall wait

^b Luke ii. 49,—52.

§ 1. ^a Isa. li. 4.

wait for his law. Thus saith God the Lord, he that created the heavens, and stretched them out ; he that spread forth the earth, and that which cometh out of it ; he that giveth breath unto the people upon it, and spirit to them that walk therein ; I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles ; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house ^b : That thou mayest say to the prisoners, Go forth ; to them that are in darkness, shew yourselves ^c. In that day shall the deaf hear the words of the book ; and the eyes of the blind shall see out of obscurity, and out of darkness ^d. They also that erred in spirit, shall come to understanding ; and they that murmured, shall learn doctrine ^e. And the eyes of them that see shall not be dim ; and the ears of them that hear shall hearken. The heart also of the rash shall understand knowledge ; and the tongue of the stammerers shall be ready to speak plainly ^f. So shall he sprinkle many nations, the kings shall shut their mouths at him : For that which had not been told them, shall they see ; and that which they had not heard, shall they consider ^g. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing ^h. And I will bring the blind by a way that they knew not, I will lead them in paths that they have not known : I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them ⁱ. Moreover, the light of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold, as the light of seven days ^k. And the Gentiles shall come to thy light, and kings to the brightness of thy rising ^l.

S E C T. 2. *That these promises should be accomplished in virtue of a new covenant.*

BEHOLD the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah ; not according to the covenant that I made with their fathers, in the day that I took them by the hand, to bring them out of the land of Egypt ; but this shall be the covenant that I will make with the house of Israel, After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts ; and will be their God, and they shall be my people ; and they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord : For they shall all

^b Isa. xlii. 1,—7.

^f Isa. xxxii. 3, 4.

^k Isa. xxx. 26.

^c Isa. xlix. 9.

^g Isa. lii. 15.

^l Isa. lx. 3.

^d Isa. xxix. 18.

^h Isa. xxxv. 5, 6.

^e Isa. xxix. 24.

ⁱ Isa. xlii. 16.

all know me from the least of them unto the greatest of them, saith the Lord ^a. And though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more; but thine eyes shall see thy teachers. And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it; when ye turn to the right hand, and when ye turn to the left ^b. I will instruct thee, and teach thee in the way which thou shalt go: I will guide thee with mine eye ^c. And all thy children shall be taught of the Lord; and great shall be the peace of thy children ^d. Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: For the law shall go forth of Zion, and the word of the Lord from Jerusalem ^e; *and* the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea ^f.

SECT. 3. *That the accomplishment of these promises was expected from the Great Messiah.*

BLESSED be the Lord God of Israel, for he hath visited and redeemed his people; and hath raised up an horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world began^a; to give knowledge of salvation unto his people by the remission of their sins, through the tender mercy of our God; whereby the day spring from on high hath visited us; to give light to them that sit in darkness, and in the shadow of death; to guide our feet into the way of peace ^b. That it might be fulfilled which was spoken by Esaias the prophet, saying, The land of Zabulon, and the land of Nephtalim, by the way of the sea beyond Jordan, Galilee of the Gentiles; the people which sat in darkness saw great light; and to them which sat in the region and shadow of death, light is sprung up ^c *. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles; that thou shouldst be for salvation to the ends of the earth ^d; a light to lighten the Gentiles, and the glory of thy people Israel ^e. Now I say, that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers; and that the Gentiles might glorify God for his mercy. As it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name. And again he saith, Rejoice ye Gentiles with his people. And again, praise the Lord, all ye Gentiles, and laud him all ye people. And again

§ 2. ^a Jer. xxxi. 31,—34. ^b Isa. xxx. 20. 21. ^c Psal. xxxii. 8. ^d Isa. liv. 13.
^e Micah iv. 2. ^f Hab. ii. 14.

§ 3. ^a Luke i. 68, 69, 70. ^b Luke i. 77, 78, 79. ^c Matth. iv. 14, 15, 16. * See Matth. iii. 14, 15, 16.
^d Acts xiii. 47. ^e Luke ii. 32.

again Esaias saith [†], There shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots; and the spirit of the Lord shall rest upon him; the spirit of wisdom, and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord. *He* shall stand for an ensign of the people: To it shall the Gentiles seek, and his rest shall be glorious [‡].

SECT. 4. *That in the Lord Jesus they are actually fulfilled.*

AND Jesus returned in the power of the spirit into Galilee; and there went out a fame of him through all the region round about. And he taught in their synagogues, being glorified of all. And he came to Nazareth, where he had been brought up; and as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias^a; and when he had opened the book, he found the place where it was written, the spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor, he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And he closed the book, and gave it again to the minister and sat down; and the eyes of all them that were in the synagogue were fastned on him; and he began to say unto them, This day is this scripture fulfilled in your ears^b. I am the light of the world; he that followeth me, shall not walk in darkness, but shall have the light of life^c. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice^d. Are there not twelve hours in the day? if any man walk, in the day he stumbleth not; because he seeth the light of this world. But if a man walk in the night he stumbleth, because there is no light in him^e. Yet a little while is the light with you; walk while ye have the light, lest darkness come upon you; for he that walketh in darkness, knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light. I am come a light into the world, that whosoever believeth on me, should not abide in darkness[†]. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil; for every one that doth evil, hateth the light, neither cometh to the light, lest his deeds should be reproved[‡].

SECT.

[†] Rom. xv. 8, —12.

[‡] Isa. xi. 1, 2, 10.

§ 4. ^a Luke iv. 14, —17.

^b Luke iv. 18, —21.

^c John viii. 12.

^d John xviii. 37.]

^e John xi. 9, 10

[†] John xii. 35, 36, 46.

[‡] John iii. 19, 20.

S E C T. 5. *Jesus chears his disciples with the assurance of this divine light.*

It is given unto you to know the mysteries of the kingdom of Heaven^a. Blessed are your eyes, for they see; and your ears for they hear. For verily I say unto you, that many prophets and righteous men, have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them^b. In that hour Jesus rejoiced in spirit, and said, I thank thee O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so Father, for so it seemed good in thy sight^c. If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free^d. 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 of my Father, I have made known unto you^e. These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you^f. When he, the Spirit of truth is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will shew you things to come. He shall glorify me; for he shall receive of mine, and shall shew it unto you^g. And now I have told you before it come to pass, that when it is come to pass, ye might believe^h.

S E C T. 6. *The wisdom of Jesus acknowledged by strangers, and even by enemies.*

THOSE men, *who were miraculously fed*, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world^a. Now we believe, and know, That this is indeed the Christ, the Saviour of the world^b. Never man spake like this man^c. For he taught them as one having authority, and not as the scribes^d, Rabbi, We know that thou art a teacher come from God; for no man can do these miracles that thou dost, except God be with him^e. We know that thou art true; and teachest the way of God in truth; neither carest thou for any man; for thou regardest not the person of men^f.

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S E C T.

§ 7. Matth. xiii. 11.
^c John xv. 15.

^b Matth. xiii. 16, 17.
^f John xiv. 25, 26.

^e Luke x. 21.

^d John viii. 31, 32.

^g John xvi. 13, 14.

^h John xiv. 29.

§ 6. ^a John vi. 14.
^c John iii. 2.

^b John iv. 42.
^f Matth. xxii. 16.

^e John vii. 46.

^d Matth. vii. 29.

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^e Luke x. 21.

^d John viii. 31, 32.
^h John xiv. 29.

§ 6. ^a John vi. 14.
^c John iii. 2.

^b John iv. 42.
^f Matth. xxii. 16.

^e John vii. 46.

^g Matth. vii. 29.

S E C T. 7. *The testimonies of the apostles on this subject.*

IN the beginning was the Word, and the word was with God, and the Word was God ^a. In him was life, and the life was the light of men ^b. That was the true light, which lighteth every man that cometh into the world ^c. A prophet mighty in deed and word before God, and all the people ^d; who hath abolished death, and hath brought life and immortality to light, through the gospel ^e. For the law was given by Moses, but grace and truth came by Jesus Christ. No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declared him ^f. The Jews require a sign, and the Greeks seek after wisdom; but we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God ^g. For Moses truly said unto the Fathers, a prophet shall the Lord your God raise up unto you, of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul which will not hear that prophet, shall be destroyed from among the people. Yea, and all the prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these days. Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first, God having raised up his Son Jesus, sent him to bless you in turning away every one of you from his iniquities ^h. See that ye refuse not him that speaketh; for if they escaped not who refused him that spake on earth, much more shall not we escape if we turn away from him that speaketh from heaven ⁱ. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompence of reward; how shall we escape if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will ^k?

S E C T. 8. *The mission of the Apostle Paul.*

As I *Paul* went to Damascus with authority and commission from the chief priests; at mid-day, I saw in the way a light from heaven; above the brightness of the sun, shining round about me, and them which journeyed with me. And when we were all fallen to the earth, I heard a voice speaking unto me, and saying

§ 7. ^a John i. 1.^e 2 Tim. i. 10.^k Heb. xii. 25.^b John i. 4.^f John i. 17, 18.^h Heb. ii. 2, 3, 4.^c John i. 9.^g 1 Cor. i. 22, 23, 24.^d Luke xxiv. 19.ⁱ Acts iii. 22,—26.

ing in the Hebrew tongue, Saul, Saul, why persecutest thou me? It is hard for thee to kick against the pricks. And I said, who art thou, Lord? And he said, I am Jesus whom thou persecutest. But rise and stand upon thy feet; for I have appeared unto thee for this purpose, to make thee a minister and a witness, both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. Whereupon I was not disobedient unto the heavenly vision; but shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance^a. Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets, and Moses did say should come; that Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles^b.

Ye have heard of the dispensation of the grace of God which is given me; how that by revelation he made known unto me the mystery, which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the spirit^c. Unto me who am less than the least of all saints is this grace given, that I should preach among the Gentiles the unfearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ^d: To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God^e. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ^f; having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself; that in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven, and which are in earth, even in him^g.

Moreover, brethren, I declare unto you the gospel which I preached unto you, which also you have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you^h; *and* if ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is un-

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§ 8. ^a Acts xxvi. 12,—20.^c Eph. iii. 10.^b Acts xxvi. 22, 23.^f Eph. i. 3.^e Eph. iii. 2, 3, 5.^g Eph. i. 9, 10.^d Eph. iii. 8, 9.^h 1 Cor. xv. 1, 2.

der heaven; whereof I Paul am made a ministerⁱ, according to the dispensation of God, which is given to me for you, to fulfil the word of God; even the mystery which hath been hid from ages, and from generations, but now is made manifest to his saints; to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you the hope of glory; whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus; whereunto I also labour, striving according to his working, which worketh in me mightily^k. *Therefore* I have written the more boldly unto you, in some sort, as putting you in mind, because of the grace that is given to me of God, that I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost. I have therefore whereof I may glory through Jesus Christ, in those things which pertain to God^l. For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation; to every one that believeth; for therein is the righteousness of God revealed from faith to faith^m. Yea doubtless, and I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung that I may win Christ, and be found in him; that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his deathⁿ.

SECT. 9. *That this light maketh wise unto salvation.*

CONTINUE thou in the things which thou hast learned, and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works^a. For whatsoever things were written aforetime, were written for our learning; that we, through patience and comfort of the scriptures, might have hope^b. We have also a more sure word of prophecy; whereunto you do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts. Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost^c; who prophesied of the grace that should come unto you; search-

ⁱ Col. i. 23.^k Col. i. 25,—29.^l Rom. xv. 15, 16, 17.^m Rom. i. 16, 17.ⁿ Phil. iii. 8, 9, 10.§ 9. ^a 2 Tim. iii. 14,—17. ^b Rom. xv. 4.^c 2 Pet. i. 19, 20, 21.

searching what, or what manner of time the spirit of Christ which was in them did signify, when it testified before hand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported unto you by them that have preached the gospel unto you, with the Holy Ghost sent down from heaven; which things the angels desire to look into^a.

SECT. 10. *The importance of making a right use of this light.*

GRACE and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord; according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue^a. This then is the message which we have heard of him, and declare unto you, That God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth. But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin^b. For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ^c. And we know that the Son of God is come, and hath given us an understanding that we may know him that is true; and we are in him that is true, even in his Son Jesus Christ^d. For ye were sometimes darkness, but now are ye light in the Lord; walk as children of light, and have no fellowship with the unfruitful works of darkness, but rather reprove them^e; seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms, and hymns, and spiritual songs^f. For ye are a peculiar people, that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light^g.

SECT. 11. *The prayers of the apostles for the increase of this knowledge.*

WE give thanks to God, and the Father of our Lord Jesus Christ, praying always for you; for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel^a. We also do not cease to pray

^a 1 Pet. i. 10, 11, 12.

§ 10. ^a 2 Pet. i. 2, 3.

^c Eph. v. 8, 11.

^b 1 John i. 5, 6, 7.

^f Col. iii. 9, 10, 16.

^c 2 Cor. iv. 6.

^g 1 Pet. ii. 9.

^d 1 John v. 20.

§ 11. ^a Col. i. 3, 5:

pray for you, and to desire that ye might be filled with the knowledge of his will, in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God^b; who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son^c: That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him; the eyes of your understanding being enlightened; that ye may know what is the hope of his calling; and what the riches of the glory of his inheritance in the saints; and what is the exceeding greatness of his power to us-ward who believe^d; that ye may be able to comprehend with all saints, what is the breadth, and length, and depth, and height, and to know the love of Christ, which passeth knowledge; that ye might be filled with all the fulness of God^e. Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ; according to the revelation of the mystery, which was kept secret since the world began; but now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith; to God only wise, be glory through Jesus Christ for ever. Amen^f.

C H A P.

^b Col. i. 9, 10.^c Col. i. 13.^d Eph. i. 17, 18, 19.^e Eph. iii. 17, 18, 19.^f Rom. xvi. 25, 26, 27.

C H A P. IV.

Of the designs and purposes on which he was manifested to the world.

II. “ That he is come to redeem man from destruction and to reconcile him
“ to God.”

SECT. I. A general view of this great design. 2. That it should be executed in due time by the Messiah, and through his sufferings and death. 3. Of the glory that should follow his sufferings. 4. Jesus informs his disciples of this grand purpose, and of the manner in which he was to accomplish it, even by his death and intercession. 5. The apostles testified to the Jews that Jesus was the Saviour. 6. Concerning the everlasting priesthood of Christ. 7. Of the efficacy of his merits and mediation. 8. Of the divine benefits procured by him in behalf of all that believe in his name. 9. Of the obligations on believers to walk worthy of these benefits. 10. The importance of our making a proper use of our access to God by Jesus Christ.

SECT. I. *A general view of this great design.*

WE have before proved both Jews and Gentiles, that they are all under sin; that every mouth may be stopped, and all the world may become guilty before God; for all have sinned and come short of the glory of God^a. For as many as are of the works of the law are under the curse; for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe^b. Even as Abraham believed God, and it was accounted to him for righteousness, and the scripture foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying In thee shall all nations be blessed^c. Now to Abraham and his seed were the promises made. He saith not, And to seeds as of many; but as of one, and to thy seed, which is Christ^d. To him gave all the prophets witness, that through his name whosoever believeth in him, shall receive remission of sins^e.

SECT.

^a Rom. iii. 9, 19, 23.

^b Gal. iii. 19, 22.

^c Gal. iii. 6^r 8.

^d Gal. iii. 16.

^e Acts x. 43.

SECT. 2. *That it should be executed in due time by the Messiah, and through his sufferings and death.*

O ISRAEL thou hast fallen by thine iniquity^a; thou hast destroyed thyself; but in me is thine help^b. Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah^c. I will be their God, and they shall be my people; for I will forgive their iniquity, and I will remember their sin no more^d. And I will make an everlasting covenant with them, that I will not turn away from them to do them good; but I will put my fear in their hearts that they shall not depart from me^e; and I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities whereby they have sinned, and whereby they have transgressed against me^f. In those days, and at that time, will I cause the Branch of Righteousness to grow up unto David, and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely; and this is the name wherewith he shall be called, **THE LORD OUR RIGHTEOUSNESS**^g. Thus speaketh the Lord of hosts, saying, Behold the man whose name is the **BRANCH**, and he shall grow up out of his place, and he shall build the temple of the Lord; even he shall build the temple of the Lord, and shall bear the glory and shall sit and rule upon his throne, and he shall be a priest upon his throne, and the counsel of peace shall be between them both^h. I bring near my righteousness; it shall not be far off, and my salvation shall not tarry; and I will place salvation in Zion, for Israel my gloryⁱ. Sacrifice and offering thou didst not desire, burnt offering and sin-offering hast thou not required. Then said I, Lo I come, in the volume of the book it is written of me^k.

After threescore and two weeks shall Messiah be cut off, but not for himself^l. *But* to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness^m. Surely he hath born our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all. For he was cut off out of the land of the living; for the transgression of my people was he strickenⁿ. It pleased the Lord to bruise him, he hath put him to grief; when thou shalt make his soul an offering for sin, he shall see his seed, he shall

§ 2. ^a Hof. xiv. 1.

^c Jer. xxxii. 40.

^d Isa. xlv. 13.

ⁿ Isa. liii. 4, 5, 6, 8.

^b Hof. xiii. 9.

^f Jer. xxxiii. 8.

^k Psal. xl. 6, 7.

^e Jer. xxxi. 31.

^g Jer. xxxiii. 15, 16.

^l Dan. ix. 26.

^a Jer. xxxi. 33, 34.

^h Zech. vi. 12, 13.

^m Dan. ix. 24.

shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied; by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death; and he was numbered with the transgressors, and he bare the sins of many, and made intercession for the transgressors^o. In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem for sin and for uncleanness^p. And it shall come to pass, that whosoever shall call upon the name of the Lord, shall be saved^q.

SECT. 3. *Of the glory that should follow his sufferings.*

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, Thy God reigneth. The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God^a. Blessed be the Lord God of Israel; for he hath visited and redeemed his people; and hath raised up an horn of salvation for us in the house of his servant David^b; to perform the mercy promised to our fathers, and to remember his holy covenant; to give knowledge of salvation unto his people by the remission of their sins^c. Glory to God in the highest; and on earth peace, good will towards men^d. For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called, Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace^e. Thou shalt call his name Jesus; for he shall save his people from their sins. And they shall call his name Emmanuel, which being interpreted, is, God with us^f. The Lord said unto my Lord, Sit thou at my right hand until I make thine enemies thy footstool: He shall drink of the brook in the way, therefore shall he lift up the head^g. Yet have I set my king upon my holy hill of Zion. I will declare the decree: The Lord said unto me, Thou art my Son, this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession^h. I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him: And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him: His dominion is an everlasting dominion, which shall not pass away, and

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^o Isa. liii. 10, 11, 12.

^p Zech. xiii. 1.

^q Acts ii. 21.

§ 3. ^a Isa. lii. 7, 10.

^b Luke i. 68, 69.

^c Luke i. 72, 77.

^d Luke ii. 14.

^e Isa. ix. 6.

^f Matth. i. 21, 23.

^g Psal. cx. 1, 7.

^h Psal. ii. 6, 7, 8.

and his kingdom that which shall not be destroyedⁱ. Thou hast ascended on high, thou hast led captivity captive; thou hast received gifts for men, yea for the rebellious also, that the Lord God might dwell amongst them^k.—His name shall endure for ever: And men shall be blessed in him; all nations shall call him blessed^l.

SECT. 4. Jesus informs his disciples of this grand purpose, and of the manner in which he was to accomplish it; even by his death and intercession.

AND Jesus going up to Jerusalem, took the twelve disciples apart in the way, and said unto them, Behold we go up to Jerusalem, and the Son of man shall be betrayed unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles to mock and to scourge, and to crucify him; and the third day he shall rise again. *For* the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many^a. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him, should not perish, but have eternal life^b. And I, if I be lifted up from the earth, will draw all men unto me^c. For God sent not his Son into the world to condemn the world; but that the world through him might be saved^d. For the Son of man is come to seek and to save that which was lost^e. I am come that they might have life, and that they might have it more abundantly. I am the good Shepherd; and I lay down my life for the sheep^f. Therefore doth my Father love me, because I lay down my life that I might take it again. No man taketh it from me, but I lay it down of myself; I have power to lay it down, I have power to take it again: This commandment have I received of my Father^g. And if any man hear my words, and believe not, I judge him not; for I came not to judge the world, but to save the world^h. Greater love hath no man than this, that a man lay down his life for his friendsⁱ. And he took bread and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: This do in remembrance of me: Likewise also the cup after supper, saying, This cup is the New Testament in my blood, which is shed for you^k. And in that day ye shall ask me nothing: Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name; ask and ye shall receive, that your joy may be full. At that day ye shall ask in my name; and I say unto you, that I will pray the Father for you^l; and whatsoever ye shall ask in my name, that will I do; that the Father may be glorified

ⁱ Dan. vii. 13, 14.

^k Psal. lxxiii. 18, 19.

^l Psal. lxxii. 17.

§ 4. ^a Matth. xx. 17, 18, 19, 28.

^b John iii. 14, 15.

^c John xii. 32.

^d John iii. 17.

^e Luke xix. 10.

^f John x. 10, 14, 15.

^g John x. 17, 18.

^h John xii. 47.

ⁱ John xv. 13.

^k Luke xxii. 19, 20.

^l John xvi. 23, 24, 26.

glorified in the Son^m. Then opened he their understanding, that they might understand the scriptures; and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name, among all nations, beginning at Jerusalemⁿ.

SECT. 5. *The apostles testified to the Jews that Jesus was the Saviour.*

YE men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you, by miracles and signs which God did by him in the midst of you, as ye yourselves also know; him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain; this Jesus hath God raised up, whereof we all are witnesses^a. Be it known unto you therefore men and brethren, that through this man is preached unto you the forgiveness of sins; and by him, all that believe are justified from all things from which ye could not be justified by the law of Moses^b. Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved^c. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him^d. Unto you first God having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities. Repent ye therefore and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord^e.

SECT. 6. *Concerning the everlasting priesthood of Jesus Christ.*

WHEREFORE, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus^a. For every high priest, taken from among men, is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins; who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity; and, by reason hereof, he ought, as for the people, so also for himself, to offer for sins. And no man taketh this honour unto himself, but he that is called of God, as was Aaron; so also Christ glorified not himself, to

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^m John xiv. 13.

ⁿ Luke xxiv. 45, 46, 47.

§ 5. ^a Acts ii. 22, 23, 32.
^c Acts iii. 26, 19.

^b Acts xiii. 38, 39.

^c Acts iv. 12.

^d Acts v. 32, 32.

§ 6. ^a Heb. iii. 1.

to be made an high priest; but he that said unto him, Thou art my Son, to-day have I begotten thee. As he saith in another place, Thou art a Priest for ever after the order of Melchizedeck ^b. For this Melchizedeck, king of Salem, priest of the Most High God, who met Abraham returning from the slaughter of the kings, and blessed him; to whom also Abraham gave a tenth part of all; first being by interpretation King of Righteousness, and, after that, also King of Salem, which is King of Peace; without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God, abideth a priest continually. Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils ^c; and blessed him that had the promises. And without all contradiction the less is blessed of the better. If, therefore, perfection were by the Levitical priesthood, What further need was there that another priest should rise after the order of Melchizedeck, and not be called after the order of Aaron ^d? *But* it is evident, that, after the similitude of Melchizedeck, there ariseth another priest, who is made not after the law of a carnal commandment, but after the power of an endless life ^e. And in as much as not without an oath he was made priest, by so much was Jesus made Surety of a better testament: And they truly were many priests, because they were not suffered to continue, by reason of death; but this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost, that come unto God by him, seeing he ever liveth to make intercession for them. For such an high priest became us, who is holy, harmless, undefiled, separated from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the peoples; for this he did once, when he offered up himself. For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore ^f.

Now we have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens; a Minister of the sanctuary, and of the true tabernacle which the Lord pitched, and not man. For every high priest is ordained to offer gifts and sacrifices; wherefore it is of necessity that this man have somewhat also to offer. But now hath he obtained a more excellent ministry, by how much also he is the Mediator of a better covenant, which was established upon better promises ^g. Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal

^b Heb. v. 1,—6.^c Heb. vii. 1,—4.^d Heb. vii. 6, 7, 11.^e Heb. vii. 15, 16.^f Heb. vii. 20, 22,—28. ^g Heb. viii. 1, 2, 3, 6.

eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, How much more shall the blood of Christ, who, through the eternal spirit, offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause, he is the Mediator of the new testament; that, by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance^a. For Christ is not entered into the holy places made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us: Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; for then must he often have suffered since the foundation of the world: But now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment; so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation^b. And every priest standeth daily ministering, and offering oftentimes the same sacrifices, which can never take away sins; but this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool; for, by one offering, he hath perfected for ever them that are sanctified^c.

SECT. 7. *Of the efficacy of his merits and mediation:*

WHAT the law could not do, in that it was weak through the flesh, God sending his Son in the likeness of sinful flesh, for sin condemned sin in the flesh; that the righteousness of the law might be fulfilled in us who walk not after the flesh, but after the spirit^a. When the fulness of the time was come, God sent forth his Son made of a woman, made under the law; to redeem them that were under the law, that we might receive the adoption of sons^b. Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth upon a tree^c. Now the righteousness of God without the law is manifested; being witnessed by the law and the prophets; even the righteousness of God, which is by faith of Jesus Christ unto all, and upon all that believe^d, being justified freely by his grace through the redemption that is in Jesus Christ, whom God hath set forth to be a propitiation through faith in his blood; to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time

^a Heb. ix. 11,—15.

^b Heb. ix. 24,—28.

^c Heb. x. 11,—14.

§ 7. ^a Rom. viii. 3, 4.

^b Gal. iv. 4, 5.

^c Gal. iii. 13.

^d Rom. iii. 21, 22.

time his righteousness; that he might be just, and the justifier of him which believeth in Jesus^c. Christ is the end of the law for righteousness to every one that believeth^f. For if by one man's offence, death reigned by one; much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one Jesus Christ. Therefore as by the offence of one, judgment came upon all men to condemnation; even so, by the righteousness of one, the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous^g. There is therefore now, no condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the spirit^h. For we are the circumcision who worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the fleshⁱ. Yea doubtless, and I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung that I may win Christ, and be found in him, not having mine own righteousness, which is of the law; but that which is through the faith of Christ; the righteousness which is of God by faith^k.

All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them^l. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him^m. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unfearchable riches of Christⁿ, who will have all men to be saved, and to come to the knowledge of the truth. For there is one God, and one Mediator between God and men, the man Christ Jesus: who gave himself a ransom for all, to be testified in due time^o; who was delivered for our offences, and raised again for our justification^p; *who* hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet smelling savour^q. *Who* also hath once suffered for sin, the just for the unjust, that he might bring us to God^r. For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commendeth his love, towards us, in that while we were yet sinners Christ died for us^s. For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich^t. For it pleased the Father, that in him should all fulness dwell; and having made peace through the blood

^c Rom. iii. 24, 25, 26.^d Phil. iii. 3.^e Eph. iii. 8.^f 1 Pet. iii. 18.^g Rom. x. 4.^h Phil. iii. 8, 9.ⁱ 1 Tim. ii. 4, 5, 6.^j Rom. v. 6, 7, 8.^k Rom. v. 17, 18, 19.^l 2 Cor. v. 18, 19.^m Rom. iv. 25.ⁿ 2 Cor. viii. 9.^o Rom. viii. 1.^p 2 Cor. v. 21.^q Eph. v. 2.

blood of his cross, by him to reconcile all things unto himself ^a. Of him are ye in Christ Jesus, who of God is made unto us, wisdom, and righteousness, and sanctification, and redemption ^{*}.

SECT. 8. *Of the divine benefits procured by him in behalf of all that believe in his name.*

THIS is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief ^a. Grace, mercy, and peace from God the Father, who hath saved us, and called us with an holy calling; not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus, before the world began ^b. And you being dead in your sins, and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all your trespasses ^c. Wherefore remember, that ye being in time passed Gentiles in the flesh, were without Christ, being aliens from the common-wealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world; but now in Christ Jesus, ye who sometimes were afar off, are made nigh by the blood of Christ; for he is our peace ^d, who came and preached peace to you which were afar off, and to them that were nigh. For through him we both have an access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God ^e. Therefore being justified by faith we have peace with God through our Lord Jesus Christ. By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God ^f. For if when we were enemies we were reconciled to God by the death of his son; much more being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement ^g. The Spirit itself beareth witness with our spirit that we are the children of God; and if children, then heirs; heirs of God, and joint heirs with Christ ^h. What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all; how shall he not with him freely give us all things? Who shall lay any thing to the charge of God's elect? it is God that justifieth; who is he that condemneth? it is Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us ⁱ.

My

^a Col. i. 19, 20.

^{*} 1 Cor. i. 30.

§ 8. ^a 1 Tim. i. 15.

^b 2 Tim. i. 2, 9.

^c Eph. ii. 17, 18, 19.

^f Rom. v. 1, 2.

ⁱ Rom. viii. 31, — 34.

^e Col. ii. 13.

^g Rom. v. 10, 11.

^d Eph. ii. 11, — 14.

^h Rom viii. 16, 17.

My little children, these things write I unto you, that ye sin not ; and if any man sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins ; and not for ours only, but for the sins of the whole world ^k. And ye know that he was manifested to take away our sins; and in him is no sin ^l. In this was manifested the love of God towards us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins ^m. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ ⁿ ; having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will ; to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved ; in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace ^o. Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father ; to him be glory and dominion for ever and ever. Amen ^p.

SECT. 9. *Of the obligation on believers to walk worthy of these benefits.*

WE who are Jews by nature, and not sinners of the Gentiles, knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ ; that we might be justified by the faith of Christ, and not by the works of the law ; for by the works of the law shall no flesh be justified ^a. For I through the law am dead to the law, that I might live unto God. I am crucified with Christ ; nevertheless I live ; yet not I, but Christ liveth in me ; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me ^b. Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works ^c. For the love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead : and that he died for all, that they which live, should not henceforth live unto themselves, but unto him who died for them and rose again ^d. I therefore beseech you that ye walk worthy of the vocation wherewith ye are called ^e. As he who hath called you is holy, so be ye holy in all manner of conversation ^f ; for as much as ye know that ye were not redeemed with corruptible things, as silver

^k 1 John ii. 1, 2.

^o Eph. i. 5, 6, 7.

§ 9. ^a Gal. ii. 15, 16.

^e Eph. iv. 1.

^l 1 John iii. 5.

^p Rev. i. 5, 6.

^b Gal. ii. 19, 20.

^f 1 Pet. i. 15.

^m 1 John iv. 9, 10.

^c Tit. ii. 14.

ⁿ Eph. i. 3.

^d 2 Cor. v. 14, 15.

ver and gold; but with the precious blood of Christ, as of a lamb without blemish and without spot^z. And ye are not your own; for ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's^h.

SECT. 10. *The importance of making a proper use of our access to God by Jesus Christ.*

SEEING then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an High Priest who cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need^a. Having boldness to enter into the holiest by the blood of Jesus, by a new and living way which he has consecrated for us, through the vail, that is to say, his flesh; and having an High Priest over the house of God, let us draw near with a true heart, in full assurance of faith; having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

A a

C H A P.

z 1 Pet. i. 18, 19.

h 1 Cor. vi. 19, 20.

§ 10. a Heb. iv. 14, 15, 16.

b Heb. x. 19,—22.

C H A P. IV.

That he is invested with sovereign power for perfecting all that believe on him.

GENERAL SECTION I.

A general view of this argument.

SECT. 1. Daniel's vision of the Son of man. 2. That his dominion is over all and shall be everlasting. 3. The spiritual nature of his kingdom. 4. The testimony of the apostles on this head. 5. The vision of the apostle John.

SECT. 1. *Daniel's vision of the Son of man.*

I *Daniel* saw in the night visions, and behold one like the Son of man, came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations and languages should serve him. His dominion is an everlasting dominion, which shall not pass away; and his kingdom that which shall not be destroyed^a. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him^b.

SECT. 2. *That his dominion is over all, and shall be everlasting.*

WHY do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh; the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure. Yet have I set my king upon my holy hill of Zion. I will declare the decree; the Lord hath said unto me, Thou art my Son, this day have I begotten thee. Ask of me, and I shall give the heathen for thine

§ 1. ^a Dan. vii. 13, 14.

^b Dan. vii. 27.

thine inheritance, and the uttermost parts of the earth for thy possession ^a.—He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor ^b. He shall come down like rain upon the mown grafs; as showers that water the earth. In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust. The kings of Tarshish, and of the isles shall bring presents; the kings of Sheba, and Seba shall offer gifts. Yea all kings shall fall down before him; all nations shall serve him ^c. He shall deliver the needy when he crieth; the poor also, and him that hath no helper. He shall redeem their soul from deceit and violence; and precious shall their blood be in his sight ^d. His name shall endure for ever; his name shall be continued as long as the sun; and men shall be blessed in him, all nations shall call him blessed ^e. Be wise now therefore ye kings; be instructed ye judges of the earth; serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little; blessed are all they that put trust in him ^f.

Thou spakest in vision to thy holy One, and saidst, I have laid help upon one that is mighty; I have exalted one chosen out of the people. I have found David my servant; with my holy oil have I anointed him: With whom my hand shall be established; mine arm also shall strengthen him. And I will beat down his foes before his face, and plague them that hate him. But my faithfulness and my mercy shall be with him; and in my name shall his horn be exalted. I will set his hand also in the sea, and his right hand in the rivers. He shall cry unto me, Thou art my Father, my God and the rock of my salvation. Also I will make him my first-born, higher than the kings of the earth. My mercy will I keep for him for ever more; and my covenant shall stand fast with him. His seed also will I make to endure for ever: and his throne as the days of heaven ^g. It shall be established for ever, as the moon, and as a faithful witness in heaven ^h.

The Lord said unto my Lord, Sit thou at my right hand until I make thine enemies thy footstool. The Lord shall send the rod of thy strength out of Zion; rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning; thou hast the dew of thy youth ⁱ. Behold I have given him for a witness to the people, a leader and commander to the people. Behold thou shalt call a nation that thou knowest not; and nations that knew not thee shall run unto thee; because of the Lord thy God, and for the holy One of Israel, for he hath glorified thee ^k.

A a 2

And

§ 2. ^a Psal. ii. 1,—8.^b Psal. lxxii. 4.^c Psal. lxxii. 6,—11.^d Psal. lxxii. 12, 14.^e Psal. lxxii. 17.^f Psal. ii. 10, 11, 12.^g Psal. lxxxix. 19,—29.^h Psal. lxxxix. 37.ⁱ Psal. cx. 1, 2, 3.^k Isa. lv. 4, 5.

And in mercy shall the throne be established, and he shall sit upon it in truth, in the tabernacle of David, judging, and seeking judgment, and hating righteousness.

Thus saith the Lord, the redeemer of Israel, and his holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, kings shall see and arise, princes also shall worship, because of the Lord that is faithful, and the holy One of Israel, and he shall choose thee^m. Behold a King shall reign in righteousness, and princes shall rule in judgmentⁿ. Behold the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, **THE LORD OUR RIGHTEOUSNESS**^o. Behold the Lord God will come with strong hand, and his arm shall rule for him; behold his reward is with him, and his work before him. He shall feed his flock like a shepherd, he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young^p. I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. And I the Lord will be their God, and my servant David a prince among them; I the Lord have spoken it^q. Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold thy King cometh unto thee; he is just, and having salvation; and he shall speak peace unto the heathen; and his dominion shall be from sea even to sea, and from the river even to the ends of the earth^r. And the angel Gabriel was sent from God into a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph. And the angel said unto her, Fear not Mary; for thou hast found favour with God; and behold thou shalt conceive in thy womb, and bring forth a Son, and shalt call his name JESUS^s. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end^t. Glory to God in the highest; and on earth peace, good will towards men^u. For unto us a child is born, unto us a Son is given, and the government shall be upon his shoulder; and his name shall be called, Wonderful, Counsellor, the Mighty God; the Everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment, and with justice, from henceforth, even for ever; the zeal of the Lord of hosts shall perform this^x. All things are delivered unto me of my Father^y. All power is given unto me in heaven and in earth^z: For God hath highly exalted him, and given him a name which is above every name^a, and set him at his own right.

¹ Isa. xvi. 5.² Isa. xl. 10, 11.³ Luke i. 32, 33.⁴ Matth. xxviii. 18.⁵ Isa. xlix. 7.⁶ Ezek. xxxiv. 23, 24.⁷ Luke ii. 14.⁸ Phil. ii. 9.⁹ Isa. xxxii. 1.¹⁰ Zech. ix. 9, 10.¹¹ Isa. ix. 6, 7.¹² Jer. xxiii. 5, 6.¹³ Luke i. 26, 27, 30, 31.¹⁴ Matth. xi. 27.

right hand in the heavenly places, far above all principality, and power and might, and dominion, and every name that is named, not only in this world, but also in that which is to come, and hath put all things under his feet ^b.

S E C T. 3. *The spiritual nature of his kingdom.*

AND when *Jesus* was demanded of the Pharisees, when the kingdom of God should come; he answered them, and said, The kingdom of God cometh not with observation. Neither shall they say, Lo here, or lo there; for behold, the kingdom of God is within you ^a. They shall say to you, See here, or see there; go not after them, nor follow them: For, as the lightning that lightneth out of the one part under heaven, shineth unto the other part under heaven, so shall also the Son of man be in his day ^b. My kingdom is not of this world; if my kingdom were of this world, then would my servants fight; but now is my kingdom not from hence ^c. And there was also a strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them, are called benefactors. But ye shall not be so; but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? Is not he that sitteth at meat? but I am among you as he that serveth ^d. Ye are they that have continued with me in my temptations: And I appoint unto you a kingdom, as my Father hath appointed unto me ^e. Blessed be the King that cometh in the name of the Lord; peace in heaven, and glory in the highest ^f.

S E C T. 4. *The testimony of the apostles on this head.*

MEN and brethren, Let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day; therefore being a prophet, and knowing that God had sworn with an oath to him, That of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne: He seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses ^a. For David is not ascended into the heavens; but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool. Therefore:

^b Eph. i. 20, 21, 22.

§ 3. ^a Luke xvii. 20, 21.

^c Luke xxii. 28, 29.

^b Luke xvii. 23, 24.

^f Luke xix. 38.

^e John xviii. 36.

^d Luke xxii. 24, — 27.

4. ^a Acts ii. 29, — 32.

Therefore let all the house of Israel know assuredly, that God hath made that same Jesus whom ye have crucified, both Lord and Christ ^b. Him hath God exalted with his right hand to be a Prince and Saviour, for to give repentance to Israel, and forgiveness of sins ^c. He raised him from the dead, and set him at his own right hand in the heavenly places ; and hath put all things under his feet ; and gave him to be head over all things to the church, which is his body ; the fulness of him that filleth all in all ^d. And he commanded us to preach unto the people, and to testify, that it is he who was ordained of God to be the judge of quick and dead ^e. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living ^f ; angels, and authorities, and powers being made subject unto him ^g. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee ? And again, when he bringeth in the First-begotten into the world, he saith, And let all the angels of God worship him. But unto the Son he saith, Thy throne, O God, is for ever and ever ; a sceptre of righteousness is the sceptre of thy kingdom ^h. For unto the angels hath he not put in subjection the world to come, whereof we speak. But one in a certain place testified, saying, What is man that thou art mindful of him ? or the son of man that thou visitest him ? Thou madest him a little lower than the angels : thou crownedst him with glory and honour, and didst set him over the works of thy hands ; thou hast put all things in subjection under his feet : For in that he put all in subjection under him, he left nothing that is not put under him. But we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honour ⁱ. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death ^k. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father ; when he shall have put down all rule, and all authority, and power ^l. For he hath put all things under his feet. But when he saith, all things are put under him, it is manifest, that he is excepted who did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all ^m.

S E C T. 5. *The vision of the apostle John.*

AND I *John* saw heaven opened, and behold a white horse ; and he that sat upon him was called faithful and true ; and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns ;
and

^b Acts ii. 34, 35, 36.

^f Rom. xiv. 9.

^k 1 Cor. xv. 25, 26.

^c Acts v. 31.

^g 1 Pet. iii. 22.

^l 1 Cor. xv. 24.

^d Eph. i. 20, 22.

^h Heb. i. 5, 6, 8.

^m 1 Cor. xv. 27, 28.

^e Acts x. 42.

ⁱ Heb. ii. 5, 9.

and he had a name written that no man knew but he himself. And he was clothed with a white vesture dipt in blood; and his name is called THE WORD OF GOD. And the armies which were in heaven followed him upon white horses, clothed in white linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron; and he treadeth the wine-press of the fierceness and wrath of Almighty God. And he hath on his vesture, and on his thigh, a name written, KING OF KINGS AND LORD OF LORDS ^a. And there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great ^b.

GENERAL SECTION II.

This sovereign power of J E S U S is displayed,

I. “In sanctifying his church.”

SECT. 1. This divine blessing was promised to the fathers. 2. Jesus declares this to be one particular end for which he came into the world. 3. This the apostles also witness. 4. This is the intent of all his ordinances. 5. That this is indeed the work of his grace. 6. The apostles congratulations with them that were sanctified. 7. The joy of the saints on account of this great blessing. 8. The prayers of the apostles for the perfect sanctification of those that professed the name of Christ.

SECT. 1. *This divine blessing was promised to the fathers.*

CAN the Ethiopian change his skin, or the leopard his spots? Then may ye also do good that are accustomed to do evil ^a. With men it is impossible, but not with God; for with God all things are possible ^b. As it is written,
There

§ 5. ^a Rev xix. 11, —16.

^b Rev. xi. 15, —18.

§ 1. ^a Jer. xiii. 23.

^b Mark x. 27.

There shall come out of Zion the deliverer, and shall turn away ungodliness from Jacob ^c. He shall sit as a refiner, and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord, an offering in righteousness ^d. He shall baptize you with the Holy Ghost, and with fire ^e. Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: And I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes; and ye shall keep my judgments, and do them; and ye shall be my people, and I will be your God ^f.

SECT. 2. *Jesus declares this to be one particular end for which he came into the world.*

AND (Jesus) seeing the multitudes, he went up into a mountain, and taught them, saying ^a, Blessed are they who do hunger and thirst after righteousness; for they shall be filled. Blessed are the pure in heart; for they shall see God ^b. They that are whole have no need of a physician, but they that are sick: I came not to call the righteous, but sinners to repentance ^c; to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just ^d. Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free ^e. Verily, verily I say unto you, Whosoever committeth sin, is the servant of sin: And the servant abideth not in the house for ever; but the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed ^f. Come unto me, all ye that labour, and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek, and lowly in heart; and ye shall find rest unto your souls: For my yoke is easy, and my burden is light ^g. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth ^h, which is the Holy Ghost, whom the Father will send in my name; he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you ⁱ. He will guide you into all truth ^k. These words spake Jesus, and lift up his eyes to heaven, and said, Father ^l, I have manifested thy name unto the men which thou gavest me out of the world ^m: For I have given unto them the

^c Rom. xi. 26.

^d Mal. iii. 3.

^e Matth. iii. 11.

^f Ezek. xxxvi. 25, — 28.

§ 2. ^a Matth. v. 1, 2.

^b Matth. v. 6, 8.

^c Mark ii. 17.

^d Luke i. 17.

^e John viii. 31, 32.

^f John viii. 34, — 36.

^g Matth. xi. 28, — 30.

^h John xiv. 16, 17.

ⁱ John xiv. 26.

^k John xvi. 13.

^l John xvii. 1.

^m John xvii. 6.

the words which thou gavest me, and they have received them. I pray for them which thou hast given me, for they are thine^a. Sanctify them through thy truth; thy word is truth. And for their sakes I sanctify myself, that they also might be sanctified through the truth: Neither pray I for these alone, but for them also which shall believe on me through their word^o.

SECT. 3. *This the apostles also witness.*

—CHRIST also loved the church, and gave himself for it; that he might sanctify and cleanse it, with the washing of water by the word; that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy, and without blemish^a. And, by one offering, he hath perfected for ever them that are sanctified^b. Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that we should bring forth fruit unto God^c. We are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter^d. As ye have therefore received Christ Jesus the Lord, so walk ye in him; rooted and built up in him, and stablished in the faith^e. In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh, by the circumcision of Christ; buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead^f. Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life: For, if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection; knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin; for he that is dead is freed from sin. Now, if we be dead with Christ, we believe that we shall also live with him^g. For sin shall not have dominion over you; for ye are not under the law, but under grace^h. For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? For the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting lifeⁱ. Wherefore, my beloved, work out your own salvation with fear and trembling:

B b

For

^a John xvii. 8, 9.

^o John xvii. 17, 19, 20.

§ 3. ^a Eph. v. 25, 26, 27.

^b Heb. x. 14.

^c Rom. vii. 4.

^d Rom. vii. 6.

^e Col. ii. 6, 7.

^f Col. ii. 11, 12, 13.

^g Rom. vi. 3,—8.

^h Rom. vi. 14.

ⁱ Rom. vi. 20, 21, 22.

For it is God who worketh in you, both to will and to do, of his good pleasure, that ye may be blameless, and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world *.

S E C T. 4. *This is the intent of all his ordinances.*

UNTO every one of us is given grace, according to the measure of the gift of Christ. Wherefore, he saith, when he ascended up on high, he led captivity captive, and gave gifts unto men ^a. And he gave some apostles; and some prophets; and some evangelists; and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the flight of men and cunning craftiness, whereby they ly in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ ^b; that *we* might war a good warfare, holding faith and a good conscience ^c. For though we walk in the flesh we do not walk after the flesh; for the weapons of our warfare are not carnal, but mighty through God, to the pulling down of strong holds, casting down imaginations, and every thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ ^d.

S E C T. 5. *That this is indeed the work of his grace.*

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. Of his own will begat he us with the word of truth; that we should be a kind of first fruits of his creatures ^a; being born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth for ever ^b. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained, that we should walk in them ^c. For whom he did foreknow he also did predestinate, to be conformed to the image of his Son ^d. For God hath not appointed us to wrath; but to obtain salvation by our Lord Jesus Christ, who died for us, that whether we wake or sleep, we should live together

* Phil. ii. 12, 13, 15.

§ 4. ^a Eph. iv. 7, 8.

^b Eph. iv. 11,—15.

^c 1 Tim. i. 18, 19.

^d 2 Cor. x. 3, 4, 5.

§ 5. ^a James i. 17, 18.

^b 1 Pet. i. 23.

^c Eph. ii. 10.

^d Rom. viii. 29.

gether with him ^c; who his own self bare our sins in his own body on the tree, that we being dead to sin, should live unto righteousness; by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls ^e; who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began ^s. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost ^h. For the grace of God that bringeth salvation, hath appeared to all men; teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works ⁱ. *Wherefore*, 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 ^k; *even* the wisdom which is from above, *which* is first pure, then peaceable, gentle, and easy to be intreated, full of mercy, and good fruits, without partiality, and without hypocrisy ^l.

SECT. 6. *The apostles congratulations with them that were sanctified.*

AND you that were sometime alienated, and enemies in your mind by wicked works, yet now hath he reconciled, in the body of his flesh through death; to present you holy and unblameable and unreprieveable in his sight ^a. For this is the will of God even your sanctification ^b; because God hath from the beginning chosen you to salvation, through sanctification of the spirit, and belief of the truth ^c. Ye are washed, ye are sanctified, ye are justified in the name of the Lord Jesus, and by the spirit of our God ^d. *Ye are* elect, according to the foreknowledge of God the Father, through sanctification of the spirit unto obedience, and sprinkling of the blood of Jesus Christ ^e. Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light ^f. Seeing ye have purified your souls in obeying the truth through the spirit ^g.—Ye come behind in no gift; waiting for the coming of our Lord Jesus Christ; who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ ^h. To whom coming, as unto a living stone, disallowed indeed of men,

B b 2

men,

^c 1 Thess. v. 9, 10.

^h Tit. ii. 11, —14.

^e 1 Pet. ii. 24, 25.

^k James i. 5.

^s 2 Tim. i. 9.

^l James iii. 17.

^a Tit. iii. 5.

§ 6. ^a Col. i. 21, 22.

^c 1 Pet. i. 2.

^b 1 Thess. iv. 3.

^f 1 Pet. ii. 9.

^e 2 Thess. ii. 13.

^g 1 Pet. i. 22.

^d 1 Cor. vi. 11.

^h 1 Cor. i. 7, 8.

men, but chosen of God and precious, ye also as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ ⁱ.

They that are in the flesh cannot please God: but ye are not in the flesh, but in the spirit, if so be that the spirit of God dwell in you. And if Christ be in you, the body is dead, because of sin; but the spirit is life because of righteousness^k. The fruit of the spirit is love, joy, peace, longuffering, gentleness, goodness, faith, meekness, temperance^l, in all righteousness and truth^m. Therefore, if any man be in Christ, he is a new creature; old things are past away, behold all things are become newⁿ.

SECT. 7. The joy of the saints on account of this great blessing.

I WILL greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with jewels^a. For the law of the spirit of life, in Christ Jesus, hath made me free from the law of sin and death^b. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ; according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love^c. According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue; whereby are given unto us exceeding great and precious promises; that by these you might be partakers of the divine nature, having escaped the corruption that is in the world through lust^d. For ye are dead, and your life is hid with Christ in God; when Christ who is our life shall appear, then shall ye also appear with him in glory^e. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him, purifieth himself even as he is pure^f.

SECT. 8. The prayers of the apostles for the perfect sanctification of those that professed the name of Christ.

Now our Lord Jesus Christ himself, and God even our Father who hath loved us, and given us everlasting consolation, and good hope through grace; com-
fort

ⁱ 1 Pet. ii. 4, 5.

ⁿ 2 Cor. v. 17.

^k Rom. viii. 8, 9, 10.

^l Gal. v. 22, 23.

^m Eph. v. 9.

§ 7. ^a Isa. lxi. 10.

^c Col. iii. 3, 4.

^b Rom. viii. 2.

^f 1 John iii. 2, 3.

^e Eph. i. 3, 4.

^d 2 Pet. i. 3, 5.

fort your hearts, and stablish you in every good word and work ^a. And the very God of peace sanctify you wholly; and I pray God, your whole spirit, and soul and body be preserved blameless, unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it ^b. Wherefore also we pray always for you, that our God would count you worthy of this calling; and fulfill all the good pleasure of his goodness, and the work of faith with power; that the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of God and our Lord Jesus Christ ^c; to the end he may establish your hearts unblameable in holiness before God even our Father, at the coming of our Lord Jesus Christ, with all his saints ^d. For this cause we do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will, in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God. Strengthened with all might according to his glorious power, unto all patience and longsuffering with joyfulness; giving thanks unto the Father, who hath made us meet to be partakers of the inheritance of the saints in light ^e. For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might, by his Spirit in the inner man ^f. That your love may abound yet more and more in knowledge, and in all judgment; that ye may approve things that are excellent; that ye may be sincere, and without offence till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ unto the glory and praise of God ^g. And now I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified ^h. *May* the God of hope fill you with all joy and peace in believing, that ye may abound in hope through the power of the Holy Ghost ⁱ. Now the God of peace that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ ^k. The God of all grace, who hath called us unto his eternal glory by Christ Jesus, make you perfect, stablish, strengthen, settle you ^l. Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy; to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen ^m.

III. The

§ 8. ^a 2 Thess. ii. 16, 17.
^c Col. i. 9,—12.
^f Rom. xv. 13.

^b 1 Thess. v. 23, 24.
^e Eph. iii. 14, 15, 16.
^h Heb. xiii. 20, 21.

^d 2 Thess. i. 11, 12.
^g Phil. i. 9, 10, 11.
ⁱ 1 Pet. v. 10.

^k 1 Thess. iii. 13.
^l Acts xx. 32.
^m Jude 24, 25.

II. The power of Jesus is displayed “In carrying his people through this state of discipline and trial.”

SECT. I. That the servants of God are secured against all that is finally hurtful. 2. Jesus assures his disciples of his constant presence to this end. 3. The hopes of the people of God for direction, assistance, and supply. 4. Promises of God heretofore given to this purpose. 5. Jesus assures his disciples of these heavenly benefits. 6. That through Christ they shall overcome the world. 7. Shall be supported in temptation. 8. Shall be made conquerors over Satan. 9. And shall be sustained in all their afflictions. 10. The joyful hopes and praises of the saints in their views of the divine support.

SECT. I. *That the servants of God are secured against all that is finally hurtful.*

SURELY there is no enchantment against Jacob, neither is there any divination against Israel ^a. The Lord his God is with him, and the shout of a King is among them ^b. For the Lord's portion is his people; Jacob is the lot of his inheritance; he found him in a desert land, and in the waste howling wilderness; led him about, he instructed him, he kept him as the apple of his eye: As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings; so the Lord alone did lead him; and there was no strange god with him ^c. There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency upon the sky. The eternal God is thy refuge, and underneath are the everlasting arms ^d. The Lord hath set apart him that is godly for himself ^e. He shall dwell on high; his place of defence shall be the munition of rocks, bread shall be given him, his water shall be sure ^f. He shall abide under the shadow of the Almighty. Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with his feathers, and under his wings shalt thou trust; his truth shall be thy shield and buckler. For he shall give his angels charge over thee, to keep thee in all thy ways ^g. Are they not all ministering spirits sent forth to minister unto them who shall be heirs of salvation ^h. He shall deliver thee in six troubles; yea in seven there shall no evil touch thee ⁱ. Because thou hast made the Lord, who is my refuge, even the Most High thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling ^k.

Thus

§ 1. ^a Numb. xxiii. 23.

^e Psal. iv. 3.

ⁱ Job v. 19.

^b Numb. xxiii. 21.

^f Isa. xxxiii. 16.

^k Psal. xci. 9, 10.

^c Deut. xxxii. 9,—12.

^g Psal. xci. 1, 3, 4, 11.

^d Deut. xxxiii. 26, 27.

^h Heb. i. 14.

Thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not, for I have redeemed thee; I have called thee by thy name, thou art mine. When thou passest through the waters, I will be with thee; and through the rivers they shall not overflow thee; when thou walkest through the fire, thou shalt not be burnt, neither shall the flame kindle upon thee: for I am the Lord thy God, the holy One of Israel thy Saviour¹. And a man shall be a hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land^m.

SECT. 2. *Jesus assures his disciples of his constant presence to this end.*

JESUS sent forth the twelve, and commanded them, saying, Behold, I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents, and harmless as doves. But beware of men, for they will deliver you up to the councils, and they will scourge you in their synagogues. And ye shall be brought before governors and kings for my sake, for a testimony against them, and the Gentiles^a. But when they deliver you up, take no thought how or what ye shall speak; for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father that speaketh in you^b. The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord; if they have called the master of the house Beelzebub, how much more shall they call them of his household^c. These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues; yea the time cometh, that whosoever killeth you, will think that he doth God service^d. And I say unto you, my friends, Be not afraid of them that kill the body, and after that, have no more that they can do: But I will forewarn you whom you shall fear; Fear him, who after he hath killed, hath power to cast into hell; yea I say unto you, fear him. Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbred. Fear not therefore; ye are of more value than many sparrows^e. My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand. My Father who gave them me is greater than all; and none is able

¹ Isa. xliii. 1, 2, 3.

^m Isa. xxxii. 2.

§ 2. ^a Matth. x. 5, 16, 17, 18.

^b Matth. x. 19, 20.

^c Matth. x. 24, 25.

^d John xvi. 1, 2.

^e Luke xii. 4, — 7.

ble to pluck them out of my Father's hand ^f. All power is given to me in heaven, and in earth, and lo, I am with you always even unto the end of the world ^g. *

SECT. 3. *The hopes of the people of God for direction, assistance, and supply.*

I WILL lift my eyes unto the hills, from whence cometh my help. My help cometh from the Lord, who made heaven and earth ^a. The Lord God will help me; therefore shall I not be confounded; therefore have I set my face like a flint, and I know that I shall not be ashamed. He is near that justifieth me; Who will contend with me? Behold the Lord will help me; Who is he that shall condemn me ^b? For the Lord will not cast off his people, neither will he forsake his inheritance. But judgment shall return unto righteousness; and all the upright in heart shall follow it ^c. He will keep the feet of his saints ^d. He will fulfil the desire of them that fear him; he also will hear their cry, and will save them ^e. For the Lord God is a Sun and Shield; the Lord will give grace and glory; no good thing will he withhold from them that walk uprightly ^f. The meek will he guide in judgment; and the meek will he teach his way ^g. The secret of the Lord is with them that fear him; and he will shew them his covenant ^h. Righteousness shall go before him, and shall set us in the way of his steps ⁱ. The steps of a good man are ordered by the Lord; and he delighteth in his way. Though he fall, he shall not be utterly cast down; for the Lord upholdeth him with his hand ^k. The salvation of the righteous is of the Lord; he is their strength in the time of trouble: And the Lord shall help them, and deliver them; he shall save them, because they trust in him ^l. The righteous also shall hold on his way; and he that hath clean hands, shall be stronger and stronger ^m. The righteous shall flourish like the palm-tree; he shall grow like a cedar in Lebanon. Those that be planted in the house of the Lord, shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing ⁿ. For the Lord is our Judge, the Lord is our Lawgiver, the Lord is our King; he will save us ^o. The God of Israel is he that giveth strength and power unto his people ^p. Trust in him at all times, ye people; pour out your heart before him ^q. Trust in the Lord with all thine heart;

^f John x. 27, 28, 29.

^g Matth. xxviii. 18, 20.

§ 3. ^a Psal. cxxi. 1, 2.

^b Isa. l. 7, 8, 9.

^c Psal. xciv. 14, 15.

^d 1 Sam. ii. 9.

^e Psal. cxlv. 19.

^f Psal. lxxxiv. 11.

^g Psal. xxv. 9.

^h Psal. xxv. 14.

ⁱ Psal. lxxxv. 13.

^k Psal. xxxvii. 23, 24.

^l Psal. xxxvii. 39, 40.

^m Job xvii. 9.

ⁿ Psal. xcii. 12, 13, 14.

^o Isa. xxxiii. 22.

^p Psal. lxviii. 35.

^q Psal. lxii. 8.

* Such as would see more passages concerning the divine power that protects the people of God, may consult the chapter on "God as the Preserver, &c." page 83,—90.

heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths ^a. For the preparations of the heart in man, and the answer of the tongue, is from the Lord ^c.

SECT. 4. *Promises of God heretofore given to this purpose.*

FEAR not, thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy Redeemer, the Holy One of Israel ^a. Fear thou not, for I am with thee; be not dismayed, for I am thy God: I will strengthen thee; yea, I will help thee, yea, I will uphold thee with the right hand of my righteousness ^b. Strengthen ye the weak hands, confirm the feeble knees. Say unto them that are of a fearful heart, Be strong, fear not; behold your God will come with vengeance; even God with a recompence, he will come, and save you ^c. But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget; yet will I not forget thee. Behold I have graven thee upon the palms of my hands; thy walls are continually before me ^d. For thus saith the Lord God, Behold, as a shepherd seeketh out his flock in the day that he is among his sheep that are scattered, so will I seek out my sheep ^e. I will feed my flock, and I will cause them to lye down, saith the Lord God. I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick ^f. And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd; and I the Lord will be their God, and my servant David a prince among them ^g.

I will bring the blind by a way that they knew not, I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them ^h. I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring; and they shall spring up as among the grass; as willows by the water-courses ⁱ. Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgment is passed over from my God? Hast thou not known? Hast thou not heard, that the Everlasting God, the Lord, the Creator of the ends of the earth fainteth not, neither is weary? There is no searching of his understanding ^k. He giveth power to the faint; and to them that

C c

have

^a Prov. iii. 5, 6.

^c Prov. xvi. 1.

§ 4. ^a Isa. xli. 14.

^b Isa. xli. 10.

^c Isa. xxxv. 3, 4.

^d Isa. xlix. 14, 15, 16.

^e Ezek. xxxiv. 11, 12.

^f Ezek. xxxiv. 15, 16.

^g Ezek. xxxiv. 23, 24.

^h Isa. xlii. 1.

ⁱ Isa. xli. 3, 4.

^k Isa. xl. 27, 28.

have no might, he increaseth strength : Even the youths shall faint and be weary, and the young men shall utterly fall. But they that wait upon the Lord shall renew their strength ; they shall mount up with wings as eagles ; they shall run, and not be weary ; and they shall walk, and not faint ¹.

S E C T. 5. *Jesus assures his disciples of these heavenly benefits.*

ABIDE in me, and I in you.. As the branch cannot bear fruit of itself, except it abide in the vine ; no more can ye, except ye abide in me.. I am the vine, ye are the branches ; he that abideth in me, and I in him, the same bringeth forth much fruit ; for without me ye can do nothing. As the Father hath loved me, so have I loved you ; continue ye in my love ^a. If a man love me, he will keep my words ; and my Father will love him ; and we will come unto him, and make our abode with him ^b. I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth ; for he shall not speak of himself ; he shall glorify me ; for he shall receive of mine, and shall shew it unto you ^c.

These words spake Jesus, and lift up his eyes to heaven, and said, Father, I have manifested thy name unto the men which thou gavest me out of the world. For I have given unto them thy words, which thou gavest me ; and they have received them. I pray for them ; I pray not for the world, but for them which thou hast given me, for they are thine ^d. Holy Father, keep through thine own name those whom thou hast given me ; that they may be one, as we are. I pray not that thou shouldst take them out of the world ; but that thou shouldst keep them from the evil ^e. O Righteous Father, the world hath not known thee ; but I have known thee ; and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it ; that the love wherewith thou hast loved me, may be in them, and I in them ^f.

S E C T. 6. *That through Christ they shall overcome the world.*

GRACE be to you, and peace from God the Father, and from our Lord Jesus Christ ; who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father ^a. Whatsoever is born of God overcometh the world ; and this is the victory that overcometh the world even our faith. Who is he that overcometh the world, but he that believeth

¹ Isa. xl. 29, 30, 31.

§ 5. ^a John xv. 4, 5, 9.

^c John xvii. 8, 9.

^b John xiv. 23.

^f John xvii. 11, 15.

^e John xvi. 12, 13, 14.

^g John xvii. 25, 26.

^d John xvii. 1, 6.

§ 6. ^a Gal. i. 3, 4.

believeth that Jesus is the Son of God ^b. Ye are of God, little children, and have overcome; because greater is he that is in you, than he that is in the world ^c; and of his fulness have all we received, and grace for grace ^d. Therefore, my brethren, be careful for nothing; but in every thing by prayer and supplication with thanksgiving, let your requests be made known unto God, and the peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus ^e. Cast all your care upon him; for he careth for you ^f. Let your conversation be without covetousness, and be content with such things as ye have; for he hath said, I will never leave thee, nor forsake thee. So that we may boldly say, the Lord is my helper, and I will not fear what man shall do unto me ^g.

SECT. 7.—*Shall be supported in temptation.*

MY brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work; that ye may be perfect, and entire, wanting nothing ^a. Now for a season, if need be, ye are in heaviness through manifold temptations, that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honour, and glory at the appearing of Jesus Christ ^b. The Lord knoweth how to deliver the godly out of temptation ^c. There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it ^d. Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God; let us hold fast our profession, for we have not an High Priest who cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin ^e. For in all things it behoved him to be made like unto his brethren; that he might be a merciful and faithful High Priest in things pertaining to God; for in that he himself hath suffered, being tempted; he is able to succour them that are tempted ^f.

SECT. 8.—*Shall be made conquerors over Satan.*

THE Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field. And I will put enmity

C c 2

^b 1 John v. 4, 5.

^f 1 Pet. v. 7.

^c 1 John iv. 4.

^e Heb. xiii. 5, 6.

^a John i. 16.

^d Phil. iv. 1, 6, 7.

§ 7. ^a James i. 2, 3, 4.

^e Heb. iv. 14, 15.

^b 1 Pet. i. 6, 7.

^f Heb. ii. 17, 18.

^c 2 Pet. ii. 9.

^d 1 Cor. x. 13.

mity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel^a. For this purpose the Son of God was manifested, that he might destroy the works of the devil^b. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is the devil; and deliver them who through fear of death were all their lifetime subject to bondage^c; and having spoiled principalities and powers; he made a shew of them openly, triumphing over them in his cross^d. *Wherefore* my brethren be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all to stand^e. Above all taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked^f. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour; whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world^g. Putting on the breast-plate of faith and love, and for an helmet the hope of salvation^h. Resist the devil, and he will flee from youⁱ. And the God of peace shall bruise Satan under your feet shortly^k.

My grace is sufficient for thee; for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me; for when I am weak then am I strong^l. I can do all things through Christ which strengtheneth me^m.

§ 9.—*And shall be sustained in all their afflictions.*

BELoved, think it not strange concerning the fiery trial, which is to try you, as though some strange thing happened unto you; but rejoice in as much as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy^a. Wherefore we sent Timotheus, to establish you, and to comfort you concerning your faith; that no man should be moved by these afflictions; for yourselves know, that we are appointed thereunto^b. For we who live are alway delivered unto death for Jesus sake; that the life also of Jesus might be made manifest in our mortal flesh^c. For which cause

§ 8. ^a Gen. iii. 14, 15.

^e Eph. vi. 10,—13.

^l James iv. 7.

^b 1 John iii. 8.

^f Eph. vi. 16.

^k Rom. xvi. 20.

^c Heb. ii. 14, 15.

^g 1 Pet. v. 8, 9.

ⁱ 2 Cor. xii. 9, 10.

^d Col. ii. 15.

^h 1 Thess. v. 8.

^m Phil. iv. 13.

§ 9. ^a 1 Pet. iv. 12, 13.

^b 1 Thess. iii. 1, 2, 3.

^c 2 Cor. iv. 11.

cause we faint not ; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory ; while we look not at the things which are seen, but at the things which are not seen ; for the things which are seen, are temporal ; but the things which are not seen are eternal^a. And not only so, but we glory in tribulations also ; knowing that tribulation worketh patience ; and patience, experience ; and experience, hope ; and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us^b.

SECT. 10. *The joyful hopes and praises of the saints in their views of the divine support.*

THE Lord is my shepherd, I shall not want. He maketh me to lie down in green pastures ; he leadeth me beside the still waters. He restoreth my soul ; he leadeth me in the paths of righteousness for his name's sake^a. My soul wait thou only upon God ; for my expectation is from him. He only is my rock and my salvation ; he is my defence, I shall not be moved. In God is my salvation and my glory ; the rock of my strength and my refuge is in God^b. Trust in the Lord, and do good ; so shalt thou dwell in the land. Delight thyself also in the Lord ; and he shall give thee the desires of thine heart. Commit thy way unto the Lord ; trust also in him ; and he shall bring it to pass ; and he shall bring forth thy righteousness as the light, and thy judgment as the noon-day^c.

For the Lord is our defence ; and the holy One of Israel is our King^d. What time I am affraid, I will trust in thee. When I cry unto thee, then shall mine enemies turn back ; this I know, for God is for me^e. In God have I put my trust ; I will not be affraid what man can do unto me^f. For thou hast delivered my soul from death ; wilt not thou deliver my feet from falling, that I may walk before God in the light of the living^g. Be thou my strong habitation, whereunto I may continually resort : Thou hast given commandment to save me, for thou art my rock, and my fortress^h. Thou art my hope, O Lord God ; thou art my trust from my youth. By thee have I been holden up from the womb ; thou art he that took me out of my mother's bowels, my praise shall be continually of theeⁱ. O God, be not far from me ; O my God, make haste for my help^k. I will hope continually, and will yet praise thee more and more ; my mouth shall shew forth thy righteousness, and thy salvation all the day. I will

go

^a 2 Cor. iv. 16, 17, 18.^b Rom. v. 3, 4, 5.^c 10. ^a Psal. xxiii. 1, 2, 3.^b Psal. lxii. 5, 6, 7.^c Psal. xxxvii. 3,—6.^d Psal. lxxxix. 18.^e Psal. lvi. 3, 9.^f Psal. lvi. 11.^g Psal. lvi. 13.^h Psal. lxxi. 3.ⁱ Psal. lxxi. 5, 6.^k Psal. lxxi. 12.

go in the strength of the Lord God ; I will make mention of thy righteousness, even of thine only ¹. Shew me thy ways, O Lord ; teach me thy paths. Lead me in truth and teach me ; for thou art the God of my salvation, on thee do I wait all the day ^m. Consider mine enemies, for they are many ; and they hate me with cruel hatred. O keep my soul and deliver me ; let me not be ashamed, for I put my trust in thee. Let integrity and uprightness preserve me ; for I wait on thee ⁿ. Let thine hand help me, for I have chosen thy precepts^o. Behold God is my salvation ; I will trust and not be affraid ; for the Lord Jehovah is my strength and my song, he also is become my salvation ^p. I am continually with thee ; thou hast holden me by my right hand. Thou shalt guide me with thy counsel, and afterwards receive me to glory. Whom have I in heaven but thee ? and there is none upon earth that I desire besides thee. My flesh and my heart faileth ; but God is the strength of my heart, and my portion for ever^q.

III. “ The power of Jesus is displayed in conquering death, and giving eternal
“ life to his followers.”

SECT. I. Eternal life fully revealed by our Lord Jesus. 2. He comforts his disciples with this glorious prospect. 3. The vision of John relative to these blissful objects of hope. 4. These divine blessings preached by the apostles as the gift of God thro' Jesus Christ. 5. Urged as incitements to obedience, patience, thanksgiving and steadfastness. 6. John's vision of the glory of the heavenly state.

SECT. I. *Eternal life fully revealed by our Lord Jesus.*

WH O hath abolished death, and hath brought life and immortality to light through the gospel ^a. Jesus said, Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you ; for him hath God the Father sealed ^b. Then said they unto him, Lord, evermore give us this bread. And Jesus said unto them, I am the bread of life ; he that cometh to me shall never hunger ; and he that believeth on me, shall never thirst ^c. For I came down from heaven, not to do mine own will, but the will of him that sent me ; and this is the Father's will who hath sent me, that of all which he hath given me, I should lose nothing. And this is the will of him that sent me, that every one
who

¹ Psal. lxxi. 14, 15, 16.

^p Isa. xii. 2.

^m Psal. xxv. 4, 5.

ⁿ Psal. lxxiii. 23,—26.

^o Psal. xxv. 19, 20, 21.

^q Psal. cxix. 173.

§ 1. ^a 2 Tim. i. 10.

^b John vi. 27.

^c John vi. 34, 35.

who seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day ^a. Verily, verily, I say unto you, he that believeth on me hath everlasting life. I am that bread of life ^c. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof and not die. I am the living bread which came down from heaven; if any man eat of this bread he shall live forever; and the bread that I will give is my flesh which I will give for the life of the world ^e. Verily, verily, I say unto you, Except you eat the flesh of the Son of man, and drink his blood, ye have no life in you. Who so eateth my flesh, and drinketh my blood hath eternal life. For my flesh is meat indeed, and my blood is drink indeed ^g. As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me; he that eateth of this bread shall live forever ^h. From that time many of his disciples went back, and walked no more with him. Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God ⁱ.

As the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will ^k. Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. For as the Father hath life in himself, so hath he given to the Son to have life in himself ^l. Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation ^m. Then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds from one end of heaven to the other ⁿ. When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. And before him shall be gathered all nations; and he shall separate them from one another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left. Then shall the king say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world ^o. Then shall the righteous

^a John vi. 38, 39, 40.^b John vi. 57, 58.^c John v. 28, 29.^e John vi. 47, 48.^g John vi. 66,—69.^h Matth. xxiv. 30, 31.ⁱ John vi. 49, 50, 51.^k John v. 21.^o Matth. xxv. 31,—34.^l John vi. 53, 54, 55.^m John v. 24, 25, 26.

teous shine forth as the sun in the kingdom of their Father^p. For they are equal unto the angels, and are the children of God, being the children of the resurrection^a.

SECT. 2. *He comforts his disciples with this glorious prospect.*

HE that loveth his life shall lose it; and he that hateth his life in this world, shall keep it unto life eternal. If any man serve me let him follow me; and where I am, there shall also my servant be; if any man serve me, him will my Father honour^a. Verily I say unto you, that ye who have followed me in the regeneration, when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my name's sake, shall receive an hundred fold, and shall inherit everlasting life^b. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom^c. Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you; I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also^d.

These words spake Jesus; and lift up his eyes to heaven, and said, Father the hour is come; glorify thy Son, that thy Son also may glorify thee. As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent^e. Father I will that they also whom thou hast given me, be with me where I am; that they may behold my glory which thou hast given me; for thou lovedst me before the foundation of the world^f.

SECT. 3. *The vision of St John, relative to these great objects of hope.*

FEAR not; I am the first and the last; I am he that liveth and was dead; and behold I am alive for evermore; and have the keys of hell and of death^a. To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God^b; he shall not be hurt of the second death^c. To him that overcometh will I give to eat of the hidden manna; and will give him a white

^p Matth. xiii. 43.

^a Luke xx. 36.

§ 2. ^a John xii. 25, 26.

^b Matth. xix. 28, 29.

^c Luke xii. 32.

^d John xiv. 1, 2, 3.

^e John xvii. 1, 2, 3.

^f John xvii. 24.

§ 3. ^a Rev. i. 17, 18.

^b Rev. ii. 7.

^c Rev. ii. 11.

white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it ^d. He shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels ^e. These things saith he that is holy, he that is true, he that hath the key of David; he that openeth, and no man shutteth, and shutteth, and no man openeth ^f. Behold I come quickly; hold that which thou hast, that no man take thy crown ^g. To him that overcometh will I grant to sit with me in my throne; even as I also overcame, and am set down with my Father in his throne ^h.—These things are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing, ye might have life through his name ⁱ.

SECT. 4. *These divine blessings preached by the apostles as the gift of God, through Jesus Christ.—And*

I WOULD not have you to be ignorant, brethren, concerning them which are asleep; that ye sorrow not, even as others which have no hope. For, if we believe that Jesus died, and rose again, even so them also which sleep in Jesus, will God bring with him ^a. For this we say unto you by the word of the Lord, that we which are alive, and remain until the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout; with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive, and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord ^b. Now, if Christ be preached that he rose from the dead, How say some among you, that there is no resurrection of the dead ^c? If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the first fruits of them that slept: For since by man came death, by man came also the resurrection of the dead: For as in Adam all die, even so in Christ shall all be made alive ^d. That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord ^e. And God hath both raised up the Lord, and will raise us up by his own power ^f.

But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened except it die. And that which thou sowest, thou sowest not that body which shall be; but bare
D d grain,

^d Rev. ii. 17.

^h Rev. iii. 21.

^a Rev. iii. 5.

ⁱ John xx. 31.

^f Rev. iii. 7.

^e Rev. iii. 11.

§ 4. ^a 1 Thess. iv. 13, 14.
^c Rom. v. 21.

^b 1 Thess. iv. 15, 16, 17.
^f 1 Cor. vi. 14.

^c 1 Cor. xv. 12.

^d 1 Cor. xv. 19, 22.

grain, it may chance of wheat, or some other grain : But God giveth it a body as it hath pleased him ; and to every seed his own body ^g. So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption ; it is sown in dishonour, it is raised in glory ; it is sown in weakness, it is raised in power ; it is sown a natural body, it is raised a spiritual body. And so it is written, The first man Adam was made a living soul, the last Adam was made a quickning spirit ^h. The first man is of the earth, earthy ; the second man is the Lord from heaven ⁱ. And as we have born the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, That flesh and blood cannot inherit the kingdom of God ; neither doth corruption inherit incorruption. Behold I shew you a mystery ; we shall not all sleep, but we shall all be changed ^k ; in a moment, in the twinkling of an eye, at the last trump, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. Then shall come to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting ? O grave, where is thy victory ? The sting of death is sin ; and the strength of sin is the law. But thanks be to God, who giveth us the victory through our Lord Jesus Christ ^l. The wages of sin is death ; but the gift of God is eternal life through Jesus Christ our Lord ^m. Wherefore holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession Christ Jesus ⁿ. Though he were a son yet learned he obedience by the things which he suffered ; and being made perfect, he became the author of eternal salvation unto all them that obey him ^o. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings ^p. Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building ; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place ; having obtained eternal redemption for us ^q. And for this cause he is the mediator of the new testament, that by means of death, for the redemption of transgressions, they which are called might receive the promise of eternal inheritance ^r. And as it is appointed unto men once to die, but after this the judgment ; so Christ was once offered to bear the sins of many ; and unto them that look for him shall he appear the second time without sin unto salvation ^s. For the life was manifested ; and we have seen it, and bear witness, and shew unto you that eternal life which was with the Father, and

^g 1 Cor. xv. 35,—38.^h 1 Cor. xv. 52,—57.ⁱ Heb. ii. 10.^h 1 Cor. xv. 42,—45.^m Rom. vi. 23.^q Heb. ix. 11, 12.ⁱ 1 Cor. xv. 47.ⁿ Heb. iii. 1.^r Heb. ix. 15.^k 1 Cor. xv. 49, 50, 51.^o Heb. v. 8, 9.^s Heb. ix. 27, 28.

and was manifested unto us ^t. - And this is the record, that God hath given to us eternal life : and this life is in his Son ^u.

SECT. 5. *Urged as incitements to obedience, patience, thanksgiving, and steadfastness.*

IT is a righteous thing with God, to recompense tribulation to them that trouble you ; and to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven, with his mighty angels ^a. When he shall come to be glorified in his saints, and admired in all them that believe ^b. The Lord is not slack concerning his promise ; but the day of the Lord will come as a thief in the night ; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burnt up ^c. Then shall they see the Son of man coming in a cloud, with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads for your redemption draweth nigh ^d. For ye are dead, and your life is hid with Christ in God. When Christ who is our life shall appear, then shall ye also appear with him in glory ^e. And when the chief shepherd shall appear, ye shall receive a crown of glory that fadeth not away ^f.

Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hastening unto the coming of the day of God ; wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat ? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace without spot and blameless ^g. Let your loins be girded about, and your lights burning ; and ye yourselves like unto men that wait for their Lord ^h ; in hope of eternal life, which God that cannot lie promised before the world began ⁱ. Be ye steadfast, unmoveable, always abounding in the work of the Lord ; for as much as ye know, that your labour is not in vain in the Lord ^k ; by whom also we have access by faith unto this grace wherein we stand, and rejoice in hope of the glory of God ^l ; that being justified by his grace ; we should be made heirs according to the hope of eternal life ^m. For our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself ⁿ.

D d 2

Blessed

^t 1 John i. 2,^u 1 John v. 11.§ 5. ^a 2 Thess. i. 6, 7.^b 2 Thess. i. 10.^c 2 Pet. iii. 9, 10.^d Luke xxi. 27, 28.^e Col. iii. 3, 4.^f 1 Pet. v. 4.^g 2 Pet. iii. 11, — 14.^h Luke xii. 35, 36,ⁱ Tit. i. 2.^k 1 Cor. xv. 58.^l Rom. v. 2.^m Tit. iii. 7.ⁿ Phil. iii. 20, 21.

Blessed be the God and Father of our Lord Jesus Christ, who, according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead; to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you who are kept by the power of God through faith unto salvation; ready to be revealed in the last time^o. Beloved, now are we the sons of God; and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is^p. The Spirit itself beareth witness with our spirit that we are the children of God: And if children, then heirs, heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together^q. For ye are not come unto the mount that might be touched, and that burned with fire^r; but ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first born which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant^s. Wherefore, we receiving a kingdom which cannot be moved^t, a city which hath foundations, whose builder and maker is God^u, let us have grace, whereby we may serve God acceptably with reverence and godly fear^x. Gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you, at the revelation of Jesus Christ^y. Give diligence to make your calling and election sure: For if ye do these things, ye shall never fall; for so an entrance shall be ministered unto you abundantly, into the everlasting kingdom of our Lord and Saviour Jesus Christ^z.

SECT. 6. *St. John's vision of the glory of the heavenly state.*

BLESSED are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city^a. Blessed are the dead which die in the Lord, from hence forth; yea, saith the Spirit, that they may rest from their labours, and their works do follow them^b. For they are without fault before the throne of God^c, and before the Lamb, clothed with white robes and palms in their hands^d. They came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall

^o 1 Pet. i. 3, 4, 5.

^p Heb. xii. 22, 23, 24.

^q 1. Pet. i. 13.

^r 6. Rev. xxii. 14.

^s 1. John iii. 2.

^t Heb. xii. 28.

^u 2 Pet. i. 10, 11.

^x Rev. xiv. 13.

^y Rom. viii. 16, 17.

^z Heb. xi. 10.

^a Rev. xiv. 5.

^b Heb. xii. 18.

^c Heb. xii. 28.

^d Rev. vii. 9.

shall feed them, and shall lead them unto living fountains of waters ; and God shall wipe away all tears from their eyes ^c *.

C H A P. V.

Of the ministry of John, as introducing that of our Lord.

SECT. I. The testimony of John the Baptist concerning Jesus. 2. The character given of him by our Lord. 3. His imprisonment and death.

SECT. I. *The testimony of John the Baptist concerning Jesus.*

NOW in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea and of the region of Trachonitis, and Lyfaniæ the tetrarch of Abilene, Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness. And he came unto all the country about Jordan, preaching the baptism of repentance for the remission of sins ; as it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord ; make his paths straight. Every valley shall be filled, and every mountain and hill shall be brought low ; and the crooked shall be made straight ; and the rough ways shall be made smooth ; and all flesh shall see the salvation of God^a. And saying, Repent ye, for the kingdom of Heaven is at hand^b. Then went out to him Jerusalem and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins. But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers ! who hath warned you to flee from the wrath to come ? Bring forth therefore fruits meet for repentance. ^c And as the people were in expectation, and all men musing in their hearts of John, whether he were the Christ or not ? John answered saying unto them all ^d. I indeed baptize you with water unto repentance ; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear ; he shall baptize you with the Holy Ghost and with fire. Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat

^c Rev. vii. 14,—17.

§ 1. ^a Luke iii. 1,—6.

^b Matth. iii. 2.

^c Matth. iii. 5,—8.

^d Luke iii. 15, 16.

* Such as would see more on this head, may consult Part II. Chap. VI. “ Of Man as mortal ;” and Chap. VII. “ Of Man as intended for immortality and eternal life,” Page 133 to 139. There they will find a great many texts relative to this subject, but not quoted in this Section.

wheat into the garner ; but he will burn up the chaff with unquenchable fire. Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbad him, saying, I have need to be baptized of thee ; and comest thou to me ? And Jesus answering, said unto him, Suffer it to be so now ; for thus it becometh us to fulfil all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straight way out of the water ; and lo, the heavens were opened unto him, and he saw the spirit of God descending like a dove, and lighting upon him. And lo a voice from heaven, saying, This is my beloved son in whom I am well pleased^e.

John bare witness of him ; and cried, saying, This was he of whom I spake, He that cometh after me, is preferred before me, for he was before me. And of his fulness have we all received and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ. No man hath seen God at any time ; the only begotten son, who is in the bosom of the Father, he hath declared him. And this is the record of John, when the Jews sent priests and Levites from Jerusalem, to ask him, Who art thou ? And he confessed, and denied not, but confessed, I am not the Christ. And they asked him, What then ? Art thou Elias ? And he saith, I am not. Art thou that prophet ? and he answered, No. Then said they unto him, Who art thou ? that we may give an answer to them that sent us ; what sayest thou of thyself ? He said, I am the voice of one crying in the wilderness, make straight the way of the Lord ; as said the prophet Esaias. And they which were sent were of the Pharisees. And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet ? John answered them saying, I baptize with water ; but there standeth one among you, whom ye know not ; he it is who coming after me is preferred before me, whose shoes latchet I am not worthy to unloose. These things were done in Bethabara beyond Jordan, where John was baptizing^f.

The next day John saw Jesus coming unto him ; and saith, behold the Lamb of God which taketh away the sin of the world. This is he of whom I said, After me cometh a man who is preferred before me. And I knew him not ; but that he should be made manifest to Israel, therefore am I come baptizing with water. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not ; but he that sent me to baptize with water, the same said unto me, upon whom thou shalt see the Spirit descending and remaining on him, the same is he who baptizeth with the Holy Ghost ; and I saw, and bare record, that this is the son of God. Again the next day after, John stood and two of his disciples, and looking upon Jesus as he walked, he saith, Behold the Lamb of God. And the two disciples heard him speak, and they followed Jesus^g.

After

^e Matth. iii. 11-17.^f John i. 15-28^g John i. 29-37.

After these things came Jesus and his disciples into the land of Judea; and there he tarried with them and baptized. And John also was baptizing in Enon, near to Salim; because there was much water there: And they came and were baptized^a. Then there arose a question between some of John's disciples and the Jews, about purifying. And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness; behold, the same baptizeth, and all men come unto him. John answered and said, a man can receive nothing except it be given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ; but that I am sent before him. He that hath the bride, is the bridegroom; but the friend of the bridegroom, who standeth and heareth him, rejoiceth greatly because of the bridegroom's voice; this my joy therefore is fulfilled. He must increase, but I must decrease. He that cometh from above, is above all; he that is of the earth is earthly; and speaketh of the earth; he that cometh from heaven is above all. And what he hath seen and heard, that he testifieth; and no man receiveth his testimony. He that hath received his testimony, hath set to his seal that God is true. For he whom God hath sent, speaketh the words of God; for God giveth not the Spirit by measure unto him. He that believeth on the Son, hath everlasting life; and he that believeth not the Son, shall not see life; but the wrath of God abideth on him¹.

SECT. 2. *The character given of him by our Lord.*

Now, when John had heard in the prison the works of Christ, he sent two of his disciples, and said unto him, Art thou he that should come, or do we look for another^a? And in that same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight. Then Jesus answering, said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached^b. And, when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? Behold they who are gorgeously apparelled, and live delicately, are in kings' courts. But what went ye out for to see? A prophet; yea, I say unto you, and much more than a prophet. This is he of whom it is written, Behold I send my messenger before thy face, who shall prepare thy way before thee: For I say unto you, Among those that are born of women, there is not a greater

^a John iii. 22, 23.

¹ John iii. 25,—36.

§ 2. ^a Matth. xi. 2, 3.

^b Luke vii. 21, 22.

greater prophet than John the baptist ; but he that is least in the kingdom of God, is greater than he ^c. And, from the days of John the baptist, until now, the kingdom of heaven suffereth violence, and the violent take it by force. For all the prophets, and the law, prophesied until John : And if ye will receive it, this is Elias which was for to come. He that hath ears to hear, let him hear ^d. And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him. And the Lord said^e, Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you : For John came unto you in the way of righteousness, and ye believed him not ; but the publicans and the harlots believed him. And ye, when ye had seen it, repented not afterwards, that ye might believe him ^f. Whereunto shall I liken the men of this generation ? and to what are they like ? They are like unto children sitting in the market-place, and calling one to another, and saying, We have piped unto you, and ye have not danced ; we have mourned to you, and ye have not wept : For John the baptist came neither eating bread, nor drinking wine ; and ye say, He hath a devil. The Son of man is come eating and drinking, and ye say, Behold a gluttonous man, and a wine-bibber, a friend of publicans and sinners. But wisdom is justified of all her children ^g.

SECT. 3. *His imprisonment and death.*

HEROD sent forth and laid hold upon John, and bound him in prison for Herodias sake, his brother Philip's wife ; for he had married her. For John had said unto Herod, It is not lawful for thee to have thy brother's wife. Therefore Herodias had a quarrel against him, and would have killed him ; but she could not. For Herod feared John ; knowing that he was a just man, and an holy ; and observed him ; and when he heard him, he did many things, and heard him gladly. And when a convenient day was come, that Herod on his birth-day made a supper to his lords, high captains, and chief estates of Galilee : And when the daughter of the said Herodias came in, and danced, and pleased Herod, and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee. And he sware unto her, Whatsoever thou wilt ask of me, I will give it thee, unto the half of my kingdom ^h. And she went forth, and said unto her mother, What shall I ask ? and she said, The

^c Luke vii. 24,—28.

^d Matth. xi. 12,—15.

^e Luke vii. 29,—31.

^f Matth. xxi. 31, 32.

^g Luke vii. 31,—35.

§ 3. ^h Mark vi. 17,—23.

The head of John the baptist. And she came in straight way with haste unto the king, and asked, saying, I will that thou give me by and by, in a charger, the head of John the baptist. And the king was exceeding sorry; yet, for his oath's sake, and for their sakes which sat with him, he would not reject her. And immediately the king sent an executioner, and commanded his head to be brought; and he went and beheaded him in prison, and brought his head in a charger, and gave it to the damsel; and the damsel gave it to her mother. And when his disciples heard of it, they came and took up his corpse, and laid it in a tomb^b. When Jesus heard of it, he departed thence by ship into a desert place^c.

And his disciples asked him, saying, Why say the Scribes that Elias must first come? And Jesus answered and said unto them, Elias truly shall first come, and restore all things; but I say unto you, that Elias is come already, and they knew him not, but have done unto him whatsoever they listed: Likewise shall also the Son of man suffer of them. Then the disciples understood, that he spake unto them of John the baptist^d.

E e

C H A P.

^b Mark vi. 24,—29.^c Matth. xiv. 13.^d Matth. xvii. 10,—13.

C H A P. VI.

Of the ministry of our Lord upon earth.

SECT. 1. The baptism of our Lord, and his temptations in the wilderness. 2. His entry on his ministry, when he publicly asserted his divine mission; and that he was the Messiah promised to the fathers. 3. In proof of this, he shewed that the secrets of hearts were known to him. 4.—That he had power over nature. 5.—Over all manner of diseases. 6.—Over evil spirits. 7.—And over death. 8.—That futurity lay open to him. 9. To these mighty things, that shewed themselves in him, he appealed, as so many evidences of his divine mission. 10. He likewise appealed to the prophecies that went before concerning him. 11. His devotion to God, his love to mankind, and the purity and excellency of his life and manners. 12. His laborious diligence in the exercise of his mission, and the manner of his teaching. 13. His compassionate concern even for those who rejected him. 14. His poverty, and the reproach and hatred that came upon him. 15. His courage and resolution in exercising his authority, asserting his own character, and disregarding the threats of his enemies. 16. He is betrayed by Judas Iscariot. 17. He institutes the sacrament of his supper.

SECT. 1. *The baptism of our Lord, and his temptations in the wilderness.*

JOH N did baptize in the wilderness, and preach the baptism of repentance, for the remission of sins. And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins^a. Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbad him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering, said unto him, Suffer it to be so now; for thus it becometh us to fulfil all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water^b; and praying, the heaven was opened; and the Holy Ghost descended in a bodily shape, like a dove, upon him; and a voice came from heaven, which said, Thou art my Beloved Son, in thee I am well pleased^c. And Jesus being full of the Holy Ghost, returned from Jordan, and was led by the Spirit into the wilderness; being forty days tempted of the devil: And in those days he did eat

^a Mark i. 4, 5.

^b Matth. iii. 13,—16.

^c Luke iii. 21, 22.

eat nothing; and when they were ended, he afterwards hungered. And the devil said unto him, If thou be the Son of God, command this stone that it be made bread. And Jesus answered him, saying, It is written, that man shall not live by bread alone, but by every word of God. And the devil taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time. And the devil said unto him, All this power will I give thee, and the glory of them; for that is delivered unto me, and to whomsoever I will, I give it. If thou therefore wilt worship me, all shall be thine. And Jesus answered and said unto him, Get thee behind me, Satan: For it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence: For it is written, He shall give his angels charge over thee, to keep thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. And Jesus answering, said unto him, Thou shalt not tempt the Lord thy God. And when the devil had ended all the temptation, he departed from him for a season^d. And behold angels came, and ministered unto him^e.

—In all things it behoved him to be made like unto his brethren; that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people: For in that he himself hath suffered, being tempted, he is able to succour them that are tempted^f. For we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin^g. The Lord knoweth how to deliver the godly out of temptations^h.

SECT. 2. *His entry on his ministry, when he publicly asserted his divine mission; and that he was the Messiah promised unto the fathers.*

AND Jesus returned in the power of the Spirit into Galilee; and there went out a fame of him through all the region round about. And he taught in their synagogues, being glorified of all. And he came to Nazareth, where he had been brought up; and, as his custom was, he went into the synagogue on the Sabbath-day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias; and when he had opened the book, he found the place where it was written^a, The Spirit of the Lord is upon me; because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the

E e 2

^a Luke iv. 1,—13.

^b 2 Pet. ii. 9.

^c Matth. iv. 11.

^d Heb. ii. 17, 18.

^e Heb. iv. 15.

§ 2. ^a Luke iv. 14,—17.

the blind ; to set at liberty them that are bruised ; to preach the acceptable year of the Lord. And he closed the book, and he gave it again to the minister, and sat down ; and the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this scripture fulfilled in your ears. And all bare him witness, and wondered at the gracious words which proceeded out of his mouth ^b.

S E C T. 3. *In proof of this, he shewed that the secrets of hearts were known to him.*

JESUS would go forth into Galilee, and findeth Philip, and saith unto him, Follow me. Philip findeth Nathanael, and saith unto him, We have found him of whom Moses in the law and the prophets did write, Jesus of Nazareth, the Son of Joseph. And Nathanael said unto him, Can there any good thing come out of Nazareth ? Philip saith unto him, Come and see. Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile. Nathanael saith unto him, Whence knowest thou me ? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig-tree, I saw thee. Nathanael answered and saith unto him, Rabbi, Thou art the Son of God, thou art the King of Israel ^a. Jesus knew all men, and needed not that any should testify of man ; for he knew what was in man ^b. For Jesus knew from the beginning, who they were that believed not, and who should betray him. And he said unto the twelve ^c, Have not I chosen you twelve, and one of you is a devil ^d ? Verily, verily I say unto you, that one of you shall betray me ^e *. For the word of God is quick and powerful, and sharper than any two-edged sword, piercing, even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart : Neither is there any creature that is not manifest in his sight ; but all things are naked and opened unto the eyes of him with whom we have to do ^f.

S E C T. 4.—*That he had power over nature.*

Now it came to pass on a certain day, that he went into a ship with his disciples ; and he said unto them, Let us go over unto the other side of the lake ;
and

^b Luke iv. 17,—22.

§ 3. ^a John i. 43,—49.

^c John xiii. 21.

^b John ii. 24, 25.

^f Heb. iv. 12, 13.

^d John vi. 64, 65, 67.

^a John vi. 70.

* His interview with the woman of Samaria is another proof of his omniscience, John iv. 29.

and they launched forth ^a. And there were also with him other little ships. And there arose a great storm of wind, and the waves beat into the ship, so that it was now full. And he was in the hinder part of the ship, asleep on a pillow; and they awake him, and say unto him, Master, carest thou not that we perish? And he arose, and rebuked the wind, and said unto the sea, Peace, be thou still. And the wind ceased, and there was a great calm. And he said unto them, Why are ye so fearful? How is it that ye have no faith? And they feared exceedingly; and said one to another, What manner of man is this, that even the wind and the sea obey him ^b *?

SECT. 5.—*Over all manner of diseases.*

AND Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness, and all manner of disease among the people. And his fame went throughout all Syria; and they brought unto him all sick people that were taken with divers diseases, and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them ^a. Now, when the sun was setting, all they that had any sick with divers diseases, brought them unto him; and he laid his hands on every one of them, and healed them ^b. And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus feet, and he healed them; insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see; and they glorified the God of Israel ^c. And John calling unto him two of his disciples, sent them unto Jesus, saying, Art thou he that should come, or look we for another? And in that same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight. Then Jesus answering, said unto them, Go your way, and tell John what things ye have seen and heard, how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached; and blessed is he whosoever shall not be offended in me ^d. And *the people* were beyond measure astonished, saying, He hath done all things well; he maketh both the deaf to hear, and the dumb to speak ^e.

SECT.

§ 4. ^a Luke viii. 22. ^b Mark iv. 36,—41.

§ 5. ^a Matth. iv. 23, 24. ^b Luke iv. 40. ^c Matth. xv. 30, 31. ^d Luke vii. 19, 21, 22, 23; ^e Mark vii. 37.

* His power over nature was likewise displayed “in feeding five thousand men, besides women and children, with five loaves and two little fishes, Matth. xiv. 15,—21.” And again, “in feeding four thousand with seven loaves and a few little fishes, Matth. xv. 32,—39.” And, “in his walking upon the sea, Matth. xiv. 22,—33.”

S E C T. 6.—*Over evil spirits.*

—GOD anointed Jesus of Nazareth with the Holy Ghost, and with power; who went about doing good, and healing all that were oppressed of the devil: For God was with him ^a. And they brought unto him all that were diseased, and them that were possessed with devils. And all the city was gathered together at the door. And he healed many that were sick of diverse diseases, and cast out many devils, and suffered *them* not to speak, because they knew him ^b. And, when the even was come, they brought unto him many that were possessed of devils; and he cast out the spirits with his word, and healed all that were sick ^c. And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking them, suffered them not to speak: For they knew that he was Christ ^d.

And, when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out; and to heal all manner of sickness, and ~~all~~ manner of disease ^e. These twelve Jesus sent forth, and commanded them, saying, Heal the sick, cleanse the lepers, raise the dead, cast out devils: Freely ye have received, freely give ^f *.

S E C T. 7.—*And over death.*

AND behold there came a man named Jairus, and he was a ruler of the synagogue; and he fell down at Jesus feet, and besought him that he would come into his house: For he had one only daughter, about twelve years of age, and she lay a-dying ^a. While he yet spake, there cometh one from the ruler of the synagogue's house, saying to him, Thy daughter is dead, trouble not the Master. But when Jesus heard it, he answered him, saying, Fear not, believe only, and she shall be made whole. And, when he came into the house, and all wept and bewailed her, but he said, Weep not; she is not dead, but sleepeth. And they laughed him to scorn, knowing that she was dead. And he put them all out, and took her by the hand, and called, saying, Maid, arise. And her spirit came again, and she arose straight way; and her parents were astonished ^b.

And

§ 6. ^a Acts x. 38.^b Mark i. 32, 33, 34.^c Matth. viii. 16.^d Luke iv. 41.^e Matth. x. 1.^f Matth. x. 5, 8.§ 7. ^a Luke viii. 41, 42.^b Luke viii. 49,—56.

* The power of Jesus, "in healing diseases, and casting out devils," was so often displayed in behalf of individuals, that, to quote every instance, would swell this chapter to a great size.—We have, therefore, confined ourselves to general testimonies on these heads.

And it came to pass, that he went into a city called Nain ; and many of his disciples went with him, and much people. Now when he came nigh to the gate of the city, behold there was a dead man carried out, the only son of his mother, and she was a widow ; and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, weep not. And he came and touched the bier, and they that bare him stood still, and he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak ; and he delivered him to his mother. And there came a fear on all ; and they glorified God, saying, That a great prophet is risen among us ; and that God hath visited his people *.

SECT. 8.—*That futurity lay open to him.*

AND he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests and scribes, and be killed, and after three days rise again. And he spake that saying openly. And Peter took him, and began to rebuke him. But when he had turned about, and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan ; for thou favourest not the things that be of God, but the things that be of men^a. And they passed through Galilee ; and he would not that any man should know it ; for he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him, and after that he is killed, he shall rise the third day. But they understood not that saying, and were afraid to ask him^b. And they were in the way going up to Jerusalem ; and Jesus went before them ; and they were amazed, and as they followed they were afraid. And he took again the twelve, and began to tell them what things should happen unto him. Saying, Behold we go up to Jerusalem, and the Son of man shall be delivered unto the chief priests, and unto the scribes ; and they shall condemn him to death, and shall deliver him to the Gentiles ; and they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him, and the third day he shall rise again^c. The hour is come, that the Son of man should be glorified. Verily, verily I say unto you, except a corn of wheat fall to the ground, and die, it abideth alone ; but if it die, it bringeth forth much fruit^d. Now is the judgment of this world ; now shall the prince of this world be cast out. And

^a Luke vii. 11.—16.

§ 8. ^a Mark viii. 31, 32, 33.

^b Mark ix. 30, 31, 32.

^c Mark x. 32,—34.

^d John xii. 23, 24.

* “ The miracle of our Lord in raising Lazarus from the dead, is narrated by St. John, with so many important circumstances, that it could not be well abbreviated, nor transcribed without exceeding the intended bounds. We therefore refer to it. See John xi. 1—46”

And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die^c.

And Jesus went out, and departed from the temple; and his disciples came to him for to shew him the buildings of the temple. And Jesus said unto them, See ye not all these things? Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down. And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us when shall these things be? And what shall be the sign of thy coming, and of the end of the world? And Jesus answered and said unto them ^e, When ye shall see the abomination of desolation spoken of by Daniel the prophet, stand in the holy place, (whoso readeth let him understand). Then let them which be in Judaea, flee to the mountains. Let him which is on the house-top, not come down to take any thing out of his house; neither let him which is in the field, return back to take his cloaths. And wo unto them that are with child, and to them that give suck in those days. But pray ye that your flight be not in the winter, neither on the Sabbath day; for then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be ^g.

And many other signs truly did Jesus in the presence of his disciples, which are not written in this book. But these are written, that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name ^h. And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written ⁱ.

SECT. 9. To these mighty works that shewed themselves in him, he appealed as so many evidences of his divine mission.

IF I bear witness of my self, my witness is not true ^a. There is another that beareth witness of me, and I know that the witness which he witnesseth of me is true. Ye sent unto John, and he bare witness unto the truth. But I receive not testimony from man; but these things I say that ye might be saved. He was a burning and a shining light; and ye were willing for a season to rejoice in his light. But I have greater witness than that of John; for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. And the Father himself which hath sent me, hath born witness of me ^b. And

^c John xii. 31,—33.

ⁱ John xxi. 25.

^e Matth. xxiv. 1,—4.

^g Matth. xxiv. 15,—21.

^h John xx. 30, 31.

§ 9. ^a John v. 31.

^b John v. 32,—37.

And Jesus walked in the temple in Solomon's porch. Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly. Jesus answered them, I told you, and ye believed not; the works that I do in my Father's name, they bear witness of me^c. If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works; that ye may know and believe that the Father is in me, and I in him^d. Believe me that I am in the Father, and the Father in me; or else believe me for the very works sake^e.

SECT. 10. *He also appeals to the prophecies that went before concerning him.*

SEARCH the scriptures, for in them ye think ye have eternal life, and they are they which testify of me. And ye will not come unto me, that ye might have life^a. Do not think that I will accuse you to the Father; there is one that accuseth you, even Moses in whom ye trust. For had ye believed Moses, ye would have believed me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words^b?

He said unto *the two disciples going to Emmaus*, O fools, and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses, and all the prophets, he expounded unto them in all the scriptures the things concerning himself^c. And he said unto them, These are the words which I spoke unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets concerning me. Then opened he their understanding, that they might understand the scriptures: And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day, and that repentance, and remission of sins, should be preached in his name among all nations, beginning at Jerusalem^d.

SECT. 11. *His devotion to God, his love to mankind, and the purity and excellency of his life and manners.*

WHILE his disciples prayed him, saying, Master, eat; he said unto them, I have meat to eat that ye know not of. My meat is to do the will of him that sent me, and to finish his work^a. I can of mine own self do nothing; as I hear,
F f I

^c John x. 23, 24, 25.

^d John x. 37, 38.

^e John xiv. 11.

§ 10. ^a John v. 39, 40.

^b John v. 45, 46, 47.

^c Luke xxiv. 25, 26, 27. ^d Luke xxiv. 44.—47.

§ 11. ^a John iv. 31, 32, 34.

I judge ; and my judgment is just ; because I seek not mine own will, but the will of the Father which hath sent me ^b. But that the world may know that I love the Father ; and as the Father hath given me commandment, even so I do ^c.

I am the good shepherd^d ; the good shepherd giveth his life for the sheep ^d. I am the good shepherd, and know my sheep, and am known of mine ; and I lay down my life for the sheep, and other sheep I have, which are not of this fold ; them also I must bring, and they shall hear my voice, and there shall be one fold, and one shepherd. Therefore doth my Father love me, because I lay down my life that I might take it again. No man taketh it from me, but I lay it down of myself ; I have power to lay it down, and I have power to take it again ^e. This commandment have I received of my Father. As the Father hath loved me, so have I loved you ; continue ye in my love. If ye keep my commandments, ye shall abide in my love ; even as I have kept my Father's commandments, and abide in his love ^f. This is my commandment that ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends ^g.

Walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet smelling favour ^h. For scarcely for a righteous man will one die ; yet peradventure for a good man some would even dare to die. But God commendeth his love towards us, in that while we were yet sinners, Christ died for us ⁱ. Christ also suffered for us, leaving us an example that we should follow his steps ; who did no sin, neither was guile found in his mouth ; who when he was reviled, reviled not again ; when he suffered he threatned not ; but committed himself to him that judgeth righteously ^k. For such an High Priest became us, who is holy, harmless, undefiled, separated from sinners, and made higher than the heavens ^l.

SECT. 12. His laborious diligence in the exercise of his mission, and the manner of his teaching.

AND it came to pass afterward, that he went through every city and village, preaching and shewing the glad tidings of the kingdom of God ; and the twelve were with him ^a. And Simon and they that were with him, followed after him. And when they had found him, they said unto him, all men seek for thee. And he said unto them, Let us go into the next towns, that I may preach there also ;

^a John v. 30.

^c John. xiv. 31.

^d John x. 11.

^e John x. 14, —18.

^f John xv. 9, 10.

^g John xv. 12, 13.

^h Eph. v. 2.

ⁱ Rom. v. 7, 8.

^k 1 Pet. ii. 21, 22, 23.

^l Heb. vii. 26.

also ; for therefore came I forth. And he preached in their synagogues throughout all Galilee, and cast out devils ^b. And in the day-time he was teaching in the temple ; and at night he went out, and abode in the mount that is called the mount of Olives, and all the people came early in the morning to him in the temple for to hear him ^c. And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works ^d ? And they went into Capernaum ; and straightway on the Sabbath day he entered into the synagogue, and taught. And they were astonished at his doctrine ; for he taught them as one that had authority, and not as the Scribes ^e ; for his word was with power ^f. And many of the people believed on him, and said, When Christ cometh, will he do more miracles than this man hath done ? The pharisees heard that the people murmured such things concerning him ; and the pharisees and chief priests sent officers to take him ^g. Then came the officers to the chief priests and pharisees, and they said unto them, Why have ye not brought him ? The officers answered, Never man spake like this man ^h. While the pharisees were gathered together, Jesus asked them, saying, What think ye of Christ ? Whose son is he ? They say unto him, The son of David. He saith unto them, How then doth David in spirit call him Lord ; saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool. If then David call him Lord, how is he his son ? And no man was able to answer him a word ; neither durst any man, from that day forth, ask him any more questions ⁱ.

SECT. 13. *His compassionate concern even for those who rejected him.*

JESUS cried and said ^a, I am come a light into the world, that whosoever believeth on me, should not abide in darkness. And if any man hear my words, and believe not, I judge him not ; for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him ; the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself ; but the Father which sent me, he gave me a commandment what I should say, and what I should speak. And I know that his commandment is life everlasting. Whatsoever I speak therefore, even as the Father said unto me, so I speak ^b. And he looked round about on them with anger, being grieved for the hardness of their hearts ^c. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, How often would I have gathered thy children together, as a hen gathereth her chickens under

F f 2

^b Mark i. 36,—39.

^f Luke iv. 32.

^c Luke xxi. 37, 38.

^g John vii. 31, 32.

^d Matth. xiii. 54.

^h John vii. 45, 46.

^e Mark i. 21, 22.

ⁱ Matth. xxii. 41,—46.

§ 13. ^a John xii. 44.

^b John xii. 46,—50.

^c Mark iii. 5.

under her wings, and ye would not ! Behold your house is left unto you desolate. For I say unto, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord^a. And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace ! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee^c, and they shall fall by the edge of the sword, and shall be led away captive into all nations ; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled^f, because thou knewest not the time of thy visitation^g. Then said Jesus, Father, forgive them ; for they know not what they do^h.

SECT. 14. *His poverty, and the reproach and hatred that came upon him.*

AND a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest. And Jesus saith unto him, The foxes have holes, and the birds of the air have nests ; but the Son of man hath not where to lay his head^a. And certain women which had been healed of evil spirits, and infirmities, Mary called Magdalene, out of whom went seven devils, and Joanna the wife of Chuza, Herod's steward, and Susanna, and many others ministered unto him of their substance^b. Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich^c.

Then was brought unto him one possessed of a devil, blind and dumb ; and he healed him, insomuch that the blind and dumb both spake and saw. And all the people were amazed, and said, Is not this the son of David ? But when the pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of devils. And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself, is brought to desolation, and every city or house divided against itself, shall not stand. And if Satan cast out Satan, he is divided against himself ; how shall then his kingdom stand^d?

And as Jesus passed by, he saw a man that was blind from his birth ; and Jesus spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, and said unto him, Go, wash in the pool of Siloam. He went his way therefore, and washed and came seeing^e. They brought to the pharisees

^a Matth. xxiii. 37, 38, 39.

^b Luke xxiii. 34.

^c Luke xix. 41,—44.

^f Luke xxi. 24.

^g Luke xix. 44.

§ 14. ^a Matth. viii. 19, 20.

^c John ix. 1, 3, 6, 7.

^b Luke viii. 2, 3.

^e 2 Cor. viii. 9.

^d Matth. xii. 22,—26.

pharisees him that aforetime was blind ; and it was the Sabbath-day when Jesus made the clay and opened his eyes. Then the pharisees asked him how he had received his sight ? He said unto them, He put clay upon mine eyes, and I washed, and do see. Therefore said some of the pharisees, This man is not of God, because he keepeth not the Sabbath-day ^f. Then again called they the man that was blind, and said unto him, Give God the praise, we know that this man is a sinner. He answered and said, Whether he be a sinner or no, I know not ; one thing I know, that whereas I was blind, now I see. Then said they to him again, What did he to thee ? How opened he thine eyes ? He answered them, I have told you already, and ye did not hear it ; wherefore would ye hear it again ? Will ye also be his disciples ? Then they reviled him, and said, Thou art his disciple ; but we are Moses's disciples. We know that God spake unto Moses ; as for this fellow, we know not from whence he is ^g.

If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own ; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than the lord ^h. It is enough for the disciple that he be as his master, and the servant as his lord ; if they have called the master of the house Beelzebub, how much more shall they call them of his household ? If they persecuted me, they will also persecute you. But all these things will they do unto you for my name's sake, because they know not him that sent me. If I had not come, and spoken unto them, they had not had sin ; but now they have no cloak for their sin. He that hateth me, hateth my Father also. If I had not done among them the works which none other man did, they had not had sin ; but now they have both seen and hated both me and my Father ^k. But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause ^l.

SECT. 15. *His courage and resolution in exercising his authority, asserting his own character, and disregarding the threats of his enemies.*

AND they came to Jerusalem ; and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves ; and would not suffer that any man should carry any vessel through the temple. And he taught, saying unto them, Is it not written, my house shall be called of all nations the house of prayer ? but ye have made it a den of thieves ^a. And as he was walking in the temple,

^f John ix. 13,—16.

^g John ix 24,—29.

^h John xv. 18, 19, 20.

ⁱ Matth. x. 25.

^k John xv. 20,—24.

^l John xv. 25.

§. 15. ^a Mark xi. 15, 16, 17.

temple, there came to him the chief priests, and the scribes, and the elders, and say unto them, By what authority dost thou these things? and who gave thee this authority to do these things? And Jesus answered and said unto them, I will also ask of you one question, and answer me; and I will tell you by what authority I do these things. The baptism of John, was it from heaven, or of men? And they reasoned with themselves, saying, If we shall say from heaven, he will say, Why then did ye not believe him? but if we shall say, of men, they feared the people; for all men counted John that he was a prophet indeed. And they answered and said unto Jesus, We cannot tell. And Jesus answering, saith unto them, Neither do I tell you by what authority I do these things^b. Which of you convinceth me of sin? and if I say the truth, why do ye not believe me^c?

There came certain of the Pharisees, saying unto him, Get thee out and depart hence; for Herod will kill thee. And he said unto them, Go ye and tell that fox, Behold I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected. Nevertheless, I must walk to-day and to-morrow, and the day following; for it cannot be that a prophet perish out of Jerusalem^d.

SECT. 16. *He is betrayed by Judas Iscariot.*

THEN entered Satan into Judas, surnamed Iscariot, being of the number of the twelve. And he went his way, and communed with the chief priests and captains how he might betray him unto them^a. And said unto them, What will ye give me, and I will deliver him unto you? and they covenanted with him for thirty pieces of silver. And from that time he sought opportunity to betray him^b. Then came the day of unleavened bread, when the passover must be killed. And he sent Peter and John, saying, Go and prepare us the passover that we may eat. And they said unto him, Where wilt thou that we prepare? And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say unto the good man of the house, the Master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples? And he shall show you a large upper-room furnished; there make ready. And they went and found as he had said unto them; and they made ready the passover^c. Now when the even was come, he sat down with the twelve. And as they did eat, he said, Verily I say unto you, that one of you shall betray me. And they were exceeding sorrowful, and began every one of them to say, Lord, is it I? And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me. The Son of man goeth as it is written of him; but wo unto that man

^b Mark xi. 27,—33.

^c John viii. 46.

^d Luke xiii. 31, 32, 33.

§ 16. ^a Luke xxii. 3, 4.

^b Matth. xxvi. 15, 16.

^c Luke xxii. 7,—13.

man by whom the Son of man is betrayed; it had been good for that man if he had not been born. Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said^a. Now there was leaning on Jesus bosom, one of his disciples whom Jesus loved. Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake. He then lying on Jesus breast, saith unto him, Lord, who is it? Jesus answered, He it is to whom I shall give a sop when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot the son of Simon. And after the sop, Satan entered into him. Then said Jesus unto him, That thou dost do quickly^c.

SECT. 17. *He institutes the sacrament of his supper.*

AND as they were eating^a, he said unto them, With desire have I desired to eat this passover with you before I suffer. For I say unto you, I will not any more eat thereof until it be fulfilled in the kingdom of God^b. And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you; this do in remembrance of me. Likewise also the cup after supper^c, saying, Drink ye all of it,; for this is my blood of the new testament which is shed for many, for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom. And when they had sung an hymn, they went out into the mount of Olives^d. For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread: And when he had given thanks, he brake it, and said, Take, eat; this is my body which is broken for you: This do in remembrance of me. After the same manner also, he took the cup when he had supped, saying, This cup is the new testament in my blood; this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come^e *.

C H A P.

^a Matth. xxvi. 20,—25.

^c John xiii. 23,—27.

§ 17. ^a Matth. xxvi. 26.

^b Luke xxii. 15, 16.

^c Luke xxii. 19, 20.

^d Matth. xxvi. 27,—30.

^e 1 Cor. xi. 23,—26.

* “ In the above chapter, we have been obliged to depart from the rule which has been observed in all the foregoing chapters, namely, That of quoting at large what is contained in the holy scriptures concerning their important subjects. The ministry of our Lord Jesus, could not be fully laid open without quoting almost all that the Evangelists have recorded. This, however, the composer attempted; but those with whom he consulted, were of opinion, That it would swell the volume to too large a size; and therefore, advised such a sketch as might bring to remembrance his divine mission, his mighty acts, the excellency of his life and manners, and the unworthy entertainment given him by a blind and obstinate generation.

C H A P. VII.

Of the last sufferings of our Lord Jesus Christ.

S E C T. 1. On his intimating his sufferings to be at hand, Peter vows adherence to him. 2. His agony in the garden. 3. He is betrayed and apprehended. 4. Peter denies him. 5. His pretended trial, and his condemnation by Caiaphas. 6. Judas Iscariot's despair and death. 7. Our Lord's conversation with Pilate. 8. He is sent by Pilate to Herod. 9. Barabbas preferred to Christ, and Pilate's mean and sinful compliance. 10. The sufferings of our Lord in the common-hall. 11. He is led along to Calvary, (or Golgotha). 12. His crucifixion, and the remarkable events connected with it. 13. His burial. 14. A watch set upon his sepulchre. 15. Reflexions on this great event.

S E C T. 1. *On his intimating his sufferings to be at hand, Peter vows adherence to him.*

AND when they had sung an hymn, they went out into the mount of Olives. Then saith Jesus unto them, All ye shall be offended because of me this night; for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. But after I am risen again, I will go before you into Galilee^a. Simon Peter said unto him, Lord, Whither goest thou? Jesus answered him, Whither I go thou canst not follow me now; but thou shalt follow me afterwards. Peter said unto him, Lord, Why cannot I follow thee now? I will lay down my life for thy sake. Jesus answered him, Wilt thou lay down thy life for

§ 1. ^a Matth. xxvi. 30, 31, 32.

“ It will be probably thought, that his sympathy with his friends and disciples, his
 “ condescension to them, and affectionate concern for them, should not have been omit-
 “ ted in this chapter. These virtues do indeed shine eminently in him. His sympathy
 “ with the weeping sisters of Lazarus, groaning in spirit, and mingling his tears with
 “ theirs, while he was about to raise their brother from the dead, shews the compassion-
 “ ate, as well as the mighty Saviour. (John xi. 33,---44.) The washing of his disciples
 “ feet, and his consolatory discourse to them, recorded in the 14th, 15th, and 16th
 “ chapters of John, and his fervent prayer for them, and for all that should believe on
 “ him, which we read in the 17th chapter of that gospel, are such proofs of condescen-
 “ sion, tenderness and love, as may warm the coldest heart. But as these are all connec-
 “ ted together from the 13th to the 17th chapters of St. John's gospel, we choose to
 “ refer to these chapters.”

for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice^b. But Peter said unto him, Although all shall be offended, yet will not I^c. And the Lord said, Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren. And he said unto him, Lord, I am ready to go with thee, both into prison, and to death. And he said, I tell thee, Peter, The cock shall not crow this day before that thou shalt thrice deny that thou knowest me^d. But he spake the more vehemently, If I should die with thee, I will not deny thee, in any wise. Likewise also said they all^e. And he said unto them, when I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, nothing. Then said he unto them, But now he that hath a purse, let him take it, and likewise his scrip; and he that hath no sword, let him sell his garment and buy one. For I say unto you, that this that is written, must be accomplished in me, And he was reckoned among the transgressors; for the things concerning me have an end^f.

SECT. 2. *His agony in the garden.*

WHEN Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden^a; and his disciples also followed him^b. And Judas also, who betrayed him, knew the place; for Jesus oft-times resorted thither with his disciples^c. And they came to a place which was named Gethsemane; and he saith to his disciples, Sit ye here, while I shall pray. And he taketh with him Peter, and James, and John, and began to be sore amazed, and to be very heavy^d. Then saith he unto them, My soul is exceeding sorrowful, even unto death; tarry ye here, and watch with me. And he went a little further, and was withdrawn from them about a stone-cast, and fell on his face, and prayed^e, That if it were possible the hour might pass from him. And he said, Abba, Father, all things are possible unto thee; take away this cup from me; nevertheless, not what I will, but what thou wilt^f. And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour? Watch and pray that ye enter not into temptation; the spirit indeed is willing, but the flesh is weak. He went away again the second time, and prayed, saying, O my father, if this cup may not pass from me, except I drink it, thy will be done^g. And there appeared an angel unto him from heaven, strengthening him. And being in an agony, he prayed more earnestly; and his sweat was

G g as

^b John xiii. 36, 37, 38.

^c Mark xiv. 29.

^d Luke xxii. 31,—34.

^e Mark xiv. 31.

^f Luke xxii. 35,—37.

^g 2. ^a John xviii. 1.

^b Luke xxii. 39.

^c John xviii. 2.

^d Mark xiv. 32, 33.

^e Matth. xxvi. 38, 39. with Luke xxii. 41.

^f Mark xiv. 35, 36.

^g Matth. xxvi. 40,—42.

as it were great drops of blood, falling down to the ground. And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow; and said unto them, Why sleep ye? rise and pray, lest ye enter into temptation ^h. And he left them, and went away again, and prayed the third time, saying the same words ⁱ. And when he returned, he found them asleep again; for their eyes were heavy; neither wist they what to answer him. And he cometh the third time, and saith unto them, Sleep on now, and take your rest; it is enough, the hour is come; behold the Son of man is betrayed into the hands of sinners. — Rise up, let us go; lo he that betrayeth me is at hand ^k.

SECT. 3. *He is betrayed and apprehended.*

AND while he yet spake, lo Judas, one of the twelve, came, and with him a great multitude with swords and staves from the chief priests, and elders of the people ^a; a band of men and officers with lanterns, and torches, and weapons ^b. And he that betrayed him, gave them a sign, saying, Whomsoever I shall kiss, that same is he, hold him fast ^c; take him, and lead him away safely ^d. And as soon as he was come, he goeth straightway to him, and saith, Master, master; and kissed him ^e. And Jesus said unto him, Friend, wherefore art thou come? Judas, betrayest thou the Son of man with a kiss ^f? Jesus therefore knowing all things that should come upon him, went forth, and said unto them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, who betrayed him, stood with them. As soon then as he had said unto them, I am he, they went backward, and fell to the ground. Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth. Jesus answered, I have told you that I am he: If therefore ye seek me, let these go their way; that the saying might be fulfilled which he spake, Of them which thou gavest me, have I lost none ^g. When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword ^h? Then Simon Peter having a sword, drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus ^k. And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him ⁱ. Then said Jesus unto Peter, Put up thy sword into the sheath ^m: For all they that take the sword, shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be ⁿ? The cup which my

^a Luke xxii. 43,—46.

^b Matth. xxvi. 44.

^k Mark xiv. 40,—42.

§ 3. ^a Matth. xxvi. 47.

^b John xviii. 3.

^c Matth. xxvi. 48.

^d Mark xiv. 44.

^e Mark xiv. 45.

^f Matth. xxvi. 50.

^g Luke xxii. 48.

^h John xviii. 4,—9.

ⁱ Luke xxii. 49.

^k John xviii. 10.

^l Luke xxii. 51.

^m John xviii. 11.

ⁿ Matth. xxvi. 52,—54.

my Father hath given me, shall I not drink it ° ? Then Jesus said unto the chief priests, and captains of the temple, and the elders which were come to him, Be ye come out as against a thief, with swords and staves ? When I was daily with you in the temple, ye stretched forth no hands against me ; but this is your hour, and the power of darkness ^p ; *and* the scriptures must be fulfilled ^q. Then all the disciples forsook him, and fled ^r.

SECT. 4. *Peter denies him.*

THEN the band, and the captain and officers of the Jews, took Jesus, and bound him, and led him away to Annas first ; for he was father-in-law to Caiaphas, who was the high priest that same year. Now Caiaphas was he who gave counsel to the Jews, that it was expedient that one man should die for the people ^a. And with him were assembled all the chief priests, and the elders, and the scribes. And Peter followed him afar off, even into the palace of the high priest ^b ; and so did another disciple. That disciple was known unto the high priest, and went in with Jesus into the palace of the high priest ; but Peter stood at the door without. Then went out that other disciple which was known unto the high priest, and spake unto her that kept the door, and brought in Peter. Then saith the damsel that kept the door unto Peter, Art not thou also one of this man's disciples ? He saith, I am not ^c. And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth ^d. And after a little while, another saw him, and said, Thou art also of them. And Peter said, Man, I am not ^e. And about the space of one hour after, another confidently affirmed, saying, Of a truth this fellow also was with him ; for he is a Galilean ^f. And they that stood by, said again to Peter, Surely thou art one of them ; for thou art a Galilean, and thy speech agreeth thereto ^g. One of the servants of the high priest, being his kinsman, whose ear Peter cut off, saith, Did not I see thee in the garden with him ? Peter then denied again, *and* began to curse and to swear, saying, I know not this man of whom ye speak ^h. And immediately the cock crew ⁱ. And the Lord turned, and looked upon Peter ; and Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice. And Peter went out, and wept bitterly ^k.

G g 2

SECT.

° John xviii. 11.

^p Luke xxii. 52, 53.

^q Mark xiv. 49.

^r Matth. xxvi. 56.

§ 4. ^a John xviii. 12,---14.

^b Mark xiv. 53, 54.

^c John xviii. 15,---17.

^d Matth. xxvi. 71.

^e Luke xxii. 58.

^f Luke xxii. 59.

^g Mark xiv. 70.

^h John xviii. 26, 27.

ⁱ Mark xiv. 71.

^k Luke xxii. 61, 62.

S E C T. 5. *His pretended trial, and his condemnation by Caiaphas.*

AND the men that held Jesus mocked him, and smote him. And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophecy, who is it that smote thee? And many other things blasphemously spake they against him. And as soon as it was day, the elders of the people, and the chief priests, and the scribes, came together, and led him into their council^a. The high priest then asked Jesus of his disciples, and of his doctrine^b; saying, Art thou the Christ? Tell us. And he said unto them, If I tell you, you will not believe. And if I also ask you, you will not answer me, nor let me go^c. I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou me? Ask them which heard me, what I have said unto them: Behold they know what I said. And when he had thus spoken, one of the officers which stood by, struck Jesus with the palm of his hand, saying, Answerest thou the high priest so? Jesus answered him, If I have spoken evil, bear witness of the evil; but if well, Why smitest thou me^d? And the chief priests, and all the council, sought for witness against Jesus to put him to death; and found none. For many bare false witness against him, but their witness agreed not together. And there arose certain, and bare false witness against him, saying, We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. But neither so did their witness agree together. And the high priest stood up in the mids, and asked Jesus, saying, Answerest thou nothing? What is it which these witness against thee; but he held his peace, and answered nothing^e. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us, whether thou be the Christ, the Son of God^f. Art thou the Christ, the Son of the Blessed? And Jesus said, I am. And ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven^g. Then the high priest rent his cloaths, saying, He hath spoken blasphemy. What further need have we of witnesses? Behold now ye have heard his blasphemy, What think ye^h? And they all condemned him to be guilty of death. And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy; and the servants did strike him with the palms of their handsⁱ.

S E C T.

§ 5. ^a Luke xxii. 63,---66.
^c Mark xiv. 55,---61.
ⁱ Mark xiv. 64, 65, 66.

^b John xviii. 19.
^f Matth. xxvi. 63.

^c Luke xxii. 67, 68.
^g Mark xiv. 61, 62.

^d John xviii. 20,---23.
^h Matth. xxvi. 65, 66.

SECT. 6. *Judas Iscariot's despair and death.*

WHEN the morning was come, all the chief priests, and elders of the people, took counsel against Jesus to put him to death. And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor. Then Judas who had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? See thou to that. And he cast down the pieces of silver, and departed, and went and hanged himself. And the chief priests took the silver-pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter's field to bury strangers in: Wherefore that field was called, The field of blood unto this day. Then was fulfilled that which was spoken by Jeremy (*Zechariah*) the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; and gave them for the potter's field, as the Lord appointed me ^a.

SECT. 7. *Our Lord's conversation with Pilate.*

THEN led they Jesus from Caiaphas, into the hall of judgment; and it was early; and they themselves went not into the judgment-hall, lest they should be defiled; but that they might eat the passover. Pilate then went out unto them, and said, What accusation bring you against this man? They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee ^a. And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cesar, saying, That he himself is Christ, a King ^b. And the chief priests accused him of many things; but he answered nothing. And Pilate asked him again, saying, Answerest thou nothing? Behold how many things they witness against thee. But Jesus yet answered nothing; so that Pilate marvelled ^c. Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death: That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die ^d. Then Pilate entered into the judgment-hall again, and called Jesus, and said unto him, Art thou the King of the Jews? Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me? Pilate answered, Am I a Jew? Thine own

§ 6. ^a Matth xxvii. 1,---10.

§ 7. ^a John xviii. 28,---30.

^b Luke xxiii. 2.

^c Mark xv. 3, 4, 5.

^d John xviii. 31, 32.

own nation ; and the chief priests have delivered thee unto me. What hast thou done ? Jesus answered, My kingdom is not of this world. If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews ; but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a King then ? Jesus answered, Thou sayest that I am a King. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth, heareth my voice. Pilate saith unto him, What is truth ? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all ^e. And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place ^f.

S E C T. 8. *He is sent to Herod.*

WHEN Pilate heard of Galilee, he asked, whether the man was a Galilean. And, as soon as he knew that he belonged to Herod's jurisdiction, he sent him to Herod, who himself was also at Jerusalem at that time. And when Herod saw Jesus, he was exceeding glad ; for he was desirous to see him of a long season, because he had heard many things of him ; and he hoped to have seen some miracle done by him. Then he questioned with him in many words ; but he answered him nothing. And the chief priests and scribes stood, and vehemently accused him. And Herod, with his men of war, set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate. And the same day Pilate and Herod were made friends together ; for before they were at enmity between themselves ^a.

S E C T. 9. *Barabbas is preferred to Jesus, and Pilate's mean and sinful compliance.*

PILATE, when he had called together the chief priests, and the rulers, and the people, said unto them, Ye have brought this man unto me, as one that perverteth the people ; and behold I having examined him before you, have found no fault in this man, touching those things whereof ye accuse him ; no nor yet Herod ; for I sent you to him ; and lo nothing worthy of death is done unto him. I will therefore chastise him, and release him ^a. Now at that feast the governor was wont to release unto the people a prisoner whom they would. And they had then a notable prisoner, called Barabbas ^b, who lay bound with them that had made

^e John xviii. 33,—38.

^f Luke xxiii. 5.

§ 8. ^a Luke xxiii. 6,—12.

§ 9. ^a Luke xxiii. 13,—16.

^b Matth. xxvii. 15, 16.

made insurrection with him, who had committed murder in the insurrection. And the multitude crying aloud, began to desire him, to do as he had ever done unto them ^e. Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus who is called Christ? For he knew that for envy they had delivered him. When he was sat down on the judgment-seat, his wife sent unto him, saying, Have thou nothing to do with that just man; for I have suffered many things this day in a dream because of him. But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said Barabbas. Pilate saith unto them, What shall I do then with Jesus, who is called Christ? They all say unto him, Let him be crucified. And the governor said, Why what evil hath he done? But they cried out the more, saying, Let him be crucified ^d. Pilate therefore willing to release Jesus, spake again to them. But they cried, saying, Crucify him, crucify him. And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him; I will therefore chastise him, and let him go. And they were instant with loud voices, requiring that he might be crucified; and the voices of them, and of the chief priests prevailed ^e. When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person; see ye to it. Then answered all the people, and said, His blood be on us, and on our children ^f. And Pilate gave sentence that it should be as they required. And he released unto them, him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will ^g.

SECT. 10. *The sufferings of our Lord in the common hall.*

THEN the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. And they stript him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand; and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews. And they spit upon him, and took the reed and smote him on the head ^a. Pilate therefore went forth again, and saith unto them, Behold I bring him forth to you, that ye may know that I find no fault in him. Then came Jesus forth, wearing the crown of thorns and the purple robe. And Pilate saith unto them, Behold the Man. When the chief

^e Mark xv. 7, 8.

^d Matth. xxvii. 17,—23.

^e Luke xxiii. 20,—23.

^f Matth. xxvii. 24, 25.

^g Luke xxiii. 24, 25.

§ 10. ^a Matth. xxvii. 27,—30.

chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take him and crucify him; for I find no fault in him. The Jews answered him, We have a law, and by our law he ought to die; because he made himself the Son of God. When Pilate therefore heard that saying, he was the more afraid; and went again into the judgment-hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. Then saith Pilate unto him, Speakest thou not unto me? Knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldst have no power at all against me, except it were given thee from above; therefore he that delivered me unto thee hath the greater sin. And from thenceforth Pilate sought to release him. But the Jews cried out, saying, If thou let this man go, thou art not Cæsar's friend; whosoever maketh himself a king, speaketh against Cæsar. When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment-seat, in a place called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the passover, and about the sixth hour, and he saith unto the Jews, Behold your king. But they cried out, saying, Away with him, crucify him. Pilate saith unto them, Shall I crucify your king? The chief priests answered, We have no king but Cæsar. Then delivered he him therefore to be crucified; and they took Jesus and led him away^b.

SECT. II. *Jesus led along to Calvary, (or Golgotha.)*

AND when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him^a. And he bearing his cross went forth^b. And as they led him away, they laid hold upon one Simon a Cyrenian^c, who passed by, coming out of the country, the Father of Alexander and Rufus^d, and on him they laid the cross, that he might bear it after Jesus. And there followed him a great company of people, and of women which also bewailed and lamented him. But Jesus turning unto them, said, Daughters of Jerusalem, Weep not for me, but weep for yourselves, and for your children. For behold the days are coming, in the which they shall say; Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry^e? And when they were come unto a place called Golgotha, that is to say, the place of a scull,

^b John xix. 4,—16.

§ 11. ^a Mark xv. 20.

^c John xix. 17.

^e Luke xxiii. 26.

^d Mark xv. 21.

^e Luke xxiii. 26.

^f Luke xxiii. 27,—31.

scull, they gave him vinegar to drink mingled with gall. And when he had tasted thereof he would not drink ^z.

SECT. 12. *His crucifixion, and the remarkable events connected with it.*

AND there were also two other malefactors led with him to be put to death. And when they were come to Calvary, there they crucified him, and the malefactors; one on the right hand, and the other on the left ^a. And the scripture was fulfilled, which saith, and he was numbered with the transgressors ^b. Then said Jesus, Father, forgive them; for they know not what they do. And the people stood beholding; and the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ the Chosen of God. And the soldiers also mocked him, coming to him, and offering him vinegar, and saying, If thou be the King of the Jews, save thyself ^c. And they that passed by, reviled him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thyself; If thou be the Son of God, come down from the cross. Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others, himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now if he will have him; for he said, I am the Son of God ^d. And one of the malefactors which were hanged, railed on him, saying, If thou be Christ, save thyself and us. But the other answering, rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds; but this man hath done nothing amiss. And he said unto Jesus, Lord remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise ^e.

And Pilate wrote a title, (the superscription of his accusation) ^f, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. This title then read many of the Jews; for the place where Jesus was crucified was nigh to the city; and it was written in Hebrew, and Greek, and Latin. Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am the king of the Jews. Pilate answered, What I have written, I have written ^g.

Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat; now the coat was without seam, woven from the top throughout. They said therefore among
H h them-

^z Matth. xxvii. 33, 34.

^a Luke xxiii. 32, 33.

^c Luke xxiii. 39,—43.

^b Mark xv. 28.

^f (Mark xv. 26.)

^e Luke xxiii. 34,—37.

^g John xix. 19,—22.

^d Matth. xxvii. 39,—43.

themselves, Let us not rent it, but cast lots for it, whose it shall be; that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did ^h.

Now there stood by the cross of Jesus, his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son. Then saith he to the disciple, Behold thy mother. And from that hour that disciple took her unto his own home ⁱ.

Now from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour, Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me? Some of them that stood there, when they heard that, said, This man calleth for Elias ^k. And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. The rest said, Let be, let us see whether Elias will come to save him ^l. After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. When Jesus therefore had received the vinegar ^m, he cried with a loud voice ⁿ, and said, Father, Into thy hands I commend my spirit ^o: It is finished: And he bowed his head, and gave up the ghost ^p. And the sun was darkened ^q; and behold the vail of the temple was rent in twain from the top to the bottom; and the earth did quake; and the rocks rent; and the graves were opened; and many bodies of saints which slept, arose, and came out of the graves after his resurrection, and appeared unto many ^r.

Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly; saying, Truly this was the son of God ^s. There were also women looking on afar off; among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome; who also when he was in Galilee followed him, and ministered unto him, and many other women which came up with him unto Jerusalem ^t. And all the people that came together to that sight, beholding the things which were done, smote their breasts and returned ^u.

The Jews, therefore, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath-day (for that Sabbath was an high day) besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and broke the legs of the first, and of the other which was crucified with him; but when they came to Jesus, and saw that he was dead already, they brake not his legs. But one of the soldiers with a spear pierced

^h John xix. 23, 24.^m John xix. 28, 30.^q Luke xxiii. 45.^u Luke xxiii. 48.ⁱ John xix. 25, 26, 27.^a Mark xv. 37.^r Matth. xxvii. 51, 52, 53.^k Matth. xxvii. 45, 46, 47.^o Luke xxiii. 46.^f Matth. xxvii. 54.^l Matth. xxvii. 48, 49.^p John xix. 30.^t Mark xv. 40, 41.

pierced his side, and forthwith came there out blood and water. And he that saw it bare record; and his record is true. And he knoweth that he saith true, that ye might believe^x. For these things were done that the scripture should be fulfilled, A bone of him shall not be broken. And again another scripture saith, They shall look on him whom they pierced^y.

SECT. 13. *His burial.*

Now when the even was come, because it was the preparation, that is, the day before the Sabbath^a; there came a rich man of Arimathea, a city of the Jews, named Joseph; who also himself was Jesus disciple^b, but secretly, for fear of the Jews^c: and he was a good man and a just^d; an honourable counsellor; who also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus. And Pilate marvelled, if he were already dead; and calling unto him the centurion, he asked him, Whether he had been any while dead? and when he knew it of the centurion, he gave the body to Joseph^e. He came therefore and took the body of Jesus. And there came also Nicodemus, who at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight^f. Then took they the body of Jesus, and wound it in linen clothes, with the spices, as the manner of the Jews is to bury. Now in the place where he was crucified, there was a garden; and in the garden a new sepulchre^g, which was hewn out of a rock^h, wherein was never man yet laidⁱ. There laid they Jesus therefore, because of the Jews preparation day; for the sepulchre was nigh at hand^k. And Joseph rolled a great stone to the door of the sepulchre, and departed^l. And Mary Magdalene, and Mary the mother of Joseph^m, and the women also which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. And they returned and prepared spices and ointments, and rested the Sabbath-day according to the commandmentⁿ.

SECT. 14. *A watch set upon his sepulchre.*

Now the next day that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember, that that deceiver said, while he was yet alive, After three days I will rise again. Command

H h 2

therefore

^x John xix. 31,—35.

^y John xix. 36, 37.

§ 13. ^a Mark xv. 42.

^b Matth. xxvii. 57.

^c John xix. 38.

^d Luke xxiii. 50, 51.

^e Mark xv. 43,—45.

^f John xix. 38, 39.

^g John xix. 40, 41.

^h Mark xv. 46.

ⁱ John xix. 41.

^k John xix. 42.

^l Matth. xxvii. 59, 60. ^m Mark xv. 47.

ⁿ Luke xxiii. 55, 56.

therefore that the sepulchre be made sure, until the third day; lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead; so the last error shall be worse than the first. Pilate said unto them, Ye have a watch; go your way, make it as sure as you can. So they went and made the sepulchre sure; sealing the stone and setting a watch^a.

SECT. 15. *Reflexions on this amazing event.*

THUS it is written, and thus it behoved Christ to suffer^a; that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works^b. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through suffering^c. For the law made nothing perfect, but the bringing in of a better hope did, by the which we draw nigh unto God^d. For such an high priest became us, who is holy, harmless, undefiled, separated from sinners, and made higher than the heavens; who needeth not daily to offer up sacrifice, first for his own sins, and then for the peoples; for this he did once, when he offered up himself^e. For Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the first testament; they which are called might receive the promise of eternal inheritance^f. What shall we then say to these things? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things^g.

C H A P.

§ 14. ^a Matth. xxvii. 62,—66.

§ 15. ^a Luke xxiv. 46.

^c Heb. vii. 26, 27.

^b Tit. ii. 14.

^f Heb. ix. 11,—15.

^c Heb. ii. 10.

^g Rom. viii. 31, 32.

^d Heb. vii. 19.

C H A P. VIII.

Of the resurrection of Christ, and his ascension.

S E C T. 1. The appearance of an angel to the watch. 2.—Of two angels to the women at the sepulchre. 3.—Of two angels to Mary Magdalene. 4.—To her our Lord makes his first appearance. 5. He is next seen of the women returning from the sepulchre, 6. The low art of the chief priests. 7. Christ shows himself to two of his disciples in their way to Emmaus. 8. He is seen of Peter. 9. He appears to his assembled disciples. 10. He visits them again while Thomas was with them. 11. He shows himself to them at the sea of Tiberias. 12. He meets with them upon a mountain in Galilee, where he gives them their apostolical commission. 13. He is seen of the apostle James, of five hundred brethren at once, and afterwards, in an extraordinary manner he manifested himself and his glory to St. Paul. 14. He ascends into heaven. 15. These facts witnessed to the Jews by Peter. 16.—Testified by the apostles to all ranks of men. 17. These events delivered by the apostles as objects of our faith, grounds of our joy and hope, our encouragements to prayer, and our comforts in the view of death. 18. The prayers of the apostles for the saints.

S E C T. I. *The appearance of an angel to the watch.*

AND when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him^a. Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them^b. And they said among themselves, Who shall roll us away the stone from the door of the sepulchre^c. And behold there was a great earthquake; for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was as lightning, and his raiment white as snow; and for fear of him the keepers did shake, and became as dead men^d.

S E C T.

§ 1. ^a Mark xvi. 1.^b Luke xxiv. 1.^c Mark xvi. 3.^d Matth. xxviii. 2, 3, 4.

S E C T. 2.—*Of two angels to the women at the sepulchre.*

AND when they (*the women*) looked, they saw that the stone was rolled away, for it was very great ^a *. Mary Magdalene then runneth, and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him ^b. *Meanwhile the women whom Mary Magdalene had left at the sepulchre*, entered in, and found not the body of the Lord Jesus. And it came to pass, as they were much perplexed thereabout, behold two men stood by them in shining garments, and as they were afraid and bowed down their faces to the earth ^c, they said unto them, Be not affrighted; ye seek Jesus of Nazareth, who was crucified ^d. He is not here; for he is risen, as he said; Come, see the place where the Lord lay ^e. Why seek ye the living among the dead? He is not here, but is risen. Remember how he spake unto you when he was yet in Galilee, saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again ^f. But go your way, tell his disciples and Peter, that he goeth before you into Galilee; there shall ye see him, as he said unto you ^g. And they remembered his words ^h.
And

§ 2. ^a Mark xvi. 4.^b John xx. 1, 2.^c Luke xxiv. 3, 4, 5.^d Mark xvi. 6.^e Matth. xxviii. 6.^f Luke xxiv. 5, 6, 7.^g Mark xvi. 7. Mat. xxviii. 7.^h Luke xxiv. 8.

* “ The difficulties arising from the accounts of the resurrection of our Lord given
“ by the Evangelists, will be easily removed, if we observe, that, before he appeared
“ to any person, there were no less than three several appearances of angels, plainly
“ different from each other. The first was to the watch that guarded the sepulchre.
“ They had no sooner recovered themselves from their astonishment, than they fled in-
“ to the city. Soon after, the women came to the sepulchre, and found the stone
“ rolled away from the door. It was natural to conclude, that the body was taken a-
“ way. Mary Magdalene took it for granted, and without further inquiry, run to in-
“ form Peter and John of what she had seen. While she was gone upon this errand,
“ the other women, her companions, entered into the sepulchre, where two angels ap-
“ peared, told them of the resurrection of the Lord, and bid them go and inform his
“ disciples of it. When they were gone to communicate the joyful tidings, Mary Mag-
“ dalene returned with Peter and John. These two apostles went into the sepulchre, and,
“ on finding it empty, they came back to the city to converse with their friends, and to
“ wait for further information, while Mary Magdalene remained at the tomb weeping.
“ But on looking into it, two angels appeared to her also; while she spoke with them,
“ the Lord himself appeared, and sent her to his disciples to inform them of his resur-
“ rection from the dead. She hastened with the blestful message, and before she came up
“ with the other women, Jesus had appeared unto them also, Matth. xxviii. 9, 10.
“ It is certain, that she did overtake them; because we find her joined with them, when
“ they informed the apostles of this glorious event, Luke xxiv. 9, 10. After this, all
“ the other appearances of Christ, follow in an easy and natural order.”

And they departed quickly from the sepulchre, with fear and great joy, and did run to bring his disciples wordⁱ. Neither said they any thing to any man, for they were afraid^k.

SECT. 3. *Of two angels to Mary Magdalene.*

PETER therefore (*on Mary Magdalene's information*) went forth, and that other disciple, and came to the sepulchre. So they ran both together; and the other disciple did out-run Peter, and came first to the sepulchre. And he stooping down and looking in, saw the linen cloaths lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen cloaths lie; and the napkin that was about his head, not lying with the linen cloaths, but wrapped together in a place by itself. Then went in also that other disciple who came first to the sepulchre, and he saw, and believed. For as yet they knew not the scripture, that he must rise again from the dead. Then the disciples went away again unto their own home; but Mary stood without at the sepulchre weeping. And as she wept she stooped down, and looked into the sepulchre, and seeth two angels in white, sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him^a.

SECT. 4. *To her our Lord makes his first appearance.*

AND when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? Whom seekest thou? She supposing him to be the gardener, saith unto him, Sir, if thou hast born him hence, tell me where thou hast laid him, and I will take him away: Jesus saith unto her, Mary, She turned herself, and saith unto him, Rabboni, which is to say, Master. Jesus saith unto her, Touch me not; for I am not yet ascended unto my Father; but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God and your God. Mary Magdalene came, and told the disciples, that she had seen the Lord, and that he had spoken these things unto her^a.

SECT.

ⁱ Matth. xxviii. 8. ^k Mark xvi. 8.

§ 3. ^a John xx. 3,—13.

§ 4. ^a John xx. 14,—18.

SECT. 5. *He is next seen of the women returning from the sepulchre.*

AND as *the women, who had been at the sepulchre*, went to tell his disciples, behold, Jesus met them, saying, All hail ! and they came and held him by the feet, and worshipped him. Then said Jesus unto them, Be not afraid ; Go tell my brethren, that they go into Galilee, there shall they see me ^a. He appeared first to Mary Magdalene, out of whom he had cast seven devils ^b. It was *she* and Joanna, and Mary the mother of James, and other women that were with him, which returned from the sepulchre, and told all these things unto the eleven, and to all the rest that had been with him as they mourned and wept. And their words seemed to them as idle tales, and they believed them not ^c.

SECT. 6. *The low art of the chief priests.*

NOW when they were going, behold some of the watch came into the city, and shewed unto the chief priests all the things that were done. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers ; saying, Say ye, His disciples came by night, and stole him away while we slept. And if this come to the governor's ears, we will persuade him, and secure you. So they took the money and did as they were taught. And this saying is commonly reported among the Jews, until this day ^a.

SECT. 7. *Jesus shows himself to two of the disciples in their way to Emmaus.*

AND behold, two of *his disciples* went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs *. And they talked together of all these things which had happened. And it came to pass that while they communed together, and reasoned, Jesus himself drew near, and went with them. But their eyes were holden, that they should not know him. And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad ? and the one of them whose name was Cleopas, answering,

§ 5. ^a Matth. xxviii. 9, 10.

^b Mark xvi. 9.

^c Mark xvi. 10, 11, with Luke xxiv. 10, 11.

§ 6. Matth. xxviii. 11,—15.

* “ It seems probable, that this journey of the disciples to Emmaus, was before Christ's appearance to Peter, but after Mary Magdalene and the other women had made their report. We have therefore stated it as the third time that he was seen by any of his followers. However that be, it is abundantly evident, that these, and his first appearance to the whole of his assembled disciples, were all on the first day of the week.”

ing, said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And he said unto them, What things! And they said unto him, concerning Jesus of Nazareth, who was a prophet mighty in deed and word before God and all the people; and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he, who should have redeemed Israel. And besides all this, to-day is the third day since these things were done. Yea and certain women also of our company made us astonished, who were early at the sepulchre; and when they found not his body, they came saying, that they had also seen a vision of angels, which said that he was alive. And certain of them which were with us, went to the sepulchre, and found it even so as the women had said: but him they saw not. Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses, and all the prophets, he expounded unto them in all the scriptures the things concerning himself. And they drew nigh unto the village, whither they went; and he made as though he would have gone further^a. But they constrained him, saying, Abide with us; for it is towards evening, and the day is far spent. And he went in to tarry with them. And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight. And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures^b?

SECT. 8. *He is seen of Peter.*

AND they rose up the same hour, and returned to Jerusalem; and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread^c *.

I i

SECT.

§ 7. ^a Luke xxiv. 13—28.

^b Luke xxiv. 29,—32.

§ 8. ^a Luke xxiv. 33, 34, 35.

* “ The Evangelist Mark, in mentioning his appearance to the two disciples, says, “ *After that, he appeared in another form to two of them as they walked and went into the country.* “ *And they went and told it unto the residue, neither believed they them.* This seems to be contradictory to what is said by Luke, chap. xxiv. 34, 35. But if we read forward in that chapter, we shall find, that all the evidence of the resurrection of Christ given by Mary Magdalene, the women, the two disciples, and Peter, had not been able intirely to remove the doubts they entertained, or to give them the full persuasion they wanted of that interesting event: Inso much that when he appeared in the midst of them all, instead of welcoming him, they were terrified, and even when he had shewn them his hands and his feet; we are told, Luke xxiv. 41. *they yet believed not for joy.*”

S E C T. 9. *He appears to his assembled disciples.*

AND as they thus spake, (the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews,) Jesus himself stood in the midst of them, and saith unto them, Peace be unto you ^a. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled, and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself; handle me and see; for a spirit hath not flesh and bones as ye see me have ^c. And when he had thus spoken, he shewed them his hands and his feet ^d. Then were the disciples glad when they saw the Lord ^e. And while they yet believed not for joy and wondered, he said unto them, Have ye here any meat? And they gave unto him a piece of a broiled fish, and of an honeycomb. And he took it, and did eat before them ^f. Then said Jesus to them again, Peace be unto you; as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost. Whosoever's sins ye remit, they are remitted unto them, and whosoever's sins ye retain, they are retained ^g.

S E C T. 10. *He visits them again, when Thomas was with them.*

BUT Thomas one of the twelve, called Dydimus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. And after eight days, again his disciples were within, and Thomas with them. Then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then said he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless but believing ^a. And Thomas answered and said, My Lord, and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed ^b.

S E C T. 11. *He shews himself to them at the sea of Tiberias.*

AFTER these things, Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he himself. There were together Simon Peter,

§ 9. ^a Luke xxiv. 36.^b John xx. 19.^c Luke xxiv. 37,—40.^d Luke xxiv. 40.^e John xx. 20.^f Luke xxiv. 41, 42, 43.^g John xx. 21, 22, 23.§ 10. ^a John xx. 24,—27.^b John xx. 28, 29.

ter, and Thomas called Didymus, and Nathaniel of Cana in Galilee, and the sons of Zebedee, and two others of his disciples. Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth and entered into a ship immediately; and that night they caught nothing. But when the morning was now come, Jesus stood on the shore; but the disciples knew not that it was Jesus. Then Jesus saith unto them, Children, have ye any meat? They answered him, No. And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. Therefore that disciple whom Jesus loved, saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him (for he was naked) and did cast himself into the sea. And the other disciples came in a little ship (for they were not far from land, but as it were two hundred cubits) dragging the net with fishes. As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon and bread. Jesus saith unto them, Bring of the fish which ye have now caught. Simon Peter went up, and drew the net to land full of great fishes, an hundred fifty and three. And for all there were so many, yet was not the net broken. Jesus saith unto them, Come and dine. And none of his disciples durst ask him, Who art thou? knowing that it was the Lord. Jesus then cometh and taketh bread, and giveth them, and fish likewise. This is now the third time that Jesus shewed himself to his disciples after that he was risen from the dead.*

So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved, because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep. Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldst; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldst not. This spake he, signifying by what death he should glorify God, And when he had spoken this, he saith unto him, Follow me. Then Peter turning about, seeth the disciple whom Jesus loved, following;

I i 2

who

§ 11. * John xxi. 1,—14.

* “ When the evangelist John says, *That this is the third time that Jesus shewed himself to his disciples*, it must be understood of his appearing to them when assembled together. “ Because, from the other evangelists we learn no less than six appearances, which, in “ point of time, must have been before this, besides his appearance to James, men- “ tioned 1 Cor. xv. 7. of which neither manner, place, nor time are specified.”

who also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? Peter then seeing him, saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me. Then went this saying abroad among the brethren, that that disciple should not die. Yet Jesus did not say unto him, He shall not die; but, if I will that he tarry till I come, what is that to thee? This is the disciple who testifieth of these things, and wrote these things; and we know that his testimony is true ^b.

SECT. 12. *He meets with them on a mountain in Galilee, where he gives them their apostolical commission.*

THEN the eleven disciples went away into Galilee into a mountain, where Jesus had appointed them. And when they saw him, they worshipped him; but some doubted. And Jesus came and spake unto them, saying^a; Go ye into all the world, and preach the gospel to every creature. He that believeth, and is baptized, shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; in my name they shall cast out devils, they shall speak with new tongues, they shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover ^b. And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the scriptures; and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high ^c *. All power is given to me in heaven and in earth. Go ye therefore, and teach all nations; baptizing them in the name of the Father, and of the

^b John xxi. 15,—24.

§ 12. ^a Matth. xxviii. 16, 17, 18.

^b Mark xvi. 15,—18.

^c Luke xxiv. 44,—49.

* “ It is not to be thought, that the instructions recorded, Luke xxiv. 44,—49. were delivered before his meetings with his disciples at the sea of Tiberias, and in the mountain at Galilee. We cannot believe that the apostles should so far forget their master's command to stay at Jerusalem, until they received power from on high; as to travel thence to the sea of Tiberias during the appointed interval. Especially as St. Luke tells us, that after they had witnessed his ascension, they continued at Jerusalem until after the day of Pentecost. It seems therefore natural to consider this passage as part of the directions given them in Galilee before his return to Jerusalem; or in Jerusalem before his ascension.”

the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway even unto the end of the world ^a *.

SECT. 13. *He was seen of the apostle James, of five hundred brethren at once, and afterwards, in an extraordinary manner, he manifested himself and his glory to St. Paul.*

BRETHREN, I declare unto you the gospel which I preached unto you, which also you have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you ^a, concerning Jesus Christ our Lord, who was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead ^b. For I delivered unto you first of all, that which I also received, how that Christ died for our sins, according to the scriptures ^c; and that he was buried; and that he arose again the third day according to the scriptures; and that he was seen of Cephas, then of the twelve. After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that he was seen of James; then of all the apostles, and last of all he was seen of me also, as of one born out of due time ^d.

SECT. 14. *He ascends into heaven.*

THE former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen. To whom also he shewed himself alive after his passion, by many infallible proofs, being seen of them forty days; and speaking of the things pertaining to the

^a Matth. xxviii. 18, 19, 20.

§ 13. ^a 1 Cor. xv. 1, 2.

^b Rom. i. 3, 4.

^c 1 Cor. xv. 3.

^d 1 Cor. xv. 4,—8.

* “ It is probable, that it was at this time, that our Lord was seen by five hundred brethren at once; who had convened at Galilee, in the faith of the promise given by the angels unto the women at the sepulchre, and confirmed to them by our Lord himself. From this place, it is evident, that he and his disciples returned to Jerusalem; because, the next interview, on record, that he had with them, was upon the mount of Olives. There he gave his last instructions; there he blessed them; and thence he ascended into heaven.”

the kingdom of God^a. And he led them out as far as to Bethany^b. And being assembled together with them, commanded them, that they should not depart from Jerusalem, but wait for the promise of the Father; which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost, not many days hence. When they were therefore come together, they asked him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth. And when he had spoken these things^c, he lift up his hands and blessed them; and it came to pass, while he blessed them, and while they beheld, he was parted from them^d; he was taken up, and a cloud received him out of their sight^e. He was received up into heaven, and sat on the right hand of God^f. And while they looked stedfastly towards heaven, as he went up, behold two men stood by them in white apparel; who also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus who is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven^g. And they worshipped him; and returned to Jerusalem with great joy^h; from the mount called Olivet, which is from Jerusalem a Sabbath-day's journeyⁱ, and were continually in the temple, praising and blessing God^k. And they went forth, and preached every where; the Lord working with them, and confirming the word with signs following^l. And with great power gave the apostles witness of the resurrection of the Lord Jesus; and great grace was upon them all^m *.

S E C T.

§ 14. ^a Acts i. 1, 2, 3.^b Acts i. 9.^c Acts i. 12.^d Luke xxiv. 50.^e Mark xvi. 19.^f Luke xxiv. 53.^g Acts i. 4,—9.^h Acts i. 10, 11.ⁱ Mark xvi. 20.^j Luke xxiv. 50, 51.^k Luke xxiv. 52.^l Acts iv. 33.

* “ Eleven appearances of our Lord, after his resurrection, are recorded in scripture. But, on reading Acts i. 3. and x. 41, 42. and 1 Cor. xv. 3,---8. we are led to think, that he had been seen by them at some other times; and by so many people who were alive when the evangelists wrote, that it was unnecessary to record particulars universally known. On the whole, I must beg leave to observe, That the seeming differences in the accounts given of this important event, and the artless manner in which it is told by all the evangelists, adds not a little to the credibility of their evidence. It not only shows, that there was no concert among them; but also, that our Lord's resurrection was a fact so certainly known to all about Jerusalem, as to need neither detail nor proof. This remark will be confirmed, if we observe, that there are three of his appearances recorded in scripture, of which neither time, place, nor

SECT. 15. *His resurrection and ascension witnessed to the Jews by the apostle Peter.—And,*

YE men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you, by miracles and wonders, and signs, which God did by him in the midst of you, as ye yourselves also know; him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain; whom God hath raised up, having loosed the pains of death, because it was not possible that he should be holden of it. For David speaketh concerning him, I foresaw the Lord always before my face; for he is on my right hand, that I should not be moved. Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope. Because thou wilt not leave my soul in hell, neither wilt thou suffer thine holy One to see corruption. Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance. Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried; and his sepulchre is with us unto this day. Therefore, being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ, to sit on his throne; he seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses. Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this* which ye now see and hear. For David is not ascended into the heavens; but he saith himself, The Lord said unto my Lord, sit thou on my right hand, until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ^a. Ye are the children of the prophets, and of the covenant which God hath made with our Fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first, God having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities^b.

SECT.

§ 15. ^a Acts ii. 22, —36.

^b Acts iii. 25, 26.

“ nor circumstance are mentioned, viz. That to Peter, that to five hundred brethren at once, and that to James. Had farther evidence been necessary, and had there been the smallest doubt of the truth of the fact, remaining in the minds of the disciples, these appearances would have been elucidated by a full detail of every attending circumstance. But the concise manner in which these are mentioned, adds to the evidence of the facts; and, I apprehend, justifies the observation now made.”

* “ The miraculous gifts of the holy Spirit.”

S E C T. 16.—*Testified by the apostles to all orders of men.*

MEN and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent ^a. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree ^b. For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every Sabbath-day, they have fulfilled them in condemning him ^c. Him God raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he arose from the dead ^d. Him hath God exalted with his right hand to be a prince and a saviour, for to give repentance to Israel, and forgiveness of sins. And we are witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him ^e. And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again. As it is also written in the second psalm, Thou art my son, this day have I begotten thee. And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David. Wherefore he saith also in another psalm, Thou shalt not suffer thine holy One to see corruption. For David, after he had served his own generation, by the will of God fell on sleep, and was laid unto his fathers, and saw corruption. But he whom God raised again, saw no corruption ^f.

S E C T. 17. *These events stated by the apostles as the objects of our faith, the ground of our joy and hope, our encouragement to prayer, and our comfort in the view of death.*

WITHOUT controversy great is the mystery of godliness; God was manifested in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory ^a. When he ascended up on high, he led captivity captive, and gave gifts unto men. Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things ^b. Wherefore holy brethren partakers of the heavenly

§ 16. ^a Acts xiii. 26.^c Acts v. 31, 32.^b Acts v. 30.^f Acts xiii. 31,—37.^e Acts xiii. 27.^d Acts x. 40, 41.§ 17. ^a 1. Tim. iii. 16.^b Eph. iv. 8, 9, 10.

heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus^c. Who verily was foreordained before the foundation of the world, but was manifest in these last times for you; who by him do believe in God that raised him from the dead, and gave him glory, that your faith and hope might be in God^d: Who being the brightness of the Father's glory, and the express image of his person, and upholding all things by the word of his power; when he had by himself purged our sins, sat down on the right hand of the Majesty on high^e. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us^f. Wherefore he is able also to save them to the uttermost, that come unto God by him; seeing he ever liveth to make intercession for them^g.

Blessed be the God and Father of our Lord Jesus Christ, who according to his abundant mercy hath begotten us again to a lively hope, by the resurrection of Jesus Christ from the dead; to an inheritance incorruptible, and undefiled, and that fadeth not away^h. Who shall lay any thing to the charge of God's elect? It is God that justifieth; Who is he that condemneth? It is Christ that died, yea rather that is risen again; who is even at the right hand of God, who also maketh intercession for usⁱ. Therefore we are buried with him by baptism unto death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life^k. For the love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead; and that he died for all, that they who live, should not henceforth live unto themselves, but unto him who died for them and rose again^l. Wherefore let us run with patience the race that is set before us; looking unto Jesus the author and the finisher of our faith; who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God^m; angels, and authorities, and powers being made subject unto himⁿ. *And* let this mind be in you, which was also in Christ Jesus; who being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father^o.

K k

Seeing

^c Heb. iii. 1.^d 1 Pet. i. 20, 21.^e Heb. i. 3.^f Heb. ix. 24.^g Heb. vii. 25.^h 1 Pet. i. 3, 4.ⁱ Rom. viii. 33, 34.^k Rom. vi. 4.^l 2 Cor. v. 14, 15.^m Heb. xii. 1, 2.ⁿ 1 Pet. iii. 22.^o Phil. ii. 5,—11.

Seeing then that we have a great high priest that is passed into the heavens, Jesus the Son of God^p; an high priest who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle which the Lord pitched, and not man^q; let us hold fast our profession. For we have not an high priest who cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin; let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need^r.

Now if Christ be preached, that he rose from the dead; how say some among you, that there is no resurrection of the dead? but if there be no resurrection of the dead, then is Christ not risen. And if Christ be not risen, then is our preaching vain, and your faith is also vain^r. But now is Christ risen from the dead, and become the first fruits of them that slept^s. I would not have you to be ignorant, brethren, concerning them which are asleep; that ye sorrow not, even as others which have no hope; for if we believe that Jesus died, and rose again, even so them also who sleep in Jesus, will God bring with him^t. Wherefore comfort one another with these words^x.

SECT. 18. *The prayer of the apostle Paul for the saints, relative to these events.*

WHEREFORE I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him; the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places; far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all^u.

C H A P.

^p Heb. iv. 14.

^q Heb. viii. 1, 2.

^r Heb. iv. 14, 15, 16.

^s 1 Cor. xv. 12, 13, 14.

^t 1 Cor. xv. 20.

^u 1 Thess. iv. 13, 14.

^x 1 Thess. iv. 18.

§ 18. ^a Eph. i. 15,—23.

* We cannot omit the beautiful view of this subject given by the apostle John,
 “ When I saw him, I fell at his feet as dead; and he laid his right hand upon me,
 “ saying, Fear not; I am the first and the last; I am he that liveth, and was dead;
 “ and behold I am alive for ever more; Amen: And have the keys of hell and of death.
 “ Rev. i. 17, 18.”

A R T I C L E III.

Of the H O L Y G H O S T*.

C H A P. I.

The divinity of the Holy Ghost.

S E C T. I. The testimonies of inspired writers on this head. 2. Divine works ascribed to him. 3. The saints adore him as the universal Spirit operating in all nature. 4. The resurrection of Christ attributed to him. 5. Baptism administered, and benedictions pronounced in his name.

S E C T. I. *The testimonies of inspired writers on this head.*

T H E R E are three that bear record in heaven, the Father, the Word, and the Holy Ghost ; and these three are one ; and there are three that bear witness in earth, the Spirit, the Water, and the Blood ; and these three agree in one ^a. The Spirit searcheth all things, yea the deep things of God. For what man knoweth the things of a man, save the spirit of a man which is in him ? even so the things of God knoweth no man, but the Spirit of God ^b. *And* Peter said to Ananias, Why hath Satan filled thine heart to lye to the Holy Ghost, and to keep back part of the price of the land ? Thou hast not lyed unto men, but unto God ^c.

K k 2

S E C T.

§ 1. ^a 1 John v. 7, 8. ^b 1 Cor. ii. 10, 11. ^c Acts v. 3, 4.

* “ It might have been expected, that a chapter should have been here inserted on the subject of our Lord’s exaltation. But the texts on that subject will be found under the article of the sovereign power wherewith our Lord is invested ; to which we beg leave to refer ; as well as to those in the preceding chapter, relating to his ascension, and his supreme authority.”

S E C T. 2. *Divine works ascribed to him.*

IN the beginning God created the heaven, and the earth; and the earth was without form, and void; and darkness was upon the face of the deep; and the Spirit of God moved upon the face of the waters^a. By his Spirit he hath garnished the heavens^b.

There is a spirit in man; and the inspiration of the Almighty giveth them understanding^c. Who hath put wisdom in the inward parts? or who hath given understanding to the heart^d? The Spirit of God hath made me; and the breath of the Almighty hath given me life^e.

S E C T. 3. *The saints adore him as the universal Spirit operating in all nature.*

O LORD, thou hast searched me, and known me: thou knowest my down-fitting, and mine up-rising, thou understandest my thought afar off. Thou compassedst my path, and my lying down, and art acquainted with all my ways^a. Whither shall I go from thy Spirit? or whither shall I flee from thy presence^b? If I ascend up into heaven, thou art there; if I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day; the darkness and the light are both alike to thee^c. O Lord, How manifold are thy works! The earth is full of thy riches: So is this great and wide sea, wherein are things creeping innumerable, both small and great beasts^d. These all wait upon thee; that thou mayst give them their meat in due season. Thou openest thine hand; they are filled with good. Thou hidest thy face; they are troubled. Thou takest away their breath; they die, and return to their dust. Thou sendest forth thy Spirit; they are created; and thou renewest the face of the earth^e.

S E C T. 4. *The resurrection of Jesus attributed to him.*

CHRIST hath once suffered for sins, the just for the unjust, that he might bring us to God; being put to death in the flesh, but quickned by the Spirit^a; and

§ 2. ^a Gen. i. 1, 2.
^c Job xxxiii. 4.

^b Job xxvi. 13.

^e Job xxxii. 8.

^d Job xxxviii. 36.

§ 3. ^a Psal. cxxxix. 1, 2, 3.
^c Psal. civ. 27,—30.

^b Psal. cxxxix. 7.

^e Psal. cxxxix. 8,—12.

^d Psal. civ. 24, 25.

§ 4. ^a 1 Pet. iii. 18.

and declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead^b. And if the Spirit of him that raised up Jesus from the dead, dwell in you; he that raised up Jesus from the dead, shall also quicken your mortal bodies, by his Spirit that dwelleth in you^c.

SECT. 5. *Baptism administered, and benedictions pronounced in his name.*

THE eleven disciples went away into Galilee^a; and Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth: Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost^b. The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all^c.

C H A P.

^a Rom. i. 4.

^b Rom. viii. 11.

^c 5. ^a Matth. xxviii. 16.

^b Matth. xxviii. 18, 19.

^c 2 Cor. xiii. 14.

C H A P. II.

Of the extraordinary operations of the Holy Ghost.

S E C T. I. Of the diversity of the gifts of the Holy Ghost. 2. Some of those given to qualify men for peculiar purposes. Thus, to Bezaleel and Aholiab, to qualify them for making the tabernacle. 3.—To the seventy elders, to qualify them for judging Israel. 4.—To Joshua, to qualify him for supplying the place of Moses. 5.—To Balaam, directing him to bless Israel. 6.—To Zerubabel and Joshua, to qualify them for restoring the Jewish state. 7. That the Spirit of God was to rest in a distinguished manner on the Messiah. 8. That the Spirit did thus rest on the Lord Jesus. 9. The prediction, Isaiah lxi. 1, 2, 3. fulfilled in him. 10. The Spirit promised by our Lord to his disciples. 11. The extraordinary effusion of the Holy Ghost on the day of Pentecost. 12. Miraculous powers given to the apostles and evangelists. 13. The Holy Ghost given by the laying on of the hands of the apostles. 14. The Spirit directing the ministration of Philip. 15.—And those of Barnabas and Paul. 16. Peculiar operations in the ministry of Paul. 17. Of the Spirit inspiring the sacred writers.

S E C T. I. *Of the diversity of the gifts of the Holy Ghost.*

NOW there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God who worketh all in all. But the manifestation of the Spirit is given to every man to profit with all. For to one is given by the Spirit, the word of wisdom; to another, the word of knowledge, by the same Spirit; to another, faith, by the same Spirit; to another, the gifts of healing, by the same Spirit; to another, the working of miracles; to another, prophecy; to another, discerning of spirits; to another, divers kinds of tongues; to another the interpretation of tongues. But all these worketh that one and the self-same Spirit, dividing to every man severally as he will^a.

S E C T.

§ 1. ^a 1 Cor. xii. 4,—17.

SECT. 2. Some of those given to qualify men for peculiar purposes. Thus, given to Bezaleel and Aholiab, to qualify them for making the tabernacle.

MOSES said unto the children of Israel, See, the Lord hath called by name Bezaleel the son of Uri, of the tribe of Judah; and he hath filled him with the Spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship^a; and to devise curious works; to work in gold, and in silver, and in brass, and in the cutting of stones to set them, and in carving of wood to make any manner of cunning work. And he hath put in his heart that he may teach, both he and Aholiab, the son of Achisamach of the tribe of Dan^b. Then wrought Bezaleel and Aholiab, and every wise hearted man, in whom the Lord put wisdom and understanding, to know how to work all manner of work for the service of the sanctuary, according to all that the Lord had commanded^c. And Moses did look upon all the work; and behold, they had done it as the Lord had commanded, even so had they done it. And Moses blessed them^d.

SECT. 3.—To the seventy elders, qualifying them for judging Israel.

And the Lord said unto Moses, Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee. And I will come down and talk with thee there; and I will take of the spirit which is upon thee, and I will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone^a. And Moses gathered the seventy men of the elders of the people, and set them round about the tabernacle. And the Lord came down in a cloud, and spake unto him, and took of the spirit that was upon him, and gave it unto the seventy elders. And it came to pass, that when the spirit rested upon them, they prophesied and did not cease. But there remained two of the men in the camp; and the spirit rested upon them. They were of them that were written, but went not out unto the tabernacle; and they prophesied in the camp. And there ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp. And Joshua the son of Nun, the servant of Moses, answered and said, My lord Moses, forbid them^b. And Moses said unto him, Enviest thou for my sake? Would God that all the Lord's people were prophets, and that the Lord would put his spirit upon them^c.

SECT.

§ 2. ^a Exod. xxxv. 30, 31.

^b Exod. xxxv. 32, 33, 34.

^c Exod. xxxvi. 1.

^d Exod. xxxix. 43.

§ 3. ^a Numb. xi. 16, 17.

^b Numb. xi. 24,—28.

^c Numb. xi. 29.

S E C T. 4.—*To Joshua, qualifying him for supplying the place of Moses.*

AND the Lord said unto Moses, Take thee Joshua the son of Nun, a man in whom is the Spirit, and lay thine hand upon him, and set him before Eleazar the priest, and before all the congregation; and give him a charge in their fight. And thou shalt put some of thine honour upon him, that all the congregation of the children of Israel may be obedient^a. And Moses did as the Lord commanded him^b. And Joshua was full of the spirit of wisdom; for Moses had laid his hands upon him; and the children of Israel hearkned unto him, and did as the Lord commanded Moses^c. So the Lord was with Joshua^d.

S E C T. 5.—*To Balaam, directing him to bless Israel.*

AND Balaam lift up his eyes, and he saw Israel abiding in his tents, according to their tribes; and the Spirit of God came upon him, and he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said; he hath said, who heard the words of God, who saw the vision of the Almighty, falling into a trance, but having his eyes open; How goodly are thy tents, O Jacob? and thy tabernacles, O Israel^a?—He hath said, who heard the words of God, and knew the knowledge of the most High;—I shall see him, but not now; I shall behold him, but not nigh: There shall come a star out of Jacob, and a scepter shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth^b. Out of Jacob shall come he that shall have dominion^c.

S E C T. 6.—*To Zerubabel and Joshua, qualifying them for restoring the Jewish state.*

Now in the first year of Cyrus king of Persia, the Lord stirred up the spirit of Cyrus, that he made a proclamation throughout all his kingdom, saying, Thus saith Cyrus, The Lord God of heaven hath given me all the kingdoms of the earth, and he hath charged me to build him an house at Jerusalem. Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, and build the house of the Lord God of Israel: He is the God^a. Then the prophets, Haggai the prophet, and Zechariah the son of Iddo, prophesied
unto

§ 4. ^a Numb. xxvii. 18, 19, 20.^b Numb. xxvii. 22.^c Deut. xxxiv. 9.^d Josh. vi. 27.§ 5. ^a Numb. xxiv. 2,—5.^b Numb. xxiv. 16, 17.^c Numb. xxiv. 19.§ 6. ^a Ezr. i. 1, 2, 3.

unto the Jews that were in Judah and Jerufalem, in the name of the God of Ifrael^b. Then ſpoke Haggai the Lord's meſſenger, in the Lord's meſſage unto the people, ſaying, I am with you, ſaith the Lord^c. Now be ſtrong, O Zerubbabel, ſaith the Lord; and be ſtrong, O Joſhua, the ſon of Joſedech the high prieſt; and be ſtrong, all ye people of the land, ſaith the Lord, and work; for I am with you, ſaith the Lord of hoſts; according to the word that I covenanted with you, when ye came out of Egypt, ſo my ſpirit remaineth among you; fear ye not^d. And the Lord ſtirred up the ſpirit of Zerubbabel, the ſon of Shealtiel governor of Judah; and the ſpirit of Joſhua the ſon of Joſedech the high prieſt, and the ſpirit of all the remnant of the people; and they came and did work in the houſe of the Lord of hoſts, their God^e. In the eleventh month came the word of the Lord unto Zechariah the prophet, ſaying^f, This is the word of the Lord unto Zerubbabel, ſaying, not by might, nor by power, but by my Spirit ſaith the Lord of hoſts. Who art thou, O great mountain? Before Zerubbabel thou ſhalt become a plain; and he ſhall bring forth the head-ſtone thereof with ſhoutings; crying, grace, grace unto it^g. The hands of Zerubbabel have laid the foundation of this houſe; his hands ſhall alſo finiſh it^h. And the eye of their God was upon the elders of the Jewsⁱ.—Bleſſed be the Lord God of our fathers, who hath put ſuch a thing as this into the king's heart, to beautify the houſe of the Lord which is at Jeruſalem; and hath extended mercy unto me before the king, and his counſellors, and before all the king's mighty princes; and I was ſtrengthened as the hand of the Lord my God was upon me^{k.*}.

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S E C T.

^b Ezra v. 1.^c Hag. i. 13.^d Hag. ii. 4, 5.^e Hag. i. 14.^f Zech. i. 7.^g Zech. iv. 6, 7.^h Zech. iv. 9.ⁱ Ezr. v. 5.^k Ezra vii. 27, 28.

* “ Other examples of the extraordinary operations of the Divine Spirit might be adduced from the Old Testament. Of theſe the moſt remarkable are, That ſpirit of ſupernatural ſtrength, which at times moved Samſon, and freed Iſrael from the bondage of the Philiftines^a. The ſpirit of prophecy given to Saul; and, after his unworthy behaviour, the Spirit of the Lord departed from him. We read alſo of the Spirit of the Lord coming upon Othniel, on Gideon, and Jephtha; and tranſlating Elijah^b. Theſe and ſome other paſſages, already quoted, lead us to conclude, That extraordinary and miraculous gifts were not always connected with ſaving grace; and that the firſt were ſometimes granted, where the laſt was not to be found. The ſame remark may be made concerning miraculous powers under the New Testament; witneſs Judas and Demas. To this purpoſe are the words of our Lord, Matth. vii. 21, 22, 23. and thoſe of his apoſtle, 1 Cor. xiii. 1, &c.”

^a Judg. xiv, xv, xvi, chaps.^b 1 Sam. x, xvi, chaps.

SECT. 7. *That the Spirit of God was to rest in a distinguished manner on the Messiah.*

BEHOLD my Servant whom I uphold, mine Elect in whom my soul delighteth ; I have put my Spirit upon him, he shall bring forth judgment to the Gentiles ^a. There shall come forth a Rod out of the stem of Jesse, and a Branch shall grow out of his roots. And the Spirit of the Lord shall rest upon him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge, and of the fear of the Lord ; and shall make him of quick understanding in the fear of the Lord ; and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears ; but with righteousness shall he judge the poor, and reprove with equity, for the meek of the earth ; and he shall smite the earth with the rod of his mouth ; and with the breath of his lips shall he slay the wicked ^b. Come ye near unto me ; hear ye this ; I have not spoken in secret from the beginning ; from the time that it was, there am I, and now the Lord God and his Spirit hath sent me ^c.

SECT. 8. *That the Spirit did thus rest on the Lord Jesus.*

IN those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye, for the kingdom of heaven is at hand ^a. I indeed baptize you with water unto repentance ; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear ; he shall baptize you with the Holy Ghost, and with fire ^b. Now when all the people were baptized, it came to pass that Jesus also being baptized, and praying, the heaven was opened ; and the Holy Ghost descended in a bodily shape like a dove upon him ; and a voice came from heaven, which said, Thou art my beloved Son, in thee I am well pleased ^c. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not ; but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on him, the same is he who baptizeth with the Holy Ghost ^d. He that hath received his testimony, hath set to his seal that God is true. For he whom God hath sent, speaketh the words of God ; for God giveth not the Spirit by measure unto him ^e.

SECT.

§ 7. ^a Isa. xlii. 1.

^b Isai. xi. 1.—4.

^c Isa. xlviii. 16.

§ 8. ^a Matth. iii. 1, 2.

^b Matth. iii. 11.

^c Luke iii. 21, 22.

^d John i. 32, 33, 34.

^e John iii. 33, 34.

S E C T. 9. *The prediction Isa. lxi. 1, 2, 3. fulfilled in him.*

AND Jesus being full of the Holy Ghost, returned from Jordan, and was led by the Spirit into the wilderness, being forty days tempted of the devil ^a. And when the devil had ended all the temptation, he departed from him for a season. And Jesus returned in the power of the Spirit into Galilee ^b. And he came to Nazareth where he had been brought up; and, as his custom was, he went into the synagogue upon the Sabbath-day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias; and when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord: And he closed the book, and gave it again to the minister, and sat down; and the eyes of all them that were in the synagogue were fastened on him; and he began to say unto them, This day is this scripture fulfilled in your ears. And all bare him witness, and wondered at the gracious words which proceeded out of his mouth ^c.

S E C T. 10. *The Spirit promised by our Lord to his disciples.*

UNTO the apostles whom he had chosen he shewed himself alive after his passion, by many infallible proofs; being seen of them forty days, and speaking of the things pertaining to the kingdom of God ^a. Then said Jesus to them, Peace be unto you; as my Father hath sent me, so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost. Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained ^b. And behold I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high ^c,—the promise of the Father; which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost, not many days hence ^d. And ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth ^e. And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay their

L I 2

hands

§ 9. ^a Luke iv. 1, 2.^b Luke iv. 13, 14.^c Luke iv. 16,—25.§ 10. ^a Acts i. 2, 3.^b John xx. 21, 22, 23.^c Luke xxiv. 49.^d Acts i. 4, 5.^e Acts i. 8.

hands on the sick, and they shall recover ^r. Verily, verily, I say unto you, He that believeth on me, the works that I do, shall he do also; and greater works than these shall he do; because I go unto my Father^z.

SECT. II. *The extraordinary effusion of the Holy Ghost on the day of Pentecost.*

AND when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem, Jews, devout men out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed, and marvelled, saying one to another, Behold, are not all these which speak Galileans? And how hear we every man in our tongue, wherein we were born? Parthians and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Lybia about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God. And they were all amazed, and were in doubt, saying one to another, What meaneth this? Others mocking, said, These men are full of new wine. But Peter standing up with the eleven, lift up his voice, and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken unto my words; for these are not drunken as ye suppose; seeing it is but the third hour of the day: but this is that which was spoken by the prophet Joel, And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh; and your sons, and your daughters shall prophesy; and your young men shall see visions, and your old men shall dream dreams. And on my servants and on my handmaidens I will pour out in those days of my Spirit, and they shall prophesy^a. Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you, by miracles and wonders, and signs which God did by him in the midst of you, as ye yourselves also know; him being delivered by the determinate counsel and foreknowledge of God, ye have taken; and by wicked hands have crucified and slain^b. This Jesus hath God raised up; whereof we all are witnesses. Therefore being by the
right

^r Mark xvi. 17, 18.

^z John xiv. 12.

§ II. ^a Acts ii. 1,—18.

^b Acts ii. 22, 23.

right hand of God exalted; and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear^d. Repent *therefore*, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost^e.

SECT. 12. *Miraculous powers given to the apostles and evangelists.*

AND they lift up their voice to God with one accord; and said, Lord thou art God, who hast made heaven and earth, and the sea, and all that in them is; who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done. And now, Lord, behold their threatnings; and grant unto thy servants, that with all boldness they may speak thy word, by stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus. And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness^a. And they went forth and preached every where; the Lord working with them, and confirming the word with signs following^b. And by the hands of the apostles were many signs and wonders wrought among the people; insomuch that they brought forth the sick into the streets, and laid them on beds and couches; that, at the least, the shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits; and they were healed every one^c. And God wrought special miracles by the hands of Paul; so that from his body were brought unto the sick, handkerchiefs or aprons; and the diseases departed from them, and the evil spirits went out of them^d.

SECT. 13. *The Holy Ghost given by the laying on of the hands of the apostles.*

THEN Philip went down to the city of Samaria, and preached Christ unto them. And the people with one accord gave heed unto those things which Philip spake; hearing and seeing the miracles which he did. For unclean spirits, crying

^d Acts ii. 32, 33.

^e Acts ii. 38.

^a 12. ^a Acts iv. 24,—31.

^b Mark xvi. 20.

^c Acts v. 12, 15, 16.

^d Acts xix. 11, 12.

crying with a loud voice, came out of many that were possessed with them; and many taken with palsies and that were lame were healed. And there was great joy in that city. But there was a certain man called Simon, who before time in the same city used sorcery, and bewitched the people of Samaria; giving out that himself was some great one. To whom they all gave heed from the least to the greatest, saying, This man is the great power of God^a. But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. Then Simon himself believed also; and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done. Now when the apostles which were at Jerusalem, heard that Samaria had received the word of God, they sent unto them Peter and John; who when they were come down prayed for them, that they might receive the Holy Ghost. For as yet he was fallen upon none of them; only they were baptized in the name of the Lord Jesus. Then laid they their hands on them, and they received the Holy Ghost. And when Simon saw, that through laying on of the apostles hands, the Holy Ghost was given, he offered them money, saying, give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost. But Peter said unto him, Thy money perish with thee; because thou hast thought, that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter; for thy heart is not right in the sight of God^b.

SECT. 14. *The Spirit directing the ministrations of Philip.*

AND the angel of the Lord spake unto Philip, saying, Arise, and go towards the south, unto the way that goeth down from Jerusalem unto Gaza. And he went; and behold, a man of Ethiopia, an eunuch of great authority under Candace queen of Ethiopia, who had come to Jerusalem for to worship, was returning, and sitting in his chariot, read Esaias the prophet. Then the spirit said unto Philip, Go near, and join thyself to this chariot. And Philip ran thither to him, and heard him read; and said to him, Understandest thou what thou readest? And he said, How can I, except some man should guide me? And he desired Philip, that he would come up and sit with him^a.—Then Philip began at the same scripture, and preached unto him Jesus. And as they went on their way, they came unto a certain water; and the eunuch said, See, here is water; What doth hinder me to be baptized? and Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God^b. And he commanded the chariot to stand still; and they went

§ 13. ^a Acts viii. 5,—10.

^b Acts viii. 12,—21.

§ 14. ^a Acts viii. 26,—31.

^b Acts viii. 35,—37.

went down both into the water ; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more ; and he went on his way rejoicing ^a.

SECT. 15.—*And those of Barnabas and Paul.*

Now there were in the church that was at Antioch, certain prophets and teachers ; and as they ministered unto the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted, and prayed, and laid their hands on them, they sent them away. So they being sent forth by the Holy Ghost, departed ^a. And when they had gone unto Paphos, they found a certain forcerer, a false prophet, a Jew, whose name was Barjesus ; who was with the deputy of the country Sergius Paulus, a prudent man ; who called for Barnabas and Saul, and desired to hear the word of God. But Elymas the forcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith. Then Saul, who also is called Paul, filled with the Holy Ghost, set his eyes on him, and said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, Wilt thou not cease to pervert the right ways of the Lord ? And now, behold the hand of the Lord is upon thee ; and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness ; and he went about seeking some to lead him by the hand. Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord ^b. And the disciples were filled with joy, and with the Holy Ghost ^c.—Now, when they had gone throughout Phrygia, and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia, they essayed to go into Bithynia ; but the Spirit suffered them not ^d.

SECT. 16. *His peculiar operations in the ministry of Paul.*

AND it came to pass, that Paul came to Ephesus ; and finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed ? And they said unto him, We have not so much as heard, whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized ? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, That they should believe on him who should come after him ; that is, on Christ Jesus. When they heard this, they

^a Acts viii. 38, 39.

^b 15. ^c Acts xiii. 1,—4.

^d Acts xiii. 6,—12.

^e Acts xiii. 52.

^f Acts xvi. 6, 7.

they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied ^a.

After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome ^b. And from Miletus, he sent to Ephesus, and called the elders of the church, and said unto them, Ye know from the first day that I came into Asia, after what manner I have been with you.—And now, behold I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there; save that the Holy Ghost witnesseth in every city, saying, That bonds and afflictions abide me ^c. Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers; to feed the church of God, which he hath purchased with his own blood ^c.—And it came to pass, that after we were gotten from them, and had launched ^e, we landed at Tyre. And finding disciples, we tarried there seven days; who said to Paul through the Spirit, that he should not go up to Jerusalem ^e. And when we had finished our course from Tyre, we came into Cæsarea; and we entered into the house of Philip the evangelist, who was one of the seven, and abode with him. And the same man had four daughters, virgins, which did prophecy. And as we tarried there many days, there came down from Judea a certain prophet, named Agabus. And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and deliver him into the hands of the Gentiles ^h.

SECT. 17. *Of the Spirit inspiring the sacred writers.*

ALL scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works ^a. Knowing this first, that no prophecy of the scripture is of any private interpretation; For the prophecy came not of old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost ^b. When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, he shall testify of me ^c; he will guide you into all truth ^d. Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip: For, if the word spoken by angels was steadfast, and every transgression

§ 16. ^a Acts xix. 1,—6.

^c Acts xx. 28.

^b Acts xix. 21.

^f Acts xxi. 1.

^c Acts xx. 17, 18.

^g Acts xxi. 3, 4.

^d Acts xx. 22, 23.

^h Acts xxi. 7,—11.

§ 17. ^a 2 Tim. iii. 16, 17.

^b 2 Pet. i. 20, 21.

^c John xv. 26.

^d John xvi. 13.

gression and disobedience received a just recompence of reward, How shall we escape if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him? God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will^c.

C H A P. III.

Of the saving operations of the Holy Ghost.

SECT. 1. Promises of these made to the fathers. 2. Regeneration by the Spirit taught by our Lord Jesus. 3. The promise of the Spirit given by him. 4. His divine work,—enlightning and renewing the soul. 5.—Sanctifying and purifying the heart. 6.—Giving efficacy to the word of the gospel. 7.—Assisting the servants of God in the paths of their duty, and strengthening them according to their circumstances of need. 8.—Comforting them in their sufferings and afflictions. 9. That christian virtues are the fruits of the Spirit. 10. Of our obtaining the Spirit by Christ Jesus. 11. Of the excellency of the dispensation of the Spirit. 12. Of grieving and resisting the Holy Spirit. 13. Of our duty toward the Holy Spirit, and our right improvement of his influence. 14. The thanksgiving and prayers of the apostle in behalf of those that were made partakers of divine grace. 15. Ardent supplications for divine grace and support, together with thankful acknowledgments.

SECT. 1. *Promises of these made to the fathers.*

HOW long, ye simple ones, will ye love simplicity? and the scorners delight in their scorning? and fools hate knowledge? Turn ye at my reproof; behold I will pour out my Spirit unto you; I will make known my words unto you^a. Now hear, O Jacob my servant, and Israel whom I have chosen, Thus saith the Lord that made thee, and formed thee from the womb, who will help thee, Fear not, O Jacob my servant, and thou Jeshurun whom I have chosen: For I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my Spirit upon thy seed, and my blessing upon thine offspring; and they shall spring up as among the grass, as willows by the water-courses^b. One shall say, I am the Lord's; and another shall call himself by the

M m

name

^c Heb. ii. 1,—4.^a Prov. i. 22, 23.^b Isa. xlv. 1,—4.

name of Jacob ; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel ^c. The Spirit of the Lord shall lift up a standard ; and the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. As for me, this is my covenant with them, saith the Lord, My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever ^d. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace and of supplications ; and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son ; and shall be in bitterness for him, as one that is in bitterness for his first-born ^e. Then will I sprinkle clean water upon you, and ye shall be clean ; from all your filthiness, and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you ; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them ^f. Thus saith the Lord, the God of Israel, I will set mine eyes upon them for good ; and I will give them an heart to know me, that I am the Lord, and they shall be my people, and I will be their God ; for they shall return unto me with their whole heart ^g. Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah ^h. After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts ; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know ye the Lord ; for they shall all know me, from the least of them unto the greatest of them, saith the Lord : For I will forgive their iniquity, and I will remember their sin no more ⁱ. And I will give them one heart and one way, that they may fear me for ever ; for the good of them, and of their children after them. And I will make an everlasting covenant with them, that I will not turn away from them to do them good ; but I will put my fear in their hearts, that they shall not depart from me ^k : I will heal their backslidings ; I will love them freely. I will be as the dew unto Israel ; he shall grow as the sily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive-tree, and his smell as Lebanon. They that dwell under his shadow shall return ; they shall revive as the corn, and grow as the vine ; the scent thereof shall be as the wine of Lebanon ^l. The Spirit *shall* be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful

^c Isa. xlv. 5.^d Isa. lix. 19, 20, 21.^e Zech. xii. 10.^f Ezek. xxxvi. 25, 26, 27.^g Jer. xxiv. 5, 6, 7.^h Jer. xxxi. 31.ⁱ Jer. xxxi. 33, 34.^k Jer. xxxii. 39, 40.^l Hos. xiv. 4, — 7.

ful field be counted for a forest. Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance for ever^m.

SECT. 2. *Regeneration by the Spirit taught by our Lord Jesus.*

THERE WAS a man of the Pharisees named Nicodemus, a ruler of the Jews; the same came to Jesus by night, and said unto him, Rabbi, we know thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whether it goeth; so is every one that is born of the Spirit^a.

SECT. 3. *The promise of the Spirit given by him.*

IF ye love me keep my commandments; and I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you, and shall be in you^a. The Comforter which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you^b. I tell you the truth; it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart I will send him unto you^c. When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me^d. And he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of the world is judged. I have yet many

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^m Isa. xxxii. 15, 16, 17.

§ 2. ^a John iii. 1,—8.

§ 3. ^a John xiv. 15, 16, 17.

^b John xiv. 26.

^c John xvi. 7.

^d John xv. 26.

many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth is come, he will guide you unto all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will shew you things to come. He shall glorify me; for he shall receive of mine, and shall shew it unto you ^e.

SECT. 4. *His divine work,—enlightning and renewing the soul.*

YE were sometimes darknes; but now are ye light in the Lord ^a. For God who commanded the light to shine out of darknes hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ ^b. *And* we all with open face beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord ^c. *The natural man*, having the understanding darkned, being alienated from the life of God ^d, receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned ^e.—To open their eyes, and to turn them from darknes to light, and from the power of Satan unto God ^f,—who hath called you out of darknes into his marvellous light ^g.—And you hath he quickned who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience ^h. We are his workmanship, created in Christ Jesus unto good works ⁱ. If any man be in Christ, he is a new creature: Old things are past away; behold, all things are become new ^k. *We* have put on the new man, which is renewed in knowledge, after the image of him that created him ^l,—the new man, which after God is created in righteousness and true holiness ^m. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature ⁿ. Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from thy presence, and take not thy Holy Spirit from me ^o. God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickned us together with Christ ^p.

SECT.

^e John xvi. 8,—14.

§. 4. ^a Eph. v. 8.

^c 1 Cor. ii. 14.

^l Eph. ii. 10.

^o Gal. vi. 15.

^b 2 Cor. iv. 6.

^f Acts xxvi. 18.

^k 2 Cor. v. 17.

^o Psal. li; 10, 11.

^c 2 Cor. iii. 18.

^g 1 Pet. ii. 9.

^l Col. iii. 10.

^p Eph. ii. 4, 5.

^d Eph. iv. 18. with.

^h Eph. ii. 1, 2.

^m Eph. iv. 24.

S E C T. 5.—*Sanctifying and purifying the heart.*

WE ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour^a. Ye are washed, ye are sanctified, ye are justified, in the name of the Lord Jesus, and by the Spirit of our God^b: Elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience, and sprinkling of the blood of Jesus Christ^c. We are bound to give thanks alway to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth^d. They that are in the flesh cannot please God. But ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his^e. If ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live^f. Know ye not, that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are^g. Christ loved the church, and gave himself for it, that he might sanctify and cleanse it^h; that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good worksⁱ.

S E C T. 6.—*Giving efficacy to the word of the gospel.*

OF his own will begat he us with the word of truth^a. Ye have purified your souls in obeying the truth through the Spirit, being born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth for ever^b.—For our gospel came not unto you in word only, but also in power and in the Holy Ghost, and in much assurance; and ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost^c.—And a certain woman named Lydia, which worshipped God, heard us: Whose heart the Lord opened, that she attended unto the things which were spoken

§ 5. ^a Tit. iii. 3,—6.^c Rom. viii. 8, 9.

Tit. ii. 14.

^b 1 Cor. vi. 11.^f Rom. viii. 13.^e 1 Pet. i. 2.^d 2 Theff. ii. 13.^g 1 Cor. iii. 16, 17.^h Eph. v. 25, 26.§ 6. ^a James i. 18.^b 1 Pet. i. 22, 23.^c 1 Theff. i. 5, 6.

spoken of Paul^d. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit, and of power^e. Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God^f. And *they* spake unto the Grecians, preaching the Lord Jesus: And the hand of the Lord was with them: And a great number believed, and turned unto the Lord^g. For this cause also thank we God without ceasing, because when ye received the word of God which ye heard of us, ye received it not as the word of men, but (as it is in truth) the word of God, which effectually worketh also in you that believe^h,—that ye may know, what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the deadⁱ.—Buried with him in baptism, wherein also you are risen with him, through the faith of the operation of God, who hath raised him from the dead^k. Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you^l.

SECT. 7. Assisting the servants of God in the paths of their duty, and strengthening them according to their circumstances of need.

I CAN do all things through Christ which strengthneth me^a. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay in all these things we are more than conquerors through him that loved us^b. By the grace of God I am what I am: and his grace, which was bestowed upon me, was not in vain; but I laboured more abundantly than they all; yet not I, but the grace of God which was with me^c. Whatsoever is born of God overcometh the world^d.—I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ^e.—Ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry Abba, Father^f. Praying always with all prayer and supplication in the Spirit^g. Praying in the Holy Ghost^h. Likewise the Spirit also helpeth our infirmities: For we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be utteredⁱ.—My grace is sufficient for thee: For my strength is made perfect in weakness: Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me^k.
—Strengthened

^d Acts xvi. 14.

^h 1 Thess. ii. 13.

§ 7. ^a Phil. iv. 13.

^c Phil. i. 19.

ⁱ Rom. viii. 26.

^e 1 Cor. ii. 4.

^k Eph. i. 18, 19, 20.

^b Rom. viii. 35, 37.

^f Rom. viii. 15.

^k 2 Cor. xii. 9.

^f 1 Cor. ii. 12.

^k Col. ii. 12.

^c 1 Cor. xv. 10.

^g Eph. vi. 18.

^g Acts xi. 20, 21.

ⁱ 2 Thess. iii. 1.

^d 1 John v. 4.

^h Jude 20.

—Strengthened with all might according to his glorious power, unto all patience and long suffering with joyfulness¹. God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation, also make a way to escape, that ye may be able to bear it^m. Greater is he that is in you, than he that is in the worldⁿ. Finally, my brethren, be strong in the Lord, and in the power of his might^o.

SECT. 8.—*Comforting them in their sufferings and afflictions.*

I WILL pray the Father, and he shall give you another Comforter, even the Spirit of truth,—that he may abide with you for ever^a. Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God: For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ^b. If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory and of God resteth upon you^c. And not only so, but we glory in tribulations also, knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us^d.

SECT. 9. *That Christian virtues are the fruits of the Spirit.*

THERE is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit: For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death^a. The fruit of the Spirit is in all goodness and righteousness, and truth^b. The fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance. If we live in the Spirit, let us also walk in the Spirit^c.

SECT. 10. *Of our obtaining the Spirit by Christ Jesus.*

It is expedient for you, that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you^a. In the last day

¹ Cōl. i. 11.

^m 1 Cor. x. 13.

ⁿ 1 John iv. 4.

^o Eph. vi. 10.

§ 8. ^a John xiv. 16, 17.

^b 2 Cor. i. 3, 4, 5.

^c 1 Pet. iv. 14.

^d Rom. v. 3, 4, 5.

§ 9. ^a Rom. viii. 1, 2.

^b Eph. v. 9.

^c Gal. v. 22, 23, 25.

§ 10. ^a John xvi. 7.

day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. This spake he of the Spirit, which they that believe on him should receive; for the Holy Ghost was not yet given, because that Jesus was not yet glorified^b. Through him we have an access by one Spirit unto the Father^c. It pleased the Father, that in him should all fulness dwell^d. And of his fulness have all we received, and grace for grace^e. But unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith; when he ascended up on high, he led captivity captive, and gave gifts unto men^f.—And gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all^g. I am the vine; ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing^h. If ye being evil know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask himⁱ. Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God.—Let us come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need^k.

SECT. II. *Of the excellency of the dispensation of the Spirit.*

Do we begin again to commend ourselves? or need we, as some others, epistles of commendation to you, or letters of commendation from you? Ye are our epistle, written in our hearts, known and read of all men; for as much as ye are manifestly declared to be the epistle of Christ, ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart. And such trust have we through Christ to God-ward; not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God, who also hath made us able ministers of the New Testament; not of the letter, but of the Spirit; for the letter killeth, but the Spirit giveth life. But if the ministration of death, written and engraven on stones, was glorious; so that the children of Israel could not steadfastly behold the face of Moses, for the glory of his countenance, which glory was to be done away; how shall not the ministration of the Spirit be rather glorious? for if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory^a. For even that which was made glorious, had no glory in this respect

^b John vii. 37, 38, 39.

^f Eph. iv. 7, 8.

^k Heb. iv. 14, 16.

^c Eph. ii. 18.

^g Eph. i. 22, 23.

^d Col. i. 19.

^h John xv. 5.

^e John i. 16.

ⁱ Luke vi. 13.

respect, by reason of the glory that excelleth. For if that which is done away was glorious, much more that which remaineth is glorious ^a. Now we, brethren, as Isaac was, are the children of promise. But as then, he that was born after the flesh persecuted him that was born after the spirit, even so it is now ^b. Now the Lord is that Spirit; and where the Spirit of the Lord is, there is liberty ^c.

SECT. 12. *Of grieving and resisting the Holy Spirit.*

BRETHREN, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea ^a; and were all baptized into Moses in the cloud, and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual rock that followed them; and that rock was Christ. But with many of them God was not well pleased; for they were overthrown in the wilderness. Now these things were our examples ^b.—For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit ^c: Quench not the Spirit; despise not prophesying ^d; and grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption ^e. For the Lord said, My Spirit shall not always strive with man ^f.

He that hath an ear, let him hear what the Spirit saith unto the churches ^g. The Holy Ghost saith, To-day if ye will hear his voice, harden not your hearts, as in the day of provocation, in the day of temptation in the wilderness; when your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, They do always err in their heart; and they have not known my ways. So I sware in my wrath, They shall not enter into my rest ^h. Ye stiff-necked, and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your fathers did, so do ye ⁱ. In all their affliction he was afflicted, and the Angel of his presence saved them; in his love, and in his pity he redeemed them, and he bare them, and carried them all the days of old. But they rebelled, and vexed his holy Spirit; therefore he was turned to be their enemy. Then he remembered the days of old, Moses and his people, saying, Where is he that brought them up out of the sea, with the shepherd of his flock? Where is he that put his holy Spirit within him ^k?

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§ 11. ^a 2 Cor. iii. 10, 11.

^b Gal. iv. 28, 29.

^c 2 Cor. iii. 17.

§ 12. ^a 1 Cor. x. 1.

^b 1 Cor. x. 2,—6.

^c 1 Cor. xii. 13.

^d 1 Thess. v. 19, 20.

^e Eph. iv. 30.

^f Gen. vi. 3.

^g Rev. ii. 7.

^h Heb. iii. 7,—11.

ⁱ Acts vii. 51.

^k Isa. lxiii. 9,—11.

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^d Col. i. 19.

^h John xv. 5.

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§ 11. ^a 2 Cor. iii. 10, 11.

^b Gal. iv. 28, 29.

^c 2 Cor. iii. 17.

§ 12. ^a 1 Cor. x. 1.

^b 1 Cor. x. 2,—6.

^c 1 Cor. xii. 13.

^d 1 Thess. v. 19, 20.

^e Eph. iv. 30.

^f Gen. vi. 3.

^g Rev. ii. 7.

^h Heb. iii. 7,—11.

ⁱ Acts vii. 51.

^k Isa. lxiii. 9,—11.

That led him by the right hand of Moses, with his glorious arm, dividing the waters before them? That led them through the deep, as an horse in the wilderness, that they should not stumble¹. But they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear. Yea they made their hearts as an adamant stone; lest they should hear the law, and the words which the Lord of hosts hath sent in his Spirit by the former prophets: Therefore came a great wrath from the Lord of hosts^m. He that despised Moses's law, died without mercy, under two or three witnesses; of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite unto the Spirit of graceⁿ? For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted of the good word of God, and the powers of the world to come; if they shall fall away, to renew them again unto repentance^o. Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewithsoever they shall blaspheme; but he that shall blaspheme against the Holy Ghost, hath never forgiveness, but is in danger of eternal damnation^p. And whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come^q.

SECT. 13. *Of our duty toward the Holy Spirit, and our right improvement of his influence.*

BUT, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak^a. This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh^b. And they that are Christ's have crucified the flesh, with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit^c. Be not deceived, God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the spirit, shall of the spirit reap life everlasting^d. I therefore beseech you, that ye walk worthy of the vocation wherewith ye are called; with all lowliness and meekness, with long suffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God

¹ Isa. lxiii. 12, 13.

ⁿ Mark iii. 28, 29.

^m Zech. vii. 11, 12.

^o Matth. xii. 32.

^p Heb. x. 28, 29.

^q Heb. vi. 4, 5, 6.

§ 13. ^a Heb. vi. 9.

^b Gal. v. 16.

^c Gal. v. 24, 25.

^d Gal. vi. 7, 8.

God and Father, who is above all, and through all, and in you all. But unto every one of us is given grace according to the measure of the gift of Christ^e; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ^f. If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy; that ye be like minded, having the same love, being of one accord, of one mind^g. Seeing ye have purified your souls in obeying the truth through the Spirit, unto unfeigned love of the brethren; see that ye love one another with a pure heart fervently^h. And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one anotherⁱ. Wherefore, my beloved, work out your own salvation with fear and trembling; for it is God who worketh in you, both to will and to do of his good pleasure^k. And be not drunk with wine, wherein is excess, but be filled with the Spirit; speaking to yourselves in psalms, and hymns, and spiritual songs; singing, and making melody in your heart to the Lord^l. Building up yourselves in your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life^m. In whom you also are builded together, for an habitation of God through the Spiritⁿ. That good thing which was committed unto thee, keep by the Holy Ghost which dwelleth in us^o; for we through the Spirit, wait for the hope of righteousness by faith^p.

SECT. 14. *The thanksgiving and prayers of the apostle in behalf of those that were made partakers of divine grace.*

BLESSED be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ^a, according to the riches of his grace; wherein he hath abounded toward us in all wisdom and prudence^b. In whom ye also trusted, after that ye heard the word of truth, the gospel of our salvation; in whom also after that ye believed, ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory^c. I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ;

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Christ;

^a Eph. iv. 1,—7.

ⁱ Rom. xv. 14.

ⁿ Eph. ii. 22.

§ 14. ^a Eph. i. 3.

^f Eph. iv. 12, 13.

^k Phil. ii. 12, 13.

^o 2 Tim. i. 14.

^b Eph. i. 7, 8.

^g Phil. ii. 1, 2.

^l Eph. v. 18, 19.

^p Gal. v. 5.

^c Eph. i. 13, 14.

^h 1 Pet. i. 22.

^m Jude 20, 21.

Christ; that in every thing ye are enriched by him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you; so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ, who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ ^a. Wherefore I also cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you the Spirit of wisdom and revelation, in the knowledge of him ^e; the eyes of your understanding being enlightened, that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints; and what is the exceeding greatness of his power to us-ward who believe ^f.—That he would grant you according to the riches of his glory, to be strengthened with might by his Spirit in the inner man: That Christ may dwell in your hearts by faith; that ye being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ which passeth knowledge; that ye might be filled with all the fulness of God ^g. We cease not to pray for you, and to desire that ye might be filled with the knowledge of his will, in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might according to his glorious power, unto all patience, and long-suffering with joyfulness ^h. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope through the power of the Holy Ghost ⁱ. And the very God of peace sanctify you wholly. And I pray God, your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ ^k. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen ^l.

SECT. 15. *Ardent supplications for divine grace and support, together with thankful acknowledgments.*

SHEW me thy ways, O Lord; teach me thy paths. Lead me in thy truth, and teach me; for thou art the God of my salvation, on thee do I wait all the day^a. Behold thou desirest truth in the inward parts; and in the hidden part thou shalt make me to know wisdom. Purge me with hyssop, and I shall be clean; wash me and I shall be whiter than snow; make me to hear joy and gladness; that the bones

^a 1 Cor. i. 4,—8.

^e Eph. i. 15, 16, 17.

^f Eph. i. 18, 19.

^g Eph. iii. 16,—19.

^h Col. i. 9, 10, 11.

ⁱ Rom. xv. 13.

^k 1 Thess. v. 23.

^l 2 Cor. xiii. 14.

§ 15. ^a Psal. xxv. 4, 5.

bones which thou hast broken may rejoice ^b. Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy holy Spirit from me. Restore unto me the joy of thy salvation; and uphold me with thy free Spirit ^c. Hear my prayer, O Lord, give ear to my supplications ^d; for I stretch forth my hands unto thee; my soul thirsteth after thee, as a thirsty land ^e. Hear me speedily, O Lord, my spirit faileth; hide not thy face from me. Cause me to hear thy loving kindness in the morning; for in thee do I trust. Cause me to know the way wherein I should walk; for I lift up my soul unto thee ^f. Teach me to do thy will, for thou art my God. Thy Spirit is good, lead me unto the land of uprightness ^g. Teach me, O Lord, the way of thy statutes; and I shall keep it unto the end. Give me understanding and I shall keep thy law; yea, I shall observe it with my whole heart. Make me to go in the path of thy commandments; for therein do I delight. Incline my heart unto thy testimonies, and not to covetousness. Turn away mine eyes from beholding vanity; and quicken thou me in thy way ^h. O send out thy light and thy truth; let them lead me, let them bring me unto thy holy hill, and to thy tabernacles. Then will I go unto the altar of God, unto God my exceeding joy; yea, upon the harp will I praise thee, O God, my God. Why art thou cast down, O my soul? and why art thou disquieted within me? Hope in God; for I shall yet praise him, who is the health of my countenance, and my God ⁱ. I will lift my eyes unto the hills from whence cometh my help. My help cometh from the Lord who made heaven and earth. He will not suffer thy foot to be moved; he that keepeth thee will not slumber ^k. The Lord shall preserve thy going out, and thy coming in, from this time forth, and even for evermore ^l. Unto thee lift I up mine eyes, O thou that dwellest in the heavens ^m.

I had fainted unless I had believed to see the goodness of the Lord in the land of the living ⁿ. Unless the Lord had been my help, my soul had almost dwelt in silence. When I said, My foot slippeth; thy mercy, O Lord, held me up. In the multitude of my thoughts within me, thy comforts delight my soul ^o. In the day when I cried, thou answeredst me; and strengthenedst me with strength in my soul ^p. Though I walk in the midst of trouble, thou wilt revive me; and thy right hand shall save me ^q. As for God, his way is perfect; the word of the Lord is tried; he is a buckler to all those that trust in him. For who is God, save the Lord? or who is a rock save our God? It is God that girdeth me with strength, and maketh my way perfect ^r. I am continually with thee; thou hast holden

^b Psal. li. 6, 7, 8.^c Psal. li. 10, 11, 12.^d Psal. cxliii. 1.^e Psal. cxliii. 6.^f Psal. cxliii. 7, 8.^g Psal. cxliii. 10.^h Psal. cxix. 33,—37.ⁱ Psal. xliii. 3, 4, 5.^k Psal. cxxi. 1, 2, 3.^l Psal. cxxi. 8.^m Psal. cxxiii. 1.ⁿ Psal. xxvii. 13.^o Psal. xciv. 17, 18, 19. ^p Psal. cxxxviii. 3.^q Psal. cxxxviii. 7.^r Psal. xviii. 30,—32.

holden me by my right hand. Thou shalt guide me with thy counsel, and afterwards receive me to glory^f. The Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom^g. Whom have I in heaven but thee? and there is none upon earth that I desire besides thee. My flesh and my heart faileth; but God is the strength of my heart, and my portion for ever^h. He restoreth my soul; he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me, thy rod and thy staff they comfort meⁱ.

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^f Psal. lxxiii. 23, 24.^g 2 Tim. iv. 18.^h Psal. lxxiii. 25, 26.ⁱ Psal. xxiii. 3, 4.

PART IV.

Of the EXCELLENCY of the DISPENSATION of the GOSPEL.

SECT. I. The exalted views, which are given us by the prophets and saints, of this dispensation. 2. That this is a dispensation of the greatest goodness. 3.—Of light and saving knowledge. 4.—Of mercy and reconciliation. 5.—Entirely of grace. 6.—By which both Jews and Gentiles have access to all the riches of the covenant of God. 7. The gospel affords the most solid comforts in adversity. 8. By it the overwhelming terrors of death are removed. 9. It fills the soul with the joyful hope of eternal life. 10. Of the necessity of giving due attention to this dispensation of divine love. 11. The triumph of the apostles in the lively view of its excellency. 12. The doxology of the redeemed.

SECT. I. *The exalted views, which are given us by the prophets and saints, of this dispensation.*

HOW beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that faith unto Zion, Thy God reigneth ^a ? Break forth into joy, sing together, ye waste places of Jerufalem : For the Lord hath comforted his people ; he hath redeemed Jerufalem. The Lord hath made bare his holy arm in the eyes of all the nations ; and all the ends of the earth shall see the salvation of our God ^b. Mercy and truth are met together ; righteousness and peace have kissed each other ^c. All the ends of the world shall remember, and turn unto the Lord ; and all the kindreds of the nations shall worship before thee : For the kingdom is the Lord's ; and he is the governor among the nations ^d. He shall judge the poor of the people ; he shall save the children of the needy, and shall break in pieces the oppressor ^e. In his days shall the righteous flourish, and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth ^f. Yea all kings shall fall down before him ; all nations shall serve him ^g. Comfort ye, comfort ye, my people, faith your God.. The voice of him that crieth

§ 1. ^a Isa. lii. 7.

^c Psal. lxxii. 4.

^b Isa. lii. 9, 10.

^f Psal. lxxii. 7, 8.

^e Psal. lxxxv. 10.

^g Psal. lxxii. 11.

^d Psal. xxii. 27, 28.

crieth in the wilderness, Prepare ye the way of the Lord; make straight in the desert a high way for our God. Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain. And the glory of the Lord shall be revealed; and all flesh shall see it together: For the mouth of the Lord hath spoken it^h. Arise, shine; for thy light is come, and the glory of the Lord is risen upon theeⁱ. Break forth into joy, sing together, ye waste places of Jerusalem: For the Lord hath comforted his people; and all the ends of the earth shall see the salvation of our God^k. The wilderness and the solitary place shall be glad, and the desert shall rejoice, and blossom as the rose: They shall see the glory of the Lord, and the excellency of our God^l. I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles^m. Behold, I have given him for a witness to the people, a leader and commander to the people. Behold, thou shalt call a nation that thou knowest not; and nations that knew not thee shall run unto thee, because of the Lord thy God, and for the Holy One of Israel; for he hath glorified theeⁿ. Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: Behold, thy King cometh unto thee; he is just, and having salvation^o. His name shall endure for ever; his name shall be continued as long as the sun; and men shall be blessed in him; all nations shall call him blessed. Blessed be the Lord God, the God of Israel, who only doth wondrous things. And blessed be his glorious name for ever; and let the whole earth be filled with his glory, Amen and amen^p. Blessed be the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world began; that we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember his holy covenant, the oath which he sware to our father Abraham, That he would grant unto us, that we being delivered out of the hands of our enemies, might serve him without fear, in holiness and righteousness before him, all the days of our life^q.—To give knowledge of salvation unto his people by the remission of their sins, through the tender mercies of our God; whereby the day-spring from on high hath visited us, to give light to them that sit in darkness, and in the shadow of death; to guide our feet in the way of peace^r. Glory to God in the highest; and on earth peace, good-will towards men^s. Behold the tabernacle of God is with men, and he will dwell with them; and they shall be his people, and God himself shall be with them, and

^h Isa. xl. 1. 3, 4, 5.ⁱ Isa. lx. 1.^k Isa. lii. 9, 10.^l Isa. xxxv. 1, 2.^m Isa. xlii. 6.ⁿ Isa. lv. 4, 5.^o Zech. ix. 9.^p Psal. lxxii. 17, 18, 19.^q Luke i. 68,—75.^r Luke i. 77, 78, 79.^s Luke ii. 14.

and be their God ^a. Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God, for ever and ever ^a.

SECT. 2. *That this is a dispensation of the greatest goodness.*

REJOICE greatly, O daughter of Zion; shout, O daughter of Jerusalem: Behold thy King cometh unto thee; he is just, and having salvation ^a. I will greatly rejoice in the Lord; my soul shall be joyful in my God: For he hath clothed me with the garments of salvation; he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels: For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations ^b. Drop down ye heavens from above, and let the skies pour down righteousness; let the earth open, and let them bring forth salvation, and let righteousness spring up together ^c.—God is love.—In this was manifested the love of God towards us; because that God sent his only begotten Son into the world, that we might live through him. Herein is love; not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins ^d. The word was made flesh, and dwelt among us; and we beheld his glory, the glory as of the only Begotten of the Father, full of grace and truth ^e. And of his fulness have all we received, and grace for grace; for the law was given by Moses, but grace and truth came by Jesus Christ ^f.

SECT. 3.—*Of light and saving knowledge.*

THE darkness is past, and the true light now shineth ^a. God, who at sundry times, and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he appointed heir of all things, by whom also he made the worlds ^b: Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began; but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through

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^a Rev. xxi. 3.

^a Rev. vii. 12.

§ 2. ^a Zech. ix. 9.
^b John i. 14.

^b Isa. lxi. 10, 11.
^c John i. 16, 17.

^c Isa. xlv. 8.

^d 1 John iv. 8, 9, 10.

§ 3. ^a 1 John ii. 8.

^b Heb. i. 1, 2.

through the gospel ^c: Whom having not seen, ye love; in whom, though now ye see him not, yet believing ye rejoice, with joy unspeakable and full of glory; receiving the end of your faith, even the salvation of your souls: Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you; searching what, or what manner of time the Spirit of Christ, which was in them, did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow: Unto whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported unto you, by them that have preached the gospel unto you, with the Holy Ghost sent down from heaven; which things the angels desire to look into ^d.—Grace and peace be multiplied unto you, through the knowledge of God, and of Jesus our Lord; according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue; whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust ^e. For this cause we also do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will, in all wisdom and spiritual understanding ^f: Giving thanks unto the Father, who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son ^g. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ ^h.—Ye were sometimes darkness, but now are ye light in the Lord; walk as children of the light ⁱ; proving what is acceptable unto the Lord ^k.

SECT. 4.—*A dispensation of mercy and reconciliation.*

WHEN the fulness of the time was come, God sent forth his Son made of a woman, made under the law; to redeem them that were under the law, that we might receive the adoption of sons ^a. This is a faithful saying, and worthy of all acceptation, That Christ Jesus came into the world to save sinners, of whom I am the chief ^b. Christ hath redeemed us from the curse of the law; being made a curse for us ^c. Now, the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all, and upon all them that believe ^d; being justified freely by his grace through the redemption that is in Jesus Christ; whom

^c 2 Tim. i. 9, 10.

^g Col. i. 12, 13.

§ 4. ^a Gal. iv. 4, 5.

^d 1 Pet. i. 8,—12.

^h 2 Cor. iv. 6.

ⁱ 1 Tim. i. 15.

^e 2 Pet. i. 2, 3, 4.

^f Eph. v. 8.

^k Gal. iii. 13.

^g Col. i. 9.

^k Eph. v. 10.

^a Rom. iii. 21, 23.

whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness; that he might be just, and the justifier of him who believeth in Jesus^c. And all things are of God, who hath reconciled us to himself by Jesus Christ; and hath given to us the ministry of reconciliation; to wit, That God was in Christ reconciling the world unto himself, not imputing their trespasses unto them. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him^e. Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand^g; in whom we have redemption through his blood, the forgiveness of sins according to the riches of his grace^h. For it pleased the Father, that in him should all fulness dwell; and having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heavenⁱ. And you that were sometime alienated,^j and enemies in your minds by wicked works, yet now hath he reconciled, in the body of his flesh through death, to present you holy, and unblameable, and unproveable in his sight^k. There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit^l. For what the law could not do in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh, that the righteousness of the law might be fulfilled in us who walk not after the flesh but after the Spirit^m. What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all; how shall he not with him also freely give us all things? Who shall lay any thing to the charge of God's elect? It is God that justifieth; Who is he that condemneth? It is Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for usⁿ. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord^o.

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^c Rom. iii. 24, 25, 26.ⁱ Col. i. 19, 20.ⁿ Rom. viii. 31,—34.^f 2 Cor. v. 18, 19, 21.^k Col. i. 21, 22.^o Rom. viii. 38, 39.^g Rom. v. 1, 2.^l Rom. viii. 1.^h Eph. i. 7.^m Rom. viii. 3, 4.

S E C T. 5.—*A dispensation entirely of grace.*

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. Of his own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures^a. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ; according as he hath chosen us in him before the foundation of the world, that we should be holy, and without blame before him in love^b. Not by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour^c. For by grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works lest any man should boast: For we are his workmanship, created in Christ Jesus unto good works, which God hath before-ordained that we should walk in them^d. Of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification and redemption^e. Ye are washed, ye are sanctified, ye are justified in the name of the Lord Jesus, and by the Spirit of our God^f. Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light; which in time past were not a people, but are now the people of God; which had not obtained mercy, but now have obtained mercy^g. What fruit had ye then in those things whereof ye are now ashamed? But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life^h. For the grace of God that bringeth salvation, hath appeared unto all menⁱ.

S E C T. 6—*A dispensation by which both Jews and Gentiles have access to all the riches of the covenant of God.*

AND you hath he quickned who were dead in trespasses and sins^a. Even when we were dead in sins, he hath quickned us together with Christ; and hath raised us up together, and hath made us sit together in heavenly places in Christ Jesus^b. Wherefore remember, that ye being in time past Gentiles in the flesh, who are called uncircumcision by that which is called the circumcision in the flesh

§ 5. ^a James i. 17, 18.^c 1 Cor. i. 30.ⁱ Tit. ii. 11.^b Eph. i. 3, 4.^f 1 Cor. vi. 11.^e Tit. iii. 5, 6.^g 1 Pet. ii. 9, 10.^d Eph. ii. 8, 9, 10.^h Rom. vi. 21, 22.§ 6. ^a Eph. ii. 1.^b Eph. ii. 5, 6.

flesh made by hands: That at that time ye were without Christ, being aliens from the common-wealth of Israel, and strangers from the covenant of promise, having no hope, and without God in the world; but now in Christ Jesus, ye who sometimes were far off, are made nigh by the blood of Christ. For he is our peace, who hath made both one; and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances, for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby; and came and preached peace to you, which were afar off, and to them that were nigh. For through him we both have an access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God: And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone^b. For by one offering he hath perfected for ever them that are sanctified^d. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us through the vail, that is to say his flesh; and having an High Priest over the house of God; let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water^e. For we have not an High Priest who cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in the time of need^f. Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you^g. If a son shall ask bread of any of you that is a father, will he give him a stone? Or if he ask a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion? If ye then being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him^h? And all things whatsoever ye shall ask in prayer, believing, ye shall receiveⁱ. Ask of God that giveth to all men liberally, and upbraideth not, and it shall be given^k. Ask and ye shall receive, that your joy may be full^l.

SECT. 7. *The gospel affords the most solid comforts in all our adversities.*

BELOVED, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, in as much as ye are

^c Eph. ii. 11,—20.

^d Matth. vii. 7.

^e John xvi. 24.

^f Heb. x. 14.

^g Luke xi. 11, 12, 13.

^h Heb. x. 19,—22.

ⁱ Matth. xxi. 22.

^j Heb. iv. 15, 16.

^k James i. 5.

are partakers of Christ's sufferings ; that when his glory shall be revealed, ye may be glad also with exceeding joy ^a. Now, for a season, (if need be) ye are in heaviness through manifold temptations, that the trial of your faith being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honour, and glory at the appearing of Jesus Christ ^b. Wherefore, let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith ; who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood striving against sin^c ; and there hath no temptation taken you, but such as is common to man ; but God is faithful, who will not suffer you to be tempted above that ye are able ; but will with the temptation also make a way to escape, that ye may be able to bear it ^d. For he hath said, I will never leave thee, nor forsake thee ; so that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me ^e. For which cause we faint not ; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory ; while we look not at the things which are seen, but at the things which are not seen ; for the things which are seen, are temporal ; but the things which are not seen are eternal^f. Therefore, my brethren, rejoice in the Lord always ; and again I say rejoice^g. Be careful for nothing ; but in every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus ^h. And the God of peace shall bruise Satan under your feet shortly ⁱ.

SECT. 8. *By it the overwhelming terrors of death are removed.*

THE last enemy that shall be destroyed is death ^a : That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord ^b. For since by man came death, by man came also the resurrection of the dead ; for as in Adam all die, even so in Christ shall all be made alive ^c. Forasmuch as the children are partakers of flesh and blood, he also himself likewise took part of the same ; that through death, he might destroy him

§ 7. ^a 1 Pet. iv. 12, 13.

^c Heb. xiii. 5, 6.

^d Rom. xvi. 20.

^b 1 Pet. i. 6, 7.

^e 2 Cor. iv. 16, 17, 18.

^c Heb. xii. 1,—4.

^g Phil. iv. 1, 4.

^a 1 Cor. x. 13.

^h Phil. iv. 6, 7.

§ 8. ^a 1 Cor. xv. 26.

^b Rom. v. 21.

^c 1 Cor. xv. 21, 22.

him that had the power of death, that is the devil ; and deliver them who through the fear of death, were all their lifetime subject to bondage^d. *For* I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope ; for if we believe that Jesus died and rose again, even so them also which sleep in Jesus, will God bring with him^e. Then shall be brought to pass the saying that is written, Death is swallowed up in victory^f. I will ransom them from the power of the grave ; I will redeem them from death ; O death, I will be thy plague ; O grave, I will be thy destruction^g. O death, where is thy sting ? O grave, where is thy victory ? The sting of death is sin, and the strength of sin is the law ; but thanks be to God who giveth us the victory, through our Lord Jesus Christ^h. Therefore let no man glory in men ; for all things are yours ; whether Paul or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come ; all are yours, and ye are Christ's, and Christ is God'sⁱ. For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens^k. For our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself^l.

I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin, worms destroy this body, yet in my flesh shall I see God ; whom I shall see for myself, and mine eyes shall behold, and not another ; though my reins be consumed within me^m. I know whom I have believed ; and I am persuaded that he is able to keep that which I have committed unto him against that dayⁿ. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me at that day ; and not to me only, but unto all them also that love his appearing^o. Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ^p.

SECT. 9. *It fills the soul with the joyful hope of eternal life.*

JESUS answered and said unto Nicodemus^a, As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up ; that whosoever believeth

^d Heb. ii. 14, 15.

^h 1 Cor. xv. 55, 56, 57.

^m Job xix. 25, 26, 27.

^e 1 Thess. iv. 13, 14.

ⁱ 1 Cor. iii. 21, 22, 23.

ⁿ 2 Tim. i. 12.

^f 1 Cor. xv. 54.

^k 2 Cor. v. 1.

^o 2 Tim. iv. 7, 8.

^g Hos. xiii. 14.

^l Phil. iii. 20, 21.

^p 1 Pet. i. 13.

§ 9. ^a John iii. 10.

lieveth on him, should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life^b. Blessed be the God and Father of our Lord Jesus Christ, who according to his abundant mercy hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead; to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time. Wherein ye greatly rejoice^c, in hope of eternal life, which God that cannot lie, promised before the world began^d. Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ^e; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe^f.

Beloved, now are we the sons of God; and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is^g. For the Spirit itself beareth witness with our spirits, that we are the children of God: And if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together^h. For God hath not appointed us unto wrath; but to obtain salvation by our Lord Jesus Christ, who died for us, that whether we wake or sleep, we should live together with himⁱ. Wherefore, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall; for so an entrance shall be ministered unto you abundantly, into the everlasting kingdom of our Lord and Saviour Jesus Christ^k. For ye are not come unto the mount that might be touched, and that burned with fire; nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words; which voice they that heard, entreated that the word should not be spoken to them any more^l; but ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant^m. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are

^b John iii. 14, 15, 16.^c 2 Thess. i. 9, 10.^d 2 Pet. i. 10, 11.^e 1 Pet. i. 3,—6.^f 1 John iii. 2.^g Heb. xii. 18, 19.^h Tit. i. 2.ⁱ Rom. viii. 16, 17.^j Heb. xii. 22, 23, 24.^k 2 Thess. i. 6, 7, 8.^l 1 Thess. v. 9, 10.

are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we be ever with the Lord^a. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever^b. Wherefore, comfort one another with these words^c; and edify one another, even as also ye do^d.

SECT. 10. *Of the necessity of giving due attention to this dispensation of divine love.*

THEREFORE we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip: For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompence of reward; How shall we escape, if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness by signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will^a? For if we sin wilfully, after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins; but a certain fearful looking for of judgment, and fiery indignation, which shall devour the adversaries. He that despised Moses's law, died without mercy under two or three witnesses; Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace^b? See that ye refuse not him that speaketh; for if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven^c. Wherefore, as the Holy Ghost saith, To-day if ye will hear his voice, harden not your hearts; as in the provocation, in the day of temptation in the wilderness^d. We then, as workers together with him, beseech you also, that ye receive not the grace of God in vain: For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: Behold now is the accepted time; behold now is the day of salvation^e. For the scripture saith, Whosoever believeth on him, shall not be ashamed: For there is no difference between the Jew and the Greek; for the same Lord over all, is rich to all that call upon him: For whosoever shall call upon the name of the Lord, shall be saved^f. Seek ye the Lord while he may be found; call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts; and let him re-

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turn

^a 1 Thess. iv. 16, 17.

^b Dan. xii. 3.

^c 1 Thess. iv. 18.

^d 1 Thess. v. 11.

^e 10. ^a Heb. ii. 1,—4.

^b Heb. x. 26,—29.

^c Heb. xii. 25.

^d Heb. iii. 7, 8.

^e 2 Cor. vi. 1, 2.

^f Rom. x. 11, 12, 13.

turn unto the Lord, and he will have mercy upon him ; and to our God, for he will abundantly pardon ^g.

I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning Star. And the Spirit and the Bride say, Come : And let him that heareth say, Come : And let him that is a-thirst come ; and whosoever will, let him take the water of life freely ^h.

SECT. II. *The triumph of the apostles in the lively view of its excellency.*

THE Jews require a sign, and the Greeks seek after wisdom ; but we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness ; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God ^a. For I am not ashamed of the gospel of Christ ; for it is the power of God unto salvation, to every one that believeth ; to the Jew first, and also to the Greek ; for therein is the righteousness of God revealed from faith to faith ^b. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord ; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law ; but that which is through the faith of Christ, the righteousness which is of God by faith ; that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death ; if by any means I might attain unto the resurrection of the dead ^c. Thanks be unto God, who always causeth us to triumph in Christ ^d. God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world ^e. For I am crucified with Christ ; nevertheless I live ; yet not I, but Christ liveth in me ; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me ^f. Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power ; that the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God, and the Lord Jesus Christ ^g. For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ ; but were eye-witnesses of his majesty : For he received from God the Father honour

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^g Isa. lv. 6, 7.

^h Rev. xxii. 16, 17.

§ II. ^a 1 Cor. i. 22, 23, 24.

^b Rom. i. 16, 17.

^c Philip. iii. 8,—11.

^d 2 Cor. ii. 14

^e Gal. vi. 14.

^f Gal. ii. 20.

^g 2 Thess. i. 11, 12.

and glory, when there came such a voice to him from the excellent glory, This is my Beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount ^h. That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ ⁱ. Behold what manner of love the Father hath bestowed upon us, that we should be called the Sons of God: We know, that when he shall appear, we shall be like him; for we shall see him as he is ^k. This is the record, that God hath given to us eternal life, and this life is in his Son ^l.—Christ in you the hope of glory ^m.

SECT. 12. *The doxology of the redeemed.*

AND I beheld, and lo, in the midst of the throne, and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain ^a. And the four beasts, and four and twenty elders, fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. And they sung a new song, saying, Thou art worthy,—and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation: And hast made us unto our God kings and priests; and we shall reign in the earth. And I beheld, and I heard the voice of many angels round about the throne, and the beasts and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever. And the four beasts said, Amen; and the four and twenty elders fell down, and worshipped him that liveth for ever and ever ^b.

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^h 2 Pet. i. 16, 17, 18.

^m Col. i. 27.

ⁱ 1 John i. 3.

^k 1 John iii. 1, 2.

^l 1 John v. 11.

§ 12. ^a Rev. v. 6.

^b Rev. v. 8,—14.

P A R T V.

Of the GRACIOUS PROPOSALS of GOD to MANKIND ; and of the WAY in which we become PARTAKERS of the BENEFITS of the GOSPEL.

C H A P. I.

Of FAITH.

S E C T. 1. Of faith in general. 2. Of faith in special revelations, made to particular persons, for peculiar purposes of divine providence. 3. Of faith in the Old Testament revelation, and sacred regard to it. 4. Of the unbelief and perverseness of Israel. 5. Of the complaints and denunciations of the Most High on this account. 6. Of faith in our Lord Jesus Christ. 7. The ruinous effects of unbelief. 8. Of our being justified by faith in Christ. 9. Of the efficacy of faith, and its influence on holiness. 10. Some examples of the power of faith in ancient times. 11. This divine principle, and its effects, illustrated in the character of Abraham. 12. Faith in Christ Jesus lays the foundation of the most comfortable hope, and opens a joyful prospect to the people of God. 13. The prayers of the apostles in behalf of those that believed.

S E C T. I. *Of faith in general.*

WITHOUT faith, it is impossible to please *God*: For he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him ^a. Now faith is the substance of things hoped for, the evidence of things not seen ^b. He that cometh from heaven is above all; and what he hath seen and heard, that he testifieth. He that hath received his testimony, hath set to his seal, that God is true ^c;—that they may believe that thou hast sent me ^d.—We believe that thou camest forth from God ^e.—I worship the God of my fathers, believing all things which are written in the law and the prophets ^f.

S E C T.

§ 1. ^a Heb. xi. 6.
^e John xvi. 30.

^b Heb. xi. 1.
^f Acts xxiv. 14.

^c John iii. 31,—33.

^d John xi. 42.

SECT. 2. *Of faith in special revelations made to particular persons, for peculiar purposes of divine Providence.*

By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house, by the which he condemned the world, and became heir of the righteousness which is by faith^a. By faith Abraham when he was called to go out into a place which he should after receive for an inheritance, obeyed, and he went out not knowing whither he went; for he looked for a city which hath foundations, whose builder and maker is God^b. Through faith also Sarah herself received strength to conceive seed, and was delivered of a child when she was past age; because she judged him faithful who had promised; therefore sprang there, even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea-shore innumerable^c. By faith Isaac blessed Jacob and Esau concerning things to come^d. By faith Jacob when he was a dying blessed both the sons of Joseph^e. By faith Joseph when he died made mention of the departing of the children of Israel; and gave commandment concerning his bones^f. By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompense of the reward^g. By faith he forsook Egypt, not fearing the wrath of the king; for he endured as seeing him who is invisible. Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the first-born should touch them. By faith they passed through the red sea, as by dry land; which the Egyptians assaying to do, were drowned^h. For whatsoever things were written aforetime, were written for our learning; that we through patience and comfort of the scriptures might have hopeⁱ.

SECT. 3. *Of faith in the Old Testament revelation, and sacred regard to it.*

THE Lord made known his ways unto Moses, his acts unto the children of Israel^a. He sheweth his word unto Jacob, his statutes and judgments unto Israel^b. For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children; that

§ 2. ^a Heb. xi. 7.

^c Heb. xi. 21.

ⁱ Rom. xv. 4.

^b Heb. xi. 8, 10.

^f Heb. xi. 22.

^e Heb. xi. 11, 12.

^g Heb. xi. 24, 25, 26.

^d Heb. xi. 20.

^h Heb. xi. 27,—29.

§ 3. ^a Psal. ciii. 6, 7.

^b Psal. cxlvii. 19.

that they might set their hope in God, and not forget the works of God; but keep his commandments; and might not be as their fathers, a stubborn and rebellious generation; a generation that let not their heart aright, and whose spirit was not stedfast with God^e. The Lord came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints; from his right hand went a fiery law for them. Yea he loved the people; all his saints are in thy hand: And they sat down at thy feet; every one shall receive of thy words. Moses commanded us a law; even the inheritance of the congregation of Jacob^d. And Moses wrote this law, and delivered it unto the priests, and unto all the elders of Israel; and commanded them saying^e, Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law; and that their children, which have not known any thing, may hear, and learn to fear the Lord your God, as long as ye live^f.

Give ear, O my people, to my law; incline your ears to the words of my mouth^g. Bow down thine ear and hear the words of the wise, and apply thine heart unto my knowledge; for it is a pleasant thing if thou keep them within thee, that thy trust may be in the Lord^h. My son, if thou wilt receive my words, and hide my commandments with thee; so that thou incline thine ear unto wisdom, and apply thine heart to understandingⁱ; then shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom; out of his mouth cometh knowledge and understanding^k. Lay up my words in your heart, and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes^l. Bind them continually upon thine heart, and tie them about thy neck. When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee. For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life^m. Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me; hear, and your soul shall liveⁿ. Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper^o. If ye will not believe, surely ye shall not be established^p.

S E C T.

^e Psal. lxxviii. 5, 7, 8.^g Psal. lxxviii. 1.^d Deut. xi. 18.^f Isa. vii. 9.^d Deut. xxxiii. 2,—4.^h Prov. xxii. 17, 18, 19.^m Prov. vi. 21, 22, 23.^e Deut. xxxi. 9, 10.ⁱ Prov. ii. 1, 2.ⁿ Isa. lv. 2, 3.^f Deut. xxxi. 13, 14.^k Prov. ii. 5, 6.^o 2 Chron. xx. 43.

SECT. 4. *Of the unbelief and perverseness of Israel.*

THE children of Ephraim kept not the covenant of God, and refused to walk in his law; and forgot his works and his wonders that he shewed them. Yea they spake against God ^a. Therefore the Lord heard this, and was wroth; so a fire was kindled against Jacob, and anger also came up against Israel; because they believed not in God, and trusted not in his salvation ^b. For all this they sinned still; and believed not for his wondrous works ^c; for their heart was not right with him, neither were they stedfast in his covenant ^d. But turned back and dealt unfaithfully like their fathers; they were turned aside like a deceitful bow ^e. Nevertheless he saved them for his name's sake: That he might make his mighty power to be known ^f. Then believed they his words, they sang his praise; but they soon forgot his works, they waited not for his counsel ^g. They forgot God their saviour; they believed not his word, and hearkened not unto the voice of the Lord ^h. Therefore he lifted up his hand against them to overthrow them ⁱ.

SECT. 5. *The complaints and denunciations of the most high God on this account.*

HEAR, O heavens, and give ear, O earth; for the Lord hath spoken. I have nourished and brought up children, and they have rebelled against me. The ox knows his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider ^a. Yea the stork in the heaven knoweth her appointed times, and the turtle, and the crane, and the swallow observe the time of their coming; but my people know not the judgment of the Lord ^b. For my people is foolish, they have not known me, they are sottish children, and they have none understanding ^c. They are like the deaf adder that stoppeth her ear, which will not hearken to the voice of the charmers, charming never so wisely ^d. Because they regard not the works of the Lord, nor the operation of his hands, he shall destroy them and not build them up ^e. For they will not hearken unto me; for all the house of Israel are impudent and hard-hearted ^f; and will not behold the majesty of the Lord ^g. They refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear. Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which the Lord of hosts hath sent in his spirit by the former prophets ^h. Therefore it is come

§ 4. ^a Psal. lxxviii. 9, 10, 11, 19. ^b Psal. lxxviii. 21, 22.^c Psal. lxxviii. 57.^f Psal. cvi. 8.^e Psal. lxxviii. 32.^d Psal. lxxviii. 37.^g Psal. cvi. 12, 13.^h Psal. cvi. 21, 24, 25.ⁱ Psal. cvi. 26.§ 5. ^a Isa. i. 2, 3.^b Jer. viii. 7.^c Jer. iv. 22.^d Psal. lviii. 4, 5.^e Psal. xxviii. 5.^f Ezek. iii. 7.^g Isa. xxvi. 10.^h Zech. vii. 11, 12.

come to pass, that as he cried, and they would not hear; so they cried and I would not hear, saith the Lord of hosts ⁱ. Because I have called, and ye refused; I have stretched out my hand and no man regarded; but ye have set at nought all my counsel, and would none of my reproof; I also will laugh at your calamity, I will mock when your fear cometh ^k; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me: For that they hated knowledge, and did not chuse the fear of the Lord ^l. *For* unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth? seeing thou hatest instruction, and castest my words behind thee. Now consider this ye that forget God, lest I tear you in pieces, and there be none to deliver ^m.

S E C T. 8. *Of faith in our Lord Jesus Christ.*

I AM the light of the world; he that followeth me, shall not walk in darkness, but shall have the light of life ^a. I am come a light into the world, that whosoever believeth on me, should not abide in darkness ^b. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice ^c. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life ^d. He that believeth on him is not condemned; but he that believeth not, is condemned already; because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light because their deeds were evil ^e.

BLESSED be your eyes, for they see, and your ears for they hear. For verily I say unto you, that many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them ^f. Let these sayings sink down into your ears ^g. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me, and him that cometh unto me, I will in no ways cast out ^h. I came down from heaven, not to do mine own will, but the will of him that sent

ⁱ Zech. vii. 13.

^k Prov. i. 24, 25, 26.

^l Prov. i. 27, 28, 29.

^m Psal. l. 16, 17, 22.

§ 6. ^a John viii. 12.

^b John xii. 46.

^c John xviii. 37.

^d John iii. 16.

^e John iii. 18, 19.

^f Mat. xiii. 16, 17.

^g Luk ix. 44.

^h John vi. 45, 37.

sent me¹; and this is the will of him that sent me, that every one who seeth the Son and believeth on him, may have everlasting life; and I will raise him up at the last day².

In the beginning was the Word, and the Word was with God, and the Word was God¹. In him was life, and the life was the light of men^m. That was the true light which lighteth every man that cometh into the worldⁿ. He that hath received his testimony, hath set to his seal, that God is true. For he whom God hath sent, speaketh the words of God; for God giveth not the Spirit by measure unto him. The Father loveth the Son, and hath given all things into his hand^o. For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you, of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul which will not hear that prophet, shall be destroyed from among the people^p. To him gave all the prophets witness, that through his name, whosoever believeth in him, shall receive remission of sins^q. Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins; and by him all that believe, are justified from all things from which ye could not be justified by the law of Moses^r.

SECT. 7. *The ruinous effects of unbelief.*

What shall we say then? That the Gentiles which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith^a; God purifying their hearts by faith^b; but Israel which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law; for they stumbled at that stumbling-stone; as it is written, Behold I lay in Zion a stumbling-stone, and rock of offence; and whosoever believeth on him, shall not be ashamed^c. Beware therefore, lest that come upon you which is spoken of in the prophets, Behold ye despisers, and wonder, and perish; for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you^d. For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should

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¹ John vi. 37, 38.

² John i. 9.

³ Acts xiii. 38, 39.

⁴ John vi. 40.

⁵ John iii. 33, 35.

⁶ John i. 1.

⁷ Acts iii. 22, 23.

⁸ John i. 4.

⁹ Acts x. 43.

¹⁰ Rom. ix. 30.

¹¹ Acts xv. 8, 9.

¹² Rom. ix. 31, 32, 33.

¹³ Acts xiii. 40, 41.

be converted, and I should heal them^c. Wherefore also it is contained in the scripture, Behold I lay in Zion a chief corner-stone, elect, precious; and he that believeth on him shall not be confounded. Unto you therefore who believe he is precious; but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner; and a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient, whereunto also they were appointed^d. Wherefore as the Holy Ghost saith, To-day if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness; when your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation; and said, They do always err in their heart; and they have not known my ways. So I sware in my wrath, They shall not enter into my rest^e. But with whom was he grieved forty years? Was it not with them that had sinned, whose carcases fell in the wilderness^f? And to whom sware he that they should not enter into his rest? But to them that believed not. So we see that they could not enter in because of unbelief^g. Thou wilt say then, The branches were broken off, that I might be grafted in. Well; because of unbelief they were broken off, and thou standest by faith: Be not high minded, but fear. For if God spared not the natural branches, take heed lest he also spare not thee^h. Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living Godⁱ. For the mystery of iniquity doth already work^m, with all deceivableness of unrighteousness, in them that perish; because they received not the love of the truth, that they might be saved. That they all might be damned who believed not the truth, but had pleasure in unrighteousnessⁿ. He that believeth on the Son hath everlasting life; and he that believeth not the Son, shall not see life; but the wrath of God abideth on him^o.

S E C T. 8. *Of our being justified by faith in Christ;*

FOR Christ is the end of the law for righteousness to every one that believeth; for Moses describeth the righteousness which is of the law, That the man which doth those things, shall live by them. But the righteousness which is of faith, speaketh on this wise, Say not in thine heart, Who shall ascend into heaven, that is, to bring Christ down from above, or who shall descend into the deep? That is, to bring Christ again from the dead. But what saith it, The word is nigh thee, even in thy mouth, and in thy heart; that is the word of faith which

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^c Acts xxviii. 27.

^d Heb. iii. 18, 19.

^e 2 Thess. ii. 10, 12.

^f 1 Pet. ii. 6, 7, 8.

^g Rom. xi. 19, 20, 21.

^h John iii. 36.

ⁱ Heb. iii. 7,—11.

^j Heb. iii. 12.

^k Heb. iii. 17.

^m 2 Thess. ii. 7.

we preach, That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart, that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation^a. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster^b. Therefore by the deeds of the law, there shall no flesh be justified in his sight: For by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets. Even the righteousness of God, which is by faith of Jesus Christ unto all, and upon all them that believe; for there is no difference^c. Being justified freely by his grace through the redemption that is in Jesus Christ, whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness, that he might be just, and the justifier of him which believeth in Jesus. Where is boasting then? It is excluded. By what law; of works? Nay, but by the law of faith^d. Being justified by faith, we have peace with God through our Lord Jesus Christ^e.

SECT. 9. *Of the efficacy of faith, and its influence on holiness.*

IN Jesus Christ neither circumcision availeth any thing, nor uncircumcision, but faith which worketh by love^a. Whosoever believeth that Jesus is the Christ, is born of God^b; whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God^c? He that believeth on the Son of God, hath the witness in himself^d. We are bound to give thanks alway to God for you, brethren, beloved of the Lord; because God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth^e. For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth the word of God, which effectually worketh also in you that believe^f. For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance ye became followers of us and of the Lord in much affliction with joy of the Holy Ghost. So that you were ensamples to all that believe in Macedonia and Achaia:

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§ 8. ^a Rom. x. 4,—10.
 ^e Rom. v. 1.

^b Gal. iii. 24, 25.

^c Rom. iii. 20, 21, 22.

^d Rom. iii. 24,—27.

§ 9. ^a Gal. v. 6.

^e 2 Thess. ii. 13.

^b 1 John v. 1.

^f 1 Thess. ii. 13.

^c 1 John v. 4, 5.

^d 1 John v. 10.

Also in every place your faith to God-ward is spread abroad. For they themselves shew of us, what manner of entering in we had unto you, and how you turned to God from idols, to serve the living and true God; and to wait for his Son from heaven, whom he raised from the dead, even Jesus who delivered us from the wrath to come^s. For tho' I be absent in the flesh, yet I am with you in the spirit, joying, and beholding your order, and the steadfastness of your faith in Christ. As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him; and stablished in the faith, as ye have been taught, abounding therein with thanksgiving^h. Do we then make void the law through faith? God forbid; yea we establish the lawⁱ. How shall we that are dead to sin, live any longer therein^k. For I through the law am dead to the law, that I might live unto God. I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me^l. I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; that I may win Christ; and be found in him, not having mine own righteousness, which is of the law; but that which is through the faith of Christ, the righteousness which is of God by faith; that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his deathⁿ. This is a faithful saying, and these things I will that thou affirm constantly, that they who have believed in God might be careful to maintain good works; these things are good and profitable unto menⁿ. What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? If a brother or sister be naked, and destitute of daily food; and one of you say unto them, Depart in peace, be you warmed and filled; notwithstanding ye give them not those things that are needful to the body; what doth it profit? Even so faith, if it hath not works is dead being alone. Yea a man may say, thou hast faith, and I have works; shew me thy faith without thy works, and I will shew thee my faith by my works. Thou believest that there is one God; thou doest well; the devils also believe and tremble. But wilt thou know, O vain man, that faith without works, is dead? Was not Abraham our Father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works faith was made perfect? And the scripture was fulfilled, which saith, Abraham believed God, and it was imputed unto him for righteousness; and he was called the friend of God. Ye see then, how that by works a man is justified, and not by faith only^o. For as the body without the spirit is dead, so faith without works is dead also^o. *Therefore we desire that every*

^s 1 Thess. i. 5,—10.ⁱ Gal. ii. 19, 20.^h Col. ii. 5, 6, 7.ⁿ Phil. iii. 8, 9, 10.^l Rom. iii. 31.^a Tit. iii. 8.^k Rom. vi. 2. 1^o James. ii. 14—24. 26

ry one of you do shew the same diligence, to the full assurance of hope unto the end. That ye be not slothful, but followers of them, who through faith and patience inherit the promises^p. And besides this, giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you and abound, they make you that ye shall neither be barren, nor unfruitful in the knowledge of our Lord Jesus Christ^q. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things ye shall never fall^r. Fight the good fight of faith, lay hold upon eternal life, whereunto thou art also called^s; putting on the breastplate of faith and love, and for an helmet the hope of salvation^t. Watch ye, stand fast in the faith, quit you like men, be strong^u, and let us not be weary in well-doing; for in due season we shall reap if we faint not^x.

SECT. 10. *Some examples of the power of faith in ancient times.*

* WHAT shall I more say, for the time would fail me to tell of Gideon, of Barak and of Sampson, of Jephthae, of David, also of Samuel and of the prophets, who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again: and others were tortured, not accepting deliverance, that they might obtain a better resurrection, and others had trial of cruel mockings and scourgings, yea, moreover, of bonds and imprisonment. They were stoned, they were sawn asunder, were tempted, were slain with the sword: They wandered about in sheep-skins and goat-skins, being destitute, afflicted, tormented: (of whom the world was

^p Heb. vi. 11, 12.

^q 1 Thess. v. 8.

^r 2 Pet. i. 5,—8.

^u 1 Cor. xvi. 13.

^s 2 Pet. i. 9, 10.

^x Gal. vi. 9.

^t 1 Tim. vi. 12.

* With respect to the special revelations that were made to Gideon, Jephthae, and others on sacred record, it is evident, that their faith in these revelations, is not to be confounded with that faith which justifies the ungodly. To them it was revealed that God would by their means deliver his people Israel from their oppressors. This they believed, they acted accordingly, and the purposes of Providence in these revelations were obtained.---Christians believe the record of God concerning his eternal Son; to them it is glad tidings of great joy; they cordially embrace and rejoice in hope. The devils also believe and tremble; for to them it contains nothing but what is dreadful.

was not worthy) they wandered in deserts, and in mountains, and in dens, and caves of the earth: And these all having obtained a good report through faith, received not the promise, God having provided some better thing for us, that they without us should not be made perfect^a. Cast not away therefore your confidence which hath great recompence of reward. Now the just shall live by faith, but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition, but of them who believe to the saving of the soul^b.

SECT. II. *This divine principle and its effects illustrated in the character of Abraham.*

WHAT shall we say then, that Abraham our father, as pertaining to the flesh, hath found^a? For what faith the scripture? Abraham believed God, and it was counted to him for righteousness^b. Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? For we say, That faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or in uncircumcision also? not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which he had, being yet uncircumcised; that he might be the father of all them that believe, though they be not circumcised; that the righteousness might be imputed unto them also; and the father of circumcision to them who are not of the circumcision only, but also walk in the steps of that faith of our father Abraham, which he had, being yet uncircumcised. For the promise that he should be the heir of the world, was not to Abraham, or to his seed through the law; but thro' the righteousness of faith^c. Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all^d. Who against hope believed in hope, that he might become the father of many nations; according to that which was spoken, So shall thy seed be. And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb; he staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that what he had promised he was able also to perform^e. By faith Abraham when he was tried, offered up Isaac; and he that had received the promises offered up his only begotten son; of

§ 10. ^a Heb. xi. 32,—40.

^b Heb. x. 35, 38, 39.

§ 11. ^a Rom. iv. 1.

^b Rom. iv. 3.

^c Rom. iv. 9,—13.

^d Rom. iv. 16.

^e Rom. iv. 18,—21.

of whom it was said, That in Isaac shall thy seed be called ; accounting that God was able to raise him up even from the dead, from whence also he received him in a figure ^f. And therefore it was imputed to him for righteousness. Now it was not written for his sake alone, that it was imputed to him ; but for us also to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead ^g. Know ye therefore, that they which are of faith, the same are the children of Abraham. And the scripture foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham ^h. Christ hath redeemed us from the curse of the law, being made a curse for us ; that the blessing of Abraham might come on the Gentiles through Jesus Christ ; that we might receive the promise of the Spirit through faith ⁱ. Now to Abraham and his seed were the promises made. He saith not, And to seeds as of many ; but as of one ; and to thy seed, which is Christ ^k. Wherefore then serveth the law ? It was added, because of transgressions, till the seed should come, to whom the promise was made ^l. Is the law then against the promises of God ? God forbid ; for if there had been a law given which could have given life, verily righteousness should have been by the law. But the scripture hath concluded all under sin ; that the promise by faith of Jesus Christ might be given to them that believe ^m.

SECT. 12. *Faith in Christ Jesus lays the foundation of the most comfortable hope, and opens a joyful prospect to the people of God.*

AND you that were sometime alienated, and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unreprieveable in his sight ; if ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel which ye have heard ^a. Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ, by whom also we have access by faith unto this grace wherein we stand, and rejoice in hope of the glory of God ^b. For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ ^c ; but we all beholding as in a glass the glory of the Lord, are changed unto the same image, from glory to glory, even as by the Spirit of the Lord ^d : For we through the Spirit wait for the hope of righteousness

^f Heb. xi. 17, 18, 19.

^g Gal. iii. 16.

^h Rom. iv. 22, 23, 24.

ⁱ Gal. iii. 19.

^k Gal. iii. 7, 8, 9.

^l Gal. iii. 21, 22.

^m Gal. iii. 13, 14.

§ 12. ^a Col. i. 21, 22, 23.

^b Rom. v. 1, 2.

^c 2 Cor. iv. 6.

^d 2 Cor. iii. 18.

ness by faith^e:—As many as received him, to them gave he power to become the sons of God, even to them that believe on his name^f. We walk by faith, not by sight^g. For our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself^h.—Blessed be the God and Father of our Lord Jesus Christ, who, according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you who are kept by the power of God through faith unto salvation, ready to be revealed in the last time: Wherein ye greatly rejoice, though now for a season (if need be) ye are in heaviness through manifold temptations; that the trial of your faith, being much more precious than that of gold that perisheth, though it be tried with fire, might be found unto praise, and honour and glory, at the appearing of Jesus Christ; whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory, receiving the end of your faith, even the salvation of your soulsⁱ. Come unto me all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls^k. He that heareth my word, and believeth on him that sent me, hath everlasting life; and shall not come into condemnation, but is passed from death unto life^l. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you^m. Abide in me, and I in you; as the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me. I am the vine, ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothingⁿ. In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink: He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: For the Holy Ghost was not given, because that Jesus was not yet glorified.)^o. I am the resurrection and the life: He that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth in me shall never die^p. Wherefore, gird up the loins of your mind; be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ^q. Ye beloved, building up yourselves in your most holy faith, praying in the Holy Ghost, keep yourselves

^e Gal. v. 5.^f 1 Pet. i. 3,—9.^g John xv. 4, 5.^h John i. 12.^k Matth. xi. 28, 29.^l John vii. 37, 38, 39.^g 2 Cor. v. 7.ⁱ John v. 24.^p John xi. 25, 26.^h Philip. iii. 20, 21.^m John xv. 7.^q 1 Pet. i. 13.

selves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life ^r.

SECT. 13. *The prayers of the apostles in behalf of those that believed.*

To the saints, and to the faithful in Christ Jesus ^a; to them that have obtained like precious faith with us, through the righteousness of God and our Saviour Jesus Christ; grace and peace be multiplied unto you, through the knowledge of God, and of Jesus our Lord ^b. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ ^c; having made known unto us the mystery of his will, according to his good pleasure ^d. Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you the Spirit of wisdom and revelation, in the knowledge of him; the eyes of your understanding being enlightened, that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe ^e; that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power ^f; that Christ may dwell in your hearts by faith, that ye being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth and length, and depth and height; and to know the love of Christ which passeth knowledge, that ye might be filled with all the fulness of God ^g. Now our Lord Jesus Christ himself, and God even our Father, who hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts, and stablish you in every good word and work ^h. And the God of hope, fill you with all joy and peace in believing; that ye may abound in hope through the power of the Holy Ghost ⁱ.

R r

C H A P.

^r Jude 20, 21.

§ 13. ^a Eph. i. 1.
^c Eph. i. 15,—19.
ⁱ Rom. xv. 13.

^b 2 Pet. i. 1, 2.
^f 2 Thess. i. 11.

^e Eph. i. 3.
^g Eph. iii. 17, 18, 19.

^d Eph. i. 9.
^h 2 Thess. ii. 16, 17.

C H A P. II.

Of R E P E N T A N C E.

S E C T. I. All mankind, as guilty before God, are called to repentance. 2. While the Lord challenges his people for their rebellious behaviour, he also invites them to return to him and live. 3. To this duty he incites them by many great and precious promises. 4. The preaching of John the Baptist to this purpose. 5. To this effect also the instructions of our Redeemer. 6. The beautiful and affecting views of repentance which he hath given in his parables. 7. Genuine repentance is always attended with deep humility and contrition of spirit. 8. Gracious promises are made to the humble and contrite in spirit, and peculiar benefits arise from godly sorrow. 9. Real contrition illustrated by the examples of the woman that was a sinner, and of the humble publican. 10. True penitence leads to confession of sin, and supplication for mercy. 11. If our repentance be real, it will issue in reformation of heart and life. 12. To this purpose are the solemn calls of Almighty God. 13. To this effect also are the commandments of our Lord Jesus and his apostles. 14. The fatal consequence of disregarding these merciful calls to repentance and reformation. 15. This disregard leads to final impenitence and judicial hardness of heart; and at last issues in utter ruin. 16. The God of heaven is introduced as bewailing the impenitence of men, and waiting to be gracious unto all that repent. 17. His tender mercy and gracious promises are powerful motives and encouragements to repentance. 18. It is by our Lord Jesus, that we are brought to true repentance, and receive the remission of sins. 19. The Spirit of God urgeth this duty on slothful professors of religion. 20. Repentance, in all its extent, illustrated by the humble confessions, supplications, and purposes of the servants of God. 21. The joy and praises of the saints, in their view of the pardoning mercy and grace of God. The efficacy of repentance exemplified in the case of the children of Israel; of Rehoboam, Ahab, and Manasseh; and of Josiah, the people of Nineveh, Ezrah, and Nehemiah.

SECT. 1. *All mankind, as guilty before God, are called to repentance.*

HOW should man be just with God? If he will contend with him, he cannot answer him one of a thousand ^a: For all have sinned, and come short of the glory of God ^b. Who can say, I have my heart clean, I am pure from my sin ^c? Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord ^d. Acquaint now thyself with him, and be at peace; thereby good shall come unto thee ^e. If thou return to the Almighty, thou shalt be built up; thou shalt put away iniquity far from thy tabernacles ^f. Then shalt thou have thy delight in the Almighty, and shalt lift up thy face unto God ^g.

SECT. 2. *While the Lord challenges his people for their rebellious behaviour, he also invites them to return to him and live.*

HEAR, O heavens, and give ear, O earth; for the Lord hath spoken, I have nourished, and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider. Ah sinful nation, a people laden with iniquity, a seed of evil doers, children that are corrupters, they have forsaken the Lord, they have provoked the holy One of Israel unto anger, they are gone away backward. Why should ye be stricken any more? Ye will revolt more and more. The whole head is sick, and the whole heart is faint. From the sole of the foot even unto the head, there is no soundness in it; but wounds, and bruises, and putrifying sores; they have not been closed, neither bound up, neither mollified with ointment ^a. Be instructed, O Jerusalem, lest my soul depart from thee; lest I make thee desolate ^b. Therefore, O thou son of man, speak unto the house of Israel; Say unto them, As I live saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live. Turn ye, turn ye from your evil ways; for why will ye die, O house of Israel ^c? Go and proclaim these words towards the north, and say, Return thou backsliding Israel, saith the Lord; and I will not cause mine anger to fall upon you; for I am merciful, saith the Lord; and I will not keep anger for ever. Only acknowledge thine iniquity that thou hast transgressed against the Lord thy God; and ye have not obeyed my voice, saith the Lord ^d. Be ye not as your fathers, unto whom the former prophets have cried, saying,

R r 2

Turn

§ 1. ^a Job ix. 2, 3.
^c Job xxii. 21.

^b Rom. iii. 23.
^f Job xxii. 23.

^e Prov. xx. 9.
^g Job xxii. 26.

^d Acts iii. 19.

§ 2. ^a Isa. i. 2,—6.

^b Jer. vi. 8.

^c Ezek. xxxiii. 10, 11.

^d Jer. iii. 12, 13.

Turn ye now from your evil ways, and from your evil doings; but they did not hearken unto me saith the Lord^e. O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity. Take with you words, and turn to the Lord; say unto him, Take away all iniquity, and receive us graciously; so will we render the calves of our lips^f. Turn ye unto him, from whom the children of Israel have deeply revolted^g.

SECT. 3. *To this duty he incites them by many great and precious promises.*

YE children of Israel, turn again unto the Lord God of Abraham, Isaac, and Israel; and he will return to you. And be not ye like your fathers, and like your brethren, which trespassed against the Lord God of their fathers, who therefore gave them up to desolation; for if ye turn again unto the Lord, your brethren and your children shall find compassion; for the Lord your God is gracious and merciful; and will not turn away his face from you, if ye return unto him^a. Turn, O backsliding children, saith the Lord; for I am married unto you; and I will take you one of a city, and two of a family; and I will bring you to Zion^b. Behold I will bring them from the north country, and gather them from the coasts of the earth; they shall come with weeping, and with supplications will I lead them; I will cause them to walk by the rivers of water in a straight way wherein they shall not stumble^c. Thus saith the Lord God, Repent and turn yourselves from your idols, and turn away your faces from all your abominations^d; that the house of Israel may go no more astray from me, neither be polluted any more with all their transgressions; but that they may be my people, and I may be their God^e. Now therefore, thus saith the Lord of hosts, Consider your ways^f. O Israel thou hast destroyed thyself; but in me is thine help^g.

A voice was heard upon the high places, weeping and supplications of the children of Israel; for they have perverted their way, and they have forgotten the Lord their God. Return ye backsliding children, and I will heal your backslidings. Behold we come unto thee; for thou art the Lord our God^h. Let us search and try our ways, and turn again to the Lord. Let us lift up our heart with our hands unto God in the heavensⁱ; and let us return unto the Lord; for he hath torn, and he will heal us; he hath smitten, and he will bind us up^k.

SECT.

^e Zech. i. 4.

^f Hof. xiv. 1, 2.

^g Isa. xxxi. 6.

§ 3. ^a 2 Chron. xxx. 6, 7, 9.

^b Jer. iii. 14.

^c Jer. xxxi. 8, 9.

^d Ezek. xiv. 6.

^e Ezek. xiv. 11.

^f Hag. i. 5.

^g Hof. xiii. 9.

^h Jer. iii. 21, 22.

ⁱ Lam. iii. 40, 41.

^k Hof. vi. 1.

S E C T. 4. *The preaching of John the Baptist to this purpose.*

THE word of God came unto John the son of Zacharias, in the wilderness; and he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins ^a. And saying, Repent ye; for the kingdom of heaven is at hand ^b. Then said he unto the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come. Bring forth therefore fruits worthy of repentance; and begin not to say within yourselves, We have Abraham to our father; for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the ax is laid unto the root of the tree; every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire ^c. I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose; he shall baptize you with the Holy Ghost, and with fire. Whose fan is in his hand, and will thoroughly purge his floor, and will gather the wheat in to his garner; but the chaff he will burn with fire unquenchable ^d.

S E C T. 5. *To this effect also the instructions of our Redeemer.*

Now after that John was put in prison, Jesus came into Galilee preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the gospel ^a. Except ye repent, ye shall all likewise perish ^b. The men of Nineveh shall rise up in judgment with this generation, and shall condemn it; because they repented at the preaching of Jonas, and behold a greater than Jonas is here. The Queen of the south shall rise up in the judgment with this generation, and shall condemn it; for she came from the uttermost parts of the earth, to hear the wisdom of Solomon, and behold a greater than Solomon is here ^c. If I had not come and spoken unto them, they had not had sin; but now they have no cloke for their sin ^d. If I had not done among them the works which none other man did, they had not had sin; but now have they both seen and hated both me and my Father ^e. And when he was come near he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day the things which belong unto thy peace! but now they are hid from thine eyes ^f. O Jerusalem, Jerusalem,

§ 4. ^a Luke iii. 2, 3.^b Mat. iii. 2.^c Luke iii. 7, 8, 9.^d Luke iii. 16, 17.§ 5. ^a Mark i. 14, 15.^b Luke xiii. 3.^c Matth. xii. 41, 42.^d John xv. 22.^e John xv. 24.^f Luke xix. 41, 42.

Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not ! Behold your house is left unto you desolate ^g.

SECT. 6. The beautiful and affecting views of repentance which he hath given in his parables, exhibiting the mercy of God, and his readiness to receive the penitent.

THEN drew near unto him all the publicans and sinners for to hear him. And the pharisees and the scribes murmured, saying, This man receiveth sinners, and eateth with them ^a. But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy and not sacrifice ; for I am not come to call the righteous, but sinners to repentance ^b. And he spake this parable unto them, saying, What man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it. And when he hath found it, he layeth it on his shoulders, rejoicing ; and when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me, for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance ^c *.

And he said, A certain man had two sons ; and the younger of them said to his father, Father, give me the portion of goods that falleth to me ; and he divided unto them his living. And not many days after, the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land ; and he began to be in want. And he went and joined himself to a citizen of that country ; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat ; and no man gave unto him. And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger ^d ? I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy

^g Matth. xxiii. 37, 38.

^a Luke xv. 1, 2.

^b Matth. ix. 12, 13.

^c Luke xv. 3,—7.

^d Luke xv. 11,—17.

* See Luke xv. 8, 9, 10.

thy son ; make me as one of thy hired servants. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him ; and put a ring on his hand, and shoes on his feet ; and bring hither the fatted calf, and kill it ; and let us eat and be merry ; for this my son was dead, and is alive again ; he was lost, and is found ^e.

SECT. 7. *Genuine repentance is always attended with deep humility and contrition of spirit.*

THOUGH the Lord be high, yet hath he respect unto the lowly ; but the proud he knoweth afar off ^a. God resisteth the proud, but giveth grace unto the humble. Submit yourselves therefore to God ^b. Be afflicted, and mourn, and weep ; let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up ^c. And the Lord shall give thee rest from thy sorrow and from thy fear ^d. Humble yourselves therefore under the mighty hand of God ; that he may exalt you in due time ^e. For the Lord is nigh unto them that are of a broken heart ; and saveth such as be of a contrite spirit ^f. They that sow in tears shall reap in joy. He that goeth forth, and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him ^g.

Sanctify ye a fast, call a solemn assembly, gather the elders, and all the inhabitants of the land, into the house of the Lord your God, and cry unto the Lord ^h. Alas for the day ; for the day of the Lord is at hand. And as a destruction from the Almighty shall it come ⁱ. Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning. And rent your heart, and not your garments ; and turn unto the Lord your God ; for he is gracious, and merciful, slow to anger, and of great kindness, and repenteth him of the evil ^k. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach ^l.

SECT.

^a Luke xv. 18,—24.

§ 7. ^b Psal. cxxxviii. 6.

^c 1 Pet. v. 6.

^d Joel i. 15.

^e James iv. 6, 7.

^f Psal. xxxiv. 18.

^g Joel ii. 12, 13.

^h James iv. 9, 10.

ⁱ Psal. cxxvi. 5, 6.

^j Joel ii. 17.

^k Isa. xiv. 3.

^l Joel i. 14.

SECT. 8. *Gracious promises are made to the humble and contrite in spirit, and peculiar benefits arise from godly sorrow.*

THE Spirit of the Lord is upon me, because he hath anointed me to preach good tidings unto the meek, he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound, to comfort them that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness^a. In that day, saith the Lord, I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplications, and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first born. In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon. And the land shall mourn, every family apart, and their wives apart^b. They shall be on the mountains like doves of the valleys, all of them mourning, every one for his iniquity^c. There shall ye remember your ways, and all your doings, wherein ye have been defiled, and ye shall loath yourselves in your own sight, for all your evils that ye have committed. And ye shall know that I am the Lord, when I have wrought with you for my name's sake^d. For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy, I dwell in the high and holy place; with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. For I will not contend for ever, neither will I be always wroth; for the spirit should fail before me, and the souls which I have made^e. Thus saith the Lord, The heaven is my throne, and the earth is my footstool. All those things hath mine hand made. But to this man will I look, even to him that is poor, and of a contrite spirit, and trembleth at my word. Blessed are the poor in spirit; for their's is the kingdom of heaven. Blessed are they that mourn; for they shall be comforted^f.

Though I made you sorry with a letter, I do not repent, though I did repent; for I perceive that the same epistle made you sorry, though it were but for a season: Now I rejoice; not that ye were made sorry, but that ye sorrowed to repentance; for ye were made sorry after a godly manner. For godly sorrow worketh repentance to salvation, not to be repented of; but the sorrow of the world worketh death^h. For behold this self same thing that ye sorrowed after a godly sort, what carefulness it wrought in you, yea what clearing of yourselves, yea

§ 8. ^a Isa. lxi. 1, 2, 3.
^e Isa. lvii. 15, 16.

^b Zech. xii. 4, 10, 11, 12.
^f Isa. lxvi. 1, 2.

^c Ezek. vii. 16.
^g Matth. v. 3, 4.

^d Ezek. xx. 43, 44.
^h 2 Cor. vii. 8, 10.

what indignation, yea what fear, yea what vehement desire, yea what zeal, yea what revenge^h?

SECT. 9. *Real contrition illustrated by the examples of the woman that was a sinner, and of the humble publican.*

AND one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat. And behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, and stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment. Now when the Pharisee who had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him; for she is a sinner. And Jesus answering, said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. There was a certain creditor, which had two debtors; the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? Simon answered, and said, I suppose he to whom he forgave most. And he said unto him, Thou hast rightly judged^a. Wherefore, I say unto thee, Her sins which are many, are forgiven; for, (*or therefore*) she loved much^b.

And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others. Two men went up into the temple to pray; the one a Pharisee, and the other a Publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this Publican. I fast twice in the week, I give tythes of all that I possess. And the Publican standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other; for every one that exalteth himself, shall be abased; and he that humbleth himself shall be exalted^c.

SECT. 10. *True penitence leads to confession of sins, and supplications for mercy.*

AND the Lord spake unto Moses, saying, Speak unto the children of Israel, When a man or woman shall commit any sin, to do a trespass against the Lord;

S f

then

^h 2 Cor. vii. 8,—11.

^a Luke vii. 36,—43.

^b Luke vii. 47.

^c Luke xviii. 9,—14.

then they shall confess their sin which they have done^a. If they shall confess their iniquity, and the iniquity of their fathers, with their trespasses which they trespassed against me, and that also they have walked contrary unto me; if their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity; then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember^b.

He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them, shall have mercy^c. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness^d. He looketh upon men; and if any say, I have sinned, and perverted that which was right, and it profited me not; he will deliver his soul from going into the pit, and his life shall see the light^e.

We acknowledge, O Lord, our wickedness and the iniquity of our fathers; for we have sinned against thee^f. We have sinned with our fathers; we have committed iniquity, we have done wickedly^g. We lie down in our shame, and our confusion covereth us; for we have sinned against the Lord our God, we and our fathers from our youth even unto this day, and have not obeyed the voice of the Lord our God^h. O remember not against us former iniquities; let thy tender mercies speedily prevent us; for we are brought very low. Help us, O God of our salvation, for the glory of thy name; and deliver us and purge away our sinⁱ. Turn us, O God of our salvation, and cause thine anger towards us to cease^k. Shew us thy mercy, O Lord, and grant us thy salvation^l.

SECT. 11. *If our repentance be real, it will issue in reformation of heart and life.*

THE way of life is above to the wise, that he may depart from hell beneath^a. Behold, the fear of the Lord, that is wisdom, and to depart from evil is understanding^b. Behold God is mighty, and despiseth not any; he withdraweth not his eyes from the righteous^c. And if they be bound in fetters and holden in cords of affliction; then he sheweth them their work, and their transgressions that they have exceeded; he openeth also their ear to discipline, and commandeth that they return from iniquity^d. Surely it is meet to be said unto God, I have born chastisement, I will not offend any more. That which I see not teach thou me; if I have done iniquity, I will do no more^e. If thou prepare thine heart, and stretch out thine hands towards him; if iniquity be in thine hand, put it far away

§ 10. ^a Numb. v. 5, 6, 7.
^c Job xxxiii. 27, 28.
ⁱ Psal. lxxix. 8, 9.

^b Lev. xxvi. 40, 41, 42. ^c Prov. xxviii. 13.
^f Jer. xiv. 20. ^e Psal. cvi. 6.
^k Psal. lxxxv. 4. ^l Psal. lxxxv. 7.

^a 1 John i. 8, 9.
^b Jer. iii. 25.

§ 11. ^a Prov. xv. 24.
^c Job xxxiv. 31, 32.

^b Job xxviii. 28.

^c Job xxxvi. 5, 7.

^d Job. xxxvi. 8, 16.

away, and let not wickedness dwell in thy tabernacles. For then shalt thou lift up thy face without spot ; yea thou shalt be steadfast and shalt not fear ^f.

Come ye children, hearken unto me ; I will teach you the fear of the Lord : 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. Depart from evil, and do good ; seek peace, and pursue it ^g. Let the wicked forsake his way, and the unrighteous man his thoughts ; and let him return unto the Lord, and he will have mercy upon him ; and to our God, for he will abundantly pardon ^h. Draw nigh to God, and he will draw nigh to you : Cleanse your hands you sinners, and purify your hearts you double-minded ⁱ. Wherefore break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor ^k. Turn thou to thy God ; keep mercy, and judgment ; and wait on thy God continually ^l.

SECT. 12. *To this purpose are the solemn calls of Almighty God.*

O HOUSE of Israel, saith the Lord, Behold, as the clay is in the potter's hands, so are ye in mine hand, O house of Israel. At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it ; if that nation against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them ^a. O Jerusalem, wash thine heart from wickedness, that thou mayst be saved ; how long shall thy vain thoughts lodge within thee ^b ?

Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sin. Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinances of their God ; they ask of me the ordinances of justice ; they take delight in approaching to God. Wherefore have we fasted, say they, and thou seest not ? Wherefore have we afflicted our soul, and thou takest no knowledge ? Behold, in the day of your fast you find pleasure, and exact all your labours ; behold ye fast for strife and debate, and to smite with the fist of wickedness. Is it such a fast as I have chosen ? a day for a man to afflict his soul ? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him ? wilt thou call this a fast and an acceptable day to the Lord ? Is not this the fast that I have chosen ? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke ? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out, to thy house ? When thou seest the naked, that thou cover him, and that thou hide not thyself from

S f 2

^f Job xi. 13, 14, 15.

^k Dan. iv. 27.

^g Psal xxxiv. 11, — 14.

^l Hof. xii. 6.

^h Isa. lv. 7.

ⁱ James iv. 8.

^a Jer. xviii. 6, 7, 8.

^b Jer. iv. 14.

from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily ^c. If ye do return unto the Lord with all your hearts, and prepare your hearts unto the Lord, and serve him only; he will deliver you^d. Thus saith the Lord of hosts the God of Israel, Amend your ways and your doings. Trust ye not in lying words, saying, The temple of the Lord, the temple of the Lord, the temple of the Lord are these. For if ye thoroughly amend your ways and your doings; if ye thoroughly execute judgment between a man and his neighbour; if ye oppress not the stranger, the fatherless and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt; then will I cause you to dwell in this place, in the land that I gave to your fathers for ever and ever ^e. If ye transgress, I will scatter you abroad among the nations. But if ye turn unto me, and keep my commandments, and do them; though there were of you cast out unto the uttermost parts of heaven, yet will I gather them from thence, and will bring them into the place that I have chosen to set my name there ^f. Wash ye, make you clean, put away the evil of your doings from before mine eyes, cease to do evil, learn to do well, seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now and let us reason together, saith the Lord. Though your sins be as scarlet, they shall be as white as snow; though they be as red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land; but if ye refuse and rebel, ye shall be devoured by the sword; for the mouth of the Lord hath spoken it ^g. But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right; he shall surely live, he shall not die. All his transgressions, that he hath committed, they shall not be mentioned unto him; in his righteousness that he hath done, he shall live ^h. Therefore will I judge you O house of Israel, every one according to his ways, saith the Lord God. Repent and turn yourselves from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart, and a new spirit; for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God; wherefore turn yourselves and live ye ⁱ. When I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right; he shall surely live, he shall not die ^k.

S E C T.

^c Isa. lviii. 1,—8.
^d Isa. i. 16,—20.

^e 1 Sam. vii. 3.
^f Ezek. xviii. 21, 22.

^g Jer. vii. 3,—7.
^h Ezek. xviii. 30, 31, 32.

ⁱ Neh. i. 8, 9.
^k Ezek. xxxiii. 14, 15.

SECT. 13. *To this effect also are the commandments of our Lord Jesus, and his apostles.*

EITHER make the tree good, and his fruit good ; or else make the tree corrupt, and his fruit corrupt : For the tree is known by his fruit ^a. Do men gather grapes of thorns, or figs of thistles ? even so every good tree bringeth forth good fruit ; but a corrupt tree bringeth forth evil fruit ^b. Wherefore, by their fruits ye shall know them ^c. O generation of vipers, How can ye, being evil, speak good things ? for out of the abundance of the heart the mouth speaketh. A good man, out of the good treasure of the heart, bringeth forth good things ; and an evil man, out of the evil treasure, bringeth forth evil things ^d. Wherefore, if thy hand or foot offend thee, cut them off, and cast them from thee ; it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee ; it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell-fire ^e.

Ye know after what manner I have been with you ^f, and how I kept back nothing that was profitable unto you, but have shewed you, and taught you publicly, and from house to house ; testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ ^g ; *shewing* that they should repent, and turn to God, and do works meet for repentance ^h. The times of ignorance God winked at ; but now commandeth all men every where to repent ; because he hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained ; whereof he hath given assurance unto all men, in that he hath raised him from the dead ⁱ. The Lord is not slack concerning his promise, (as some men count slackness) but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance ^k. The earth which drinketh in the rain which cometh often upon it, and bringeth forth herbs meet for the use of them by whom it is dressed, receiveth blessing from God ; but that which beareth thorns and briars is rejected, and is nigh unto cursing ; whose end is to be burned ^l. What fruit had ye then in those things, whereof ye are now ashamed ? For the end of those things is death. But now, being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life ^m ; that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord ⁿ. As it is written,
There

^a Matth. xii. 33.

^c Matth. xviii. 8, 9.

ⁱ Acts xvii. 30, 31.

^m Rom. v. 21.

^b Matth. vii. 16, 17.

^f Acts xx. 18.

^k 2. Pet. iii. 9.

^e Matth. vii. 20.

^g Acts xx. 20, 21.

^l Heb. vi. 7, 8.

^d Matth. xii. 34, 35.

^h Acts xxvi. 20.

ⁿ Rom. vi. 21, 22.

There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob^o. Mortify therefore your members which are upon the earth, fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness which is idolatry; for which things sake the wrath of God cometh upon the children of disobedience; in the which you also walked some time, when ye lived in them. But now you also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth^p. Put off concerning the former conversation, the old man which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and put on the new man, which after God is created in righteousness and true holiness^q. For the time past of our life may suffice to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries^r. If a man purge himself from these, he shall be a vessel to honour, sanctified, and meet for the Master's use, and prepared unto every good work^s. For the grace of God that bringeth salvation, hath appeared unto all men; teaching us, that denying ungodliness, and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope, and the glorious appearing of the Great God, and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works^t. For ye were as sheep going astray, but are now returned unto the Shepherd and Bishop of your souls^u. The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light^x. For ye were sometimes darkness, but now are ye light in the Lord; walk as the children of light. And have no fellowship with the unfruitful works of darkness, but rather reprove them^y. Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil^z. Exhort one another daily, while it is called to-day; lest any of you be hardened through the deceitfulness of sin^a: Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up, trouble you, and thereby many be defiled; lest there be any fornicator or profane person, as Esau, who for one morsel of meat sold his birth-right^b. For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted of the good word of God, and the powers of the world to come, if they fall away, to renew them again to repentance; seeing

^o Rom. xi. 26.^p 2 Tim. ii. 21.^q Eph. v. 8, 11.^r Col. iii. 5,—8.^s Tit. ii. 11,—14.^t Eph. v. 14, 15, 16.^u Eph. iv. 22, 23, 24.^x 1 Pet. ii. 25:^y Heb. iii. 13.^z 1 Pet. iv. 3.^a Rom. xiii. 12.^b Heb. xii. 15, 16.

ing they crucify to themselves the Son of God afresh, and put him to an open shame ^c *.

SECT. 14. *The fatal consequences of disregarding these merciful calls to repentance and reformation,*

SEE that ye refuse not him that speaketh ; for if they escaped not, who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven ^a. If the word spoken by angels was steadfast, and every transgression and disobedience received a just recompence of reward, How shall we escape if we neglect so great salvation ^b ? For we know him that hath said, Vengeance belongeth unto me, I will recompence, saith the Lord. It is a fearful thing to fall into the hands of the living God ^c. And thinkest thou O man, that thou shalt escape the judgment of God ? or despisest thou the riches of his goodness, and forbearance, and long-suffering ; not knowing that the goodness of God leadeth thee to repentance ^d ? But after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath, and revelation of the righteous judgment of God ; who will render unto every man according to his deeds ^e. Unto them that are contentious, and do not obey the truth, but obey unrighteousness ; indignation and wrath : Tribulation and anguish upon every soul of man that doeth evil ^f.

SECT. 15. *This disregard leads to final impenitence, and judicial hardness of heart ; and issues at last in utter ruin.*

IN that day did the Lord God of hosts call to weeping, and to mourning, and to baldness, and to girding with sackcloth ; and behold joy and gladness, slaying oxen, and killing sheep, eating flesh and drinking wine. And it was revealed in mine ears by the Lord of hosts, surely this iniquity shall not be purged from you, till ye die, saith the Lord of hosts ^a. Thus saith the Lord, shall they fall and not arise ? Shall he turn away, and not return ? Why then is this people of Jerusalem slidden back by a perpetual backsliding ? They hold fast deceit, they refuse to return. I hearkned and heard, but they spake not aright ; no man repented.

* Heb. vi. 4, 5, 6.

§ 14. ^a Heb. xii. 25.

^b Heb. ii. 2, 3.

^c Heb. x. 30, 31.

^d Rom. ii. 3, 4.

^e Rom. ii. 5, 6.

^f Rom. ii. 8, 9.

§ 15. ^a Isa. xxii. 12, 13, 14.

* “ See more on this important article of turning from sin to holiness, by consulting the 5th chapter of this part, *Of obedience*. And part 7th, article 1st, chap. 3d. “ *Of purity and holiness in heart and life.*”

repented him of his wickedness, saying, What have I done? Every one turned to his course, as the horse rusheth into the battle^b. How do ye say, We are wise; and the law of the Lord is with us? Lo, certainly in vain made he it; the pen of the scribe is in vain. The wise men are ashamed, they are dismayed and taken; lo they have rejected the word of the Lord, and what wisdom is in them^c? O Lord, are not thine eyes upon the truth? Thou hast stricken them; but they have not grieved: Thou hast consumed them, but they have refused to receive correction; they have made their faces harder than a rock, they have refused to return. These I said, surely these are poor, they are foolish; for they know not the way of the Lord, nor the judgment of their God. I will get me unto the great men, and will speak unto them; for they have known the way of the Lord, and the judgment of their God; but these have altogether broken the yoke, and burst the bonds^d. How shall I pardon thee for this? Shall I not visit for these things? saith the Lord, and shall not my soul be avenged on such a nation as this^e? This people hath a revolting and rebellious heart; they are revolted and gone^f; neither say they in their heart, Let us now fear the Lord our God that giveth rain, both the former and the latter in his season; he reserveth unto us the appointed weeks of the harvest. Your iniquities have turned away these things, and your sins have withholden good things from you^g. And now because ye have done all these works, saith the Lord, and I spake unto you, rising up early, and speaking, but ye heard not; and I called you, but ye answered not; therefore I will cast you out of my sight. Therefore pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me; for I will not hear thee^h. And he said, Go and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healedⁱ. They loved to wander; they have not refrained their feet; therefore the Lord doth not accept of them; he will now remember their iniquities, and visit their sins. Then said the Lord unto me, Pray not for this people for their good. When they fast, I will not hear their cry; and when they offer burnt offering and an oblation, I will not accept them; but I will consume them^k. Therefore it is come to pass, that as he cried, and they would not hear; so they cried, and I would not hear, saith the Lord of hosts^l.

Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my

^b Jer. viii. 4, 5, 6.^f Jer. v. 23.^k Jer. xiv. 10, 11, 12.^c Jer. viii. 8, 9.^g Jer. v. 24, 25.^l Zech. vii. 13.^d Jer. v. 3, 4, 5.^h Jer. vii. 13,—16.^e Jer. v. 7, 9.ⁱ Isa. vi. 9, 10.

my reproof; I also will laugh at your calamity, I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me; for that they hated knowledge, and did not choose the fear of the Lord. They would none of my counsel; they despised all my reproof. Therefore shall they eat of the fruit of their way, and be filled with their own devices^m.

SECT. 16. *The God of heaven is introduced as bewailing the impenitence of men, and waiting to be gracious to all that repent.*

WHEN I would have healed Israel, then the iniquity of Ephraim was discovered, and the wickedness of Samaria. They consider not in their hearts, that I remember all their wickednesses; now their own doings have beset them about, they are before my face^a. O Ephraim, what shall I do unto thee? O Judah, What shall I do unto thee? for your goodness is as a morning cloud; and as the early dew it goeth away^b. How shall I give thee up, Ephraim? How shall I deliver thee, Israel? How shall I make thee as Admah? How shall I set thee as Zeboim? Mine heart is turned within me, my repentings are kindled together^c. I have surely heard Ephraim bemoaning himself thus, Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke; turn thou me, and I shall be turned; for thou art the Lord my God. Surely after I was turned, I repented; and after that I was instructed, I smote upon my thigh; I was ashamed, yea even confounded, because I did bear the reproach of my youth. Is Ephraim my dear son? Is he a pleasant child? for since I spake against him I do earnestly remember him still; therefore my bowels are troubled for him; I will surely have mercy upon him, saith the Lord^d.

SECT. 17. *His tender mercies and gracious promises are powerful motives and encouragements to repentance.*

It is of the Lord's mercies that we are not consumed, because his compassions fail not; they are new every morning^a. The Lord is very pitiful and of tender mercy^b. He is the Lord, the Lord God merciful and gracious, long suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, and transgression, and sin^c. The Lord is gracious, and full of compassion; slow to anger, and of great mercy. The Lord is good to all; and

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his

^m Prov. i. 24, —31.

16. ^a Hos. vii. 1, 2.

^b Hos. vi. 4.

^c Hos. xi. 8.

^d Jer. xxxi. 18, 19, 20.

17. ^a Lam. iii. 22, 23.

^b James v. 11.

^c Exod. xxxiv. 6, 7.

his tender mercies are over all his works^a. He hath not dealt with an after our sins; nor rewarded us according to our iniquities^c. Like as a father pitieth his children, so the Lord pitieth them that fear him; for he knoweth our frame, he remembereth that we are dust^f; he forgetteth not the cry of the humble^g. If thou seek him with all thy heart, and with all thy soul; if thou turn to the Lord thy God, and be obedient to his voice; the Lord thy God is a merciful God, he will not forsake thee^h. Therefore will the Lord wait, that he may be gracious unto you; and therefore will he be exalted, that he may have mercy upon you. For the Lord is a God of judgment; blessed are all they that wait for himⁱ.

Thus saith the Lord, your Redeemer, the holy One of Israel^k, I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins^l; return unto me for I have redeemed thee^m. Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and do themⁿ. In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin, and for uncleanness^o. And I will cleanse them from all their iniquity whereby they have sinned against me^p. And I will give them an heart to know me, that I am the Lord; and they shall be my people, and I will be their God; for they shall return unto me with their whole heart^q. I create the fruit of the lips; peace, peace to him that is far off, and to him that is near, saith the Lord, and I will heal him^r. I will heal their backsliding, I will love them freely; for mine anger is turned away^s. For I will forgive their iniquity, and I will remember their sin no more^t. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am^u. And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear^x.

S E C T. 18. *It is by our Lord Jesus that we are brought to true repentance, and receive the remission of sins.*

It behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name, among all nations,

^a Psal. cxlv. 8, 9.^b Deut. iv. 29, 30, 31.^c Isa. xlv. 22.^d Jer. xxiv. 7.^e Isa. lviii. 9.^f Psal. ciii. 10.^g Isa. xxx. 18.^h Ezek. xxxvi. 25, 26, 27.ⁱ Isa. lvii. 19.^j Isa. lxxv. 24.^k Psal. ciii. 13, 14.^l Isa. xliii. 14.^m Zech. xiii. 1.ⁿ Hos. xiv. 4.^o Psal. ix. 12.^p Isa. xliii. 25.^q Jer. xxxiii. 3.^r Jer. xxxiii. 3.

tions, beginning at Jerusalem ^a. But it known unto you therefore men and brethren, that through this man is preached unto you the forgiveness of sins; and by him all that believe, are justified from all things, from which ye could not be justified by the law of Moses ^b. Him hath God exalted with his right hand, to be a prince and a saviour; for to give repentance unto Israel and forgiveness of sins ^c. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus whom ye have crucified, both Lord and Christ. Now when *the people* heard this, they were pricked in their heart, and said unto Peter, and to the rest of the apostles, Men and brethren, What shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins; and ye shall receive the gift of the Holy Ghost ^d.

All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ; as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God ^e. We then as workers together with him, beseech you also, that ye receive not the grace of God in vain. For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee; behold, now is the accepted time; now is the day of salvation ^f. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal spirit offered himself without spot to God, purge your conscience from dead works, to serve the living God ^g? Wherefore, he is able to save them to the uttermost that come to God by him; seeing he ever liveth to make intercession for them ^h. My little children, these things write I unto you that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world ⁱ. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace ^k. It pleased the Father, that in him should all fulness dwell; and having made peace, through the blood of his cross, by him to reconcile all things to himself. And you that were sometime alienated, and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable, and unreprieveable in his sight ^l. You being dead in your sins, and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all your trespasses ^m. What

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shall

^a Luke xxiv. 46, 47.

^e 2 Cor. v. 18, 19, 20.

ⁱ John ii. 1, 2.

^b Acts xiii. 38, 39.

^f 2 Cor. vi. 1, 2.

^k Eph. i. 7.

^c Acts v. 31.

^g Heb. ix. 13, 14.

^l Col. i. 19, 22.

^d Acts ii. 36, 37, 38.

^h Heb. vii. 25.

^m Col. ii. 13.

shall we then say to these things? If God be for us, who can be against us^a? Who shall lay any thing to the charge of God's elect? It is God that justifieth, who is he that condemneth? It is Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us^o.

SECT. 19. *The Spirit of God urgeth this duty on slothful professors of religion.*

UNTO the angel of the church of Ephesus write these things, I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil^a. Nevertheless I have somewhat against thee; because thou hast left thy first love. Remember therefore whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent^b. And unto the angel of the church in Sardis, write these things, I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things that are ready to die; for I have not found thy work perfect before God. Remember therefore how thou hast received, and heard, and hold fast, and repent^c. And unto the angel of the church of the Laodiceans, write, These things saith the Amen, the Faithful and True Witness, the beginning of the creation of God; I know thy works^d. Thou sayest, I am rich and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable and poor, and blind and naked. I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see. As many as I love, I rebuke and chasten; be zealous therefore and repent^e. He that hath an ear, let him hear what the spirit saith unto the churches^f.

SECT. 20. *Repentance in all its extent illustrated by the confessions, supplications, and purposes of the servants of God.*

SOLOMON stood before the altar of the Lord, in the presence of all the congregation of Israel, and spread forth his hands towards heaven; and he said, Lord God of Israel^a, have thou respect unto the prayer of thy servant, and to his supplication, O Lord my God, to hearken unto the cry, and to the prayer which thy servant prayeth before thee to-day^b. And hearken thou to the supplication

^a Rom. viii. 31. ^o Rom. viii. 33, 34.

§ 19. ^a Rev. ii. 1, 2.

^b Rev. ii. 4, 5.

^c Rev. iii. 1, 2, 3.

^d Rev. iii. 14, 15.

^e Rev. iii. 17, 18, 19. ^f Rev. iii. 22.

§ 20. ^a 1 Kings viii. 22, 23. ^b 1 Kings viii. 28.

plication of thy servant, and of thy people Israel; and hear thou in heaven thy dwelling-place; and when thou hearest, forgive^c. What prayer and supplication soever be made by any man, or by all thy people Israel, which shall know every man the plague of his own heart; then hear thou in heaven, and forgive, and do^d. If they sin against thee, (for there is no man that sinneth not) and thou be angry with them, and deliver them to the enemy; yet if they shall be-think themselves and repent, and make supplication unto thee, saying, We have sinned, and have done perversely, we have committed wickedness, and so return unto thee with all their heart, and with all their soul, and pray unto thee; then hear thou their prayer, and their supplication, and maintain their cause; and forgive thy people that have sinned against thee, and all their transgressions wherein they have transgressed against thee^e.

I Daniel set my face unto the Lord God, to seek by prayer and supplications, with fasting and sackcloth, and ashes. And I prayed unto the Lord my God, and made my confession, and, said, O Lord, the great and dreadful God, we have sinned and committed iniquity, and have done wickedly, and have rebelled even by departing from thy precepts, and from thy judgments^f, neither have we hearkned unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land. O Lord, righteousness belongeth unto thee; but unto us confusion of faces, because we have sinned against thee. To the Lord our God belong mercies and forgivenesses though we have rebelled against him; neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us, by his servants the prophets^g. O Lord, according to thy righteousness, I beseech thee, let thine anger and thy fury be turned away. O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine. O my God, incline thine ear, and hear; open thine eyes, and behold; for we do not present our supplications before thee, for our righteousnesses, but for thy great mercies. O Lord, hear; O Lord, forgive; O Lord, hearken, and do, defer not for thine own sake, O my God^h.

O my God, I am ashamed, and blush to lift up my face unto thee, my God; for our iniquity is increased over our head, and our trespass is grown up unto the heavenⁱ. Thou art just in all that is brought upon us; for thou hast done right, but we have done wickedly^k. For our transgressions are multiplied before thee, and our sins testify against us; for our transgressions are with us, and as for our iniquities we know them^l. We are all as an unclean thing, and all our righteousnesses are as filthy rags, and we all do fade as a leaf, and our iniquities like the wind have taken us away. Be not wroth very fore, O Lord, neither remember

^c 1 Kings viii. 30.

^d Dan. ix. 6,—10.

^e Isa. lix. 12.

^f 1 Kings viii. 38, 39.

^g Dan. ix. 16,—19.

^h 1 Kings viii. 46,—50.

ⁱ Ezra ix. 6.

^j Dan. ix. 2,—5.

^k Neh. ix. 33.

remember iniquity for ever^m. O Lord, though our iniquities testify against us, do thou it, for thy name's sake; for our backslidings are many, we have sinned against thee. Do not abhor us for thy name's sakeⁿ. The joy of our heart is ceased, our dance is turned into mourning. The crown is fallen from our head; we unto us that we have sinned. For this our heart is faint, for these things our eyes are dim^o. Mine eye runneth down with rivers of water; mine eye trickleth down and ceaseth not, without intermission; till the Lord look down and behold from heaven^p. Turn thou us unto thee, O Lord, and we shall be turned^q. O Lord our God, other lords besides thee have had dominion over us; but by thee only will we make mention of thy name^r.

Give ear unto my words, O Lord, hearken unto the voice of my cry, my king, and my God; for unto thee will I pray^s. For thou art not a God that hath pleasure in wickedness; neither shall evil dwell with thee. The foolish shall not stand in thy sight; thou hatest all workers of iniquity^t. Hear, I beseech thee, and I will speak; I have heard of thee by the hearing of the ear; but now mine eye seeth thee; wherefore I abhor myself, and repent in dust and ashes^u. Behold I am vile; what shall I answer unto thee? I will lay mine hand on my mouth. Once have I spoken, but I will not answer; yea twice, but I will proceed no further^v. I have sinned; what shall I do unto thee, O thou preserver of men^w? If I justify myself, mine own mouth shall condemn me; if I say, I am perfect, it shall also prove me perverse^x. If I covered my transgression as Adam, by hiding mine iniquity in my bosom^y; shall not God search this out? for he knoweth the secrets of the heart^z. How many are mine iniquities and sins? make me to know my transgression, and my sin^a. I said, Hear me; for I am ready to halt, and my sorrow is continually before me. For I will declare mine iniquity; I will be sorry for my sin^b.

O Lord, rebuke me not in thy wrath; neither chasten me in thy hot displeasure: For thine arrows stick fast in me, and thy hand presseth me sore. There is no soundness in my flesh, because of thine anger; neither is there any rest in my bones, because of my sin. For mine iniquities are gone over my head; as an heavy burden, they are too heavy for me^c. I am troubled, I am bowed down greatly; I go mourning all the day long. I have roared, by reason of the disquietness of my heart^d. Have mercy upon me, O Lord, for I am in trouble: Mine eye is consumed with grief, yea my soul and my belly. For my life is spent with grief, and my years with sighing; my strength faileth because of mine iniquity, and my bones are consumed^e. I am weary with my groaning; all

^m Isa. lxiv. 6, 9.ⁿ Lam. i. 21.^o Job xlii. 4, 5, 6.^p Job xxxi. 33.^q Psal. xxxviii. 1,—4.^r Jer. xiv. 7, 21.^s Isa. xxvi. 13.^t Job xl. 4, 5.^u Psal. xlii. 21.^v Psal. xxxviii. 6, 8.^w Lam. v. 15, 16, 17.^x Psal. v. 1, 2.^y Job vii. 20.^z Job xiii. 23.^a Psal. xxxi. 9, 10.^b Lam. iii. 48, 49, 50.^c Psal. v. 4, 5.^d Job ix. 20.^e Psal. xxxviii. 16,—18.

all the night make I my bed to swim; I water my couch with my tears ^h. Lord, all my desire is before thee, and my groaning is not hid from thee ⁱ. Withhold not thou thy tender mercies from me, O Lord: For innumerable evils have compassed me about; mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of mine head, therefore my heart faileth me. Be pleased, O Lord, to deliver me; O Lord, make haste to help me ^k. Remember, O Lord, thy tender mercies, and thy loving-kindnesses; for they have been ever of old. Remember not the sins of my youth, nor my transgressions; according to thy mercy remember thou me, for thy goodness sake, O Lord. For thy name's sake, O Lord, pardon mine iniquity; for it is great. Look upon mine affliction, and my pain, and forgive all my sins ^l. Have mercy upon me, O God, according to thy loving-kindness; according to the multitude of thy tender mercies, blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions, and my sin is ever before me. Against thee, thee only, have I sinned, and done this evil in thy sight; that thou mayest be justified when thou speakest, and be clear when thou judgest. Behold I was shapen in iniquity; and in sin did my mother conceive me ^m. Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow ⁿ. Hide thy face from my sins; and blot out all mine iniquities. Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy Holy Spirit from me. Restore unto me the joy of thy salvation; and uphold me with thy free Spirit ^o. For thou desirest not sacrifice, else would I give it; thou delightest not in burnt-offering. The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise ^p. O God, thou knowest my foolishness; and my sins are not hid from thee ^q. But as for me, my prayer is unto thee, O Lord, in an acceptable time. O God, in the multitude of thy mercy, hear me, in the truth of thy salvation. Hear me, O Lord, for thy loving-kindness is good; turn unto me according to the multitude of thy tender mercies ^r.

I have gone astray like a lost sheep; seek thy servant ^s. Draw me not away with the wicked, and with the workers of iniquity ^t. Set a watch, O Lord, before my mouth; keep the door of my lips. Incline not my heart to any evil thing, to practise wicked works with men that work iniquity ^u. Depart from me, ye evil doers; for I will keep the commandments of my God ^v. O that my ways were directed to keep thy statutes! Then shall I not be ashamed, when

^h Psal. vi. 6.^m Psal. li. 1,—5.ⁱ Psal. lxxix. 5.^k Psal. cxli. 3, 4.^j Psal. xxxviii. 9.ⁿ Psal. li. 7.^l Psal. lxxix. 13, 16.^x Psal. cxix. 115.^k Psal. xl. 11, 12, 13.^o Psal. li. 9,—12.^f Psal. cxix. 176.^l Psal. xxv. 6, 7, 11, 18.^p Psal. li. 16, 17.^c Psal. xxviii. 3.

when I have respect unto all thy commandments^y. I will keep thy statutes: O forsake me not utterly^z. Lord be merciful to me; heal my soul, for I have sinned against thee^a. Cause me to hear thy loving-kindness in the morning; for in thee do I trust. Cause me to know the way wherein I should walk; for I lift up my soul unto thee^b. I entreated thy favour with my whole heart; be merciful unto me according to thy word. I thought on my ways, and turned my feet unto thy testimonies. I made haste, and delayed not to keep thy commandments^c. I have refrained my feet from every evil way, that I may keep thy word^d. *But* who can understand his errors? Cleanse thou me from secret faults; keep back thy servant also from presumptuous sins; let them not have dominion over me. Then shall I be upright, and I shall be innocent from the great transgression^e. Search me, O God, and know my heart; try me, and know my thoughts, and see if there be any wicked way in me; and lead me in the way everlasting^f. Thou hast delivered my soul from death; Wilt not thou deliver my feet from falling, that I may walk before God in the light of the living^g?

SECT. 21. *The joy and praises of the saints in their view of the pardoning mercy and grace of God.*

O GOD of Abraham, and God of Isaac, I am not worthy of the least of all the mercies, and of all the truth which thou hast shewed unto thy servant^a. If thou, Lord, shouldst mark iniquities, O Lord, who shall stand? But there is forgiveness with thee, that thou mayest be feared^b: With the Lord there is mercy, and with him is plenteous redemption^c. Iniquities prevail against me; as for our transgressions, thou shalt purge them away^d. Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile^e. If I regard iniquity in my heart, the Lord will not hear me. But verily, God hath heard me; he hath attended to the voice of my prayer. Blessed be God which hath not turned away my prayer, nor his mercy from me^f. O Lord, I will praise thee; though thou wast angry with me, thine anger is turned away, and thou comfortedst me^g. Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? He retaineth not his anger for ever, because he delighteth in mercy. He will turn again; he will have

^y Psal. cxix. 5, 6.

^c Psal. cxix. 58, 59, 60.

^e Psal. lvi. 13.

^z Psal. cxix. 8.

^d Psal. cxix. 101.

^b Psal. cxxx. 3, 4.

^f Psal. lxvi. 18, 19, 20.

^a Psal. xli. 4.

^e Psal. xix. 12, 13.

^c Psal. cxxx. 7.

^g Isa. xii. 1.

^b Psal. cxliii. 8.

^f Psal. cxxxix. 23, 24.

^a Psal. lxxv. 3.

§ 21. ^a Gen. xxxii. 9, 10.

^c Psal. xxxii. 1, 2.

have compassion on us ; he will subdue our iniquities ; and thou wilt cast all their sins into the depths of the sea ^h. Bless the Lord, O my soul ; and all that is within me, bless his holy name, and forget not all his benefits.—Who forgiveth all thine iniquities ; who healeth all thy diseases ; who redeemeth thy life from destruction ; who crowneth thee with loving-kindness and tender mercies ⁱ. I have trusted in thy mercy ; my heart shall rejoice in thy salvation ^k. For if, when we were enemies, we were reconciled to God by the death of his Son ; much more being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement ^l.

§ *The efficacy of repentance exemplified in the case of the children of Israel, of Rehoboam, Ahab, and Manasseh ; and of Josiah, the people of Nineveh, Ezra, and Nehemiah.*

“ There are many facts recorded in holy writ, which tend to illustrate this subject ; by showing the necessity and efficacy of repentance, in suspending or averting divine judgments, and procuring peculiar blessings from God.”

“ EVEN after the greatest degeneracy of Israel, their repentance was graciously accepted.” For a long season, Israel hath been without the true God, and without a teaching priest, and without law. But when they in their trouble did turn unto the Lord God of Israel, and sought him, he was found of them ^a. Many times did he deliver them ; but they provoked him with their counsel, and were brought low for their iniquity. Nevertheless he regarded their affliction, when he heard their cry : And he remembered for them his covenant, and repented according to the multitude of his mercies ^b.

REHOBAM forsook the law of the Lord, and all Israel with him ^c. Then came Shemaiah the prophet to Rehoboam, and to the princes of Judah, and said unto them, Thus saith the Lord, Ye have forsaken me, and therefore have I also left you in the hands of Shishak. Whereupon the princes of Israel, and the king, humbled themselves ; and they said, The Lord is righteous. And when the Lord saw that they humbled themselves, the word of the Lord came to Shemaiah, saying, They have humbled themselves ; therefore I will not destroy them, but I will grant them some deliverance ^d.

U u

THERE

^h Micah vii. 18, 19.

ⁱ Psal. ciii. 1, 2, 3, 4.

^k Psal. xiii. 5.

^l Rom. v. 10, 11.

§ ^a 2 Chron. xv. 3, 4.

^b Psal. cvi. 43,—45.

^c 2 Chron. xii. 1.

^d 2 Chron. xii. 5,—7.

THERE was none like unto Ahab, which did sell himself to work wickedness in the sight of the Lord. “But when Elijah the prophet had denounced the judgments, which God was to send on him and his posterity,” it came to pass, when Ahab heard those words, that he rent his cloaths, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly. And the word of the Lord came to Elijah, saying, Seest thou how Ahab humbleth himself before me? Because he humbleth himself before me, I will not bring the evil in his days ^c.

MANASSEH wrought much evil in the sight of the Lord, to provoke him to anger; and made Judah, and the inhabitants of Jerusalem, to err, and to do worse than the heathen. And the Lord spake to Manasseh, and to his people; but they would not hearken. Wherefore the Lord brought upon them the captains of the host of the king of Assyria, which took Manasseh among the thorns, and bound him with fetters, and carried him to Babylon. And when he was in affliction, he besought the Lord his God, and humbled himself greatly before the God of his fathers, and prayed unto him; and he was intreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom ^d.

“In the reign of good Josiah, when the book of the law of the Lord was found, and read before him,” he rent his clothes, and commanded, saying, Go, enquire of the Lord for me, and for them that are left in Israel and in Judah, concerning the words of the book that is found; for great is the wrath of the Lord that is poured out upon us, because our fathers have not kept the word of the Lord, to do after all that is written in this book. And they went to Huldah the prophetess, and they spake to her to that effect. And she answered them, Thus saith the Lord God of Israel, Tell ye the man that sent you to me, Thus saith the Lord, Behold I will bring evil upon this place, and upon the inhabitants thereof, even all the curses that are written in the book which they have read before the king of Judah; because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger. And as for the king of Judah, who sent you to enquire of the Lord, so shall ye say unto him, Thus saith the Lord God of Israel concerning the words which thou hast heard, Because thine heart was tender, and thou didst humble thyself before God, when thou heardest his words against this place, and against the inhabitants thereof, and humbledst thyself before me, and didst rend thy clothes, and weep before me; I have even heard thee also, saith the Lord. Behold I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace; neither shall thine eyes see all the evil that I will bring upon this place, and upon the inhabitants of the same ^e.

JONAH^c 1 Kings xxi. 25, 27,—29.^d 2 Chron. xxxiii. 6, 9,—13.^e 2 Chron. xxxiv. 19,—28.

JONAH arose and went unto Nineveh, according to the word of the Lord ; and began to enter into the city a day's journey. And he cried, and said, Yet forty days, and Nineveh shall be overthrown. So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even unto the least of them. For word came unto the king of Nineveh ; and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes. And he caused it to be proclaimed and published through Nineveh, by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing ; let them not feed, nor drink water. But let man and beast be covered with sackcloth, and cry mightily unto God ; yea let them turn every one from his evil way, and from the violence that is in their hands. Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not ? And God saw their works, that they turned from their evil way ; and God repented of the evil that he had said that he would do unto them, and he did it not ^h.

“ WE shall conclude this chapter with observing, that the most eminent patriots and reformers in Israel begun, and carried on their work by solemn acts of repentance, fasting, confessing, weeping, and making supplication. Thus Ezra tells us,” I proclaimed a fast at the river Ahava, that we might afflict ourselves before our God, to seek of him a right way. So we fasted, and besought our God for this ; and he was intreated of us ⁱ. “ In like manner, when he separated the people from the strange wives they had married,” he prayed, and confessed, weeping, and casting himself down before the house of God ^k.

“ NEHEMIAH entered upon his arduous undertaking with the same preparation.” He sat down, and wept, and mourned certain days, and fasted, and prayed before the God of heaven ^l. “ And his purpose was crowned with success.”

^h Jonah iii. 3,—10.

ⁱ Ezra viii. 21, 23.

^k Ezra x. i.

^l Neh. i. 4.

C H A P. III.

Of the FEAR of GOD.

S E C T. I. All nature represented as fearing before God. 2. Of the dread that ought to possess his enemies. 3. He is the only proper object of reverence and fear. 4. The vision of St John to this purpose. 5. Of that fear which restrains from offending God, that renders us watchful, and disposes to every thing that is well pleasing in his sight. 6. The fear of God takes its rise from a due sense of his glorious perfections, and supreme dominion. 7. The happiness of those who truly fear God. 8. That they who truly fear God have nothing else to fear. 9. The sure confidence of all that fear him. 10. Holy fear expressed in the praises and prayers of the saints. 11. The doxology of the redeemed.

S E C T. I. *All nature represented as fearing before God.*

TH E Lord reigneth, let the people tremble; he sitteth between the cherubims, let the earth be moved^a. He looketh on the earth, and it trembleth; he toucheth the hills, and they smoke^b: The pillars of heaven tremble, and are astonished at his reproof^c. Clouds and darkness are round about him^d. His lightnings enlightned the world; the earth saw and trembled. The hills melted like wax at the presence of the Lord, at the presence of the Lord of the whole earth^e. The sea saw it, and fled; Jordan was driven back. The mountains skipped like rams, and the little hills like lambs. What ailed thee, O thou sea, that thou fleddest? thou Jordan, that thou wast driven back? ye mountains, that ye skipped like rams? and ye little hills, like lambs? Tremble, thou earth, at the presence of the God of Jacob, who turneth the rock into a standing water, the flint into a fountain of waters^f. The isles saw it, and feared; the ends of the earth were afraid^g. When I heard, my belly trembled; my lips quivered at the voice: Rottenness entered into my bones, and I trembled in myself, that I might rest in the day of trouble^h. Dominion and fear are with himⁱ. He is in one mind, and who can turn him^k. Therefore am I troubled at his presence; when I consider, I am afraid of him^l. Shall not his excellency make you afraid? and his dread fall upon you^m?

S E C T.

§ 1. ^a Psal. xcix. 1.
^e Psal. xcvi. 4, 5.
^l Job xxv. 2.

^b Psal. civ. 32.
^f Psal. cxiv. 3,—8.
^k Job xxiii. 13.

^c Job xxvi. 11.
^g Isa. xli. 5.
^l Job xxiii. 15.

^d Psal. xcvi. 2.
^h Hab. iii. 16.
^m Job xiii. 11.

SECT. 2. *Of the dread that ought to possess his enemies.*

THE transgression of the wicked saith within my heart, that there is no fear of God before his eyes^a. Therefore they say unto God, Depart from us; for we desire not the knowledge of thy ways. What is the Almighty, that we should serve him? And what profit should we have if we pray unto him^b?

Let all the earth fear the Lord; let all the inhabitants of the world stand in awe of him^c. Say unto God, How terrible art thou in thy works! through the greatness of thy power shall thine enemies submit themselves unto thee^d. The mean man shall be brought down, and the mighty man shall be humbled, and the eyes of the lofty shall be humbled: But the Lord of hosts shall be exalted in judgment, and God that is holy shall be sanctified in righteousness^e. Enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of his Majesty^f. For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up, and he shall be brought low^g. The loftiness of man shall be bowed down, and the haughtiness of man shall be made low; and the Lord alone shall be exalted in that day^h. And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his Majesty when he ariseth to shake terribly the earthⁱ. He shall cut off the spirit of princes; he is terrible to the kings of the earth^k. The nations shall see, and be confounded at all their might; they shall lay their hands upon their mouths, their ears shall be deaf. They shall lick the dust like a serpent; they shall move out of their holes like worms of the earth; they shall be afraid of the Lord our God, and shall fear because of thee^l. For behold the day cometh that shall burn as an oven; and all the proud, yea and all that do wickedly shall be stubble, saith the Lord of hosts^m. The sinners in Zion are afraid, fearfulness hath surprized the hypocrite; who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burningsⁿ. Be wise now therefore, O ye kings; be instructed ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little^o. For he will repay fury to his adversaries, and recompence to his enemies. So shall they fear the name of the Lord from the west, and his glory from the rising of the sun^p. And all men shall fear, and shall declare the work of God; for they shall wisely consider of his doing^q.

SECT.

§ 2. ^a Psal. xxxvi. 1.^c Isa. v. 15, 16.ⁱ Isa. ii. 19.ⁿ Isa. xxxiii. 14.^b Job xxi. 14, 15.^f Isa. ii. 10.^k Psal. lxxvi. 12.^o Psal. ii. 10, 11, 12.^e Psal. xxxiii. 8.^g Isa. ii. 12.^j Micah vii. 16, 17.^p Isa. lix. 18, 19.^d Psal. lxvi. 3.^h Isa. ii. 17.^m Mal. iv. 1.^q Psal. lxiv. 9.

S E C T. 3. *The Most High is the only proper object of reverence and fear.*

A SON honoureth his father, and a servant his master; if then I be a father, where is mine honour? and if I be a master, where is my fear? saith the Lord of hosts^a. Be still and know that I am God; I will be exalted among the heathen; I will be exalted in the earth^b. For I am God, and there is none else; unto me every knee shall bow, every tongue shall swear^c. For from the rising of the sun, even to the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered, and a pure offering; for my name shall be great among the heathen, saith the Lord of hosts^d. But this people hath a revolting and a rebellious heart; they are revolted and gone; neither say they in their heart, Let us now fear the Lord our God, that giveth rain, both the former and the latter rain in his season^e: Mine eyes are upon all their ways; they are not hid from my face, neither is their iniquity hid from mine eyes^f. Therefore I will shake the heavens, and the earth shall remove out of her place^g; and I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible^h; for that they hated knowledge, and did not choose the fear of the Lordⁱ. Thine own wickedness shall correct thee, and thy backslidings shall reprove thee; know therefore and see, that it is an evil thing and a bitter, that thou hast forsaken the Lord thy God, and that my fear is not in thee, saith the Lord God of hosts^k. Hear now this, O foolish people and without understanding, which have eyes and see not; which have ears, and hear not; fear ye not me saith the Lord? Will ye not tremble at my presence, who have placed the sand for the bound of the sea, by a perpetual decree that it cannot pass it; and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it^l?

S E C T. 4. *The vision of St. John to this purpose.*

AND I beheld, and lo the heavens departed as a scroll when it is rolled together; and every mountain and island were moved out of their places; and the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free man, hid themselves in

§ 3. ^a Mal. i. 6.
^c Jer. v. 23, 24.
ⁱ Prov. i. 29.

^b Psal. xlv. 10.
^f Jer. xvi. 17.
^k Jer. ii. 19.

^c Isa. xlv. 22, 23.
^e Isa. xlii. 13.
^l Jer. v. 21, 22.

^d Mal. i. 11.
^h Isa. xlii. 11.

in the dens, and in the rocks of the mountains ; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb ; for the great day of his wrath is come, and who shall be able to stand ^a ?

SECT. 5. *Of that fear which restrains from offending God ; that renders us watchful, and disposes to every thing that is well pleasing in his sight.*

WHERE shall wisdom be found ? and where is the place of understanding ^a ? God understandeth the way thereof, and he knoweth the place thereof ^b. When he made a decree for the rain, and a way for the lightning of the thunder ; then did he see it, and declare it, he prepared it, yea and searched it out. And unto man he said, Behold the fear of the Lord that is wisdom, and to depart from evil is understanding ^c. And now, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart, and with all thy soul ^d. Circumcise therefore the foreskin of your heart, and be no more stiff-necked ; for the Lord your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, who regardeth not persons ; nor taketh reward ^e. Fear this glorious and fearful name, **THE LORD THY GOD** ^f. Him shall ye fear, and him shall ye worship, and to him shall ye do sacrifice ^g ; and ye shall not fear other gods ; but the Lord your God ye shall fear, and he shall deliver you ^h. Thou shalt fear the Lord thy God ; him shalt thou serve, and to him shalt thou cleave, and swear by his name ; he is thy praise, and he is thy God, that hath done for thee great and terrible things ⁱ. Now therefore fear the Lord, and serve him in sincerity, and in truth ^k, with all your heart ; for consider what great things he hath done for you ^l. He sent redemption unto his people ; he hath commanded his covenant for ever ; holy and reverend is his name ^m.

The fear of the Lord is the beginning of wisdom ; and a good understanding have all they that do his commandments ⁿ ; but the soul that doth ought presumptuously, the same reproacheth the Lord ; and that soul shall be cut off from among his people ^o. By mercy and truth iniquity is purged ; and by the fear of the Lord, men depart from evil ^p. He that walketh in his uprightness, searcheth the Lord ; but he that is perverse in his ways, despiseth him ^q. A wise man feareth, and departeth from evil ; but the fool rageth and is confident ^r. In the fear of the Lord is strong confidence ; the fear of the Lord is a fountain of life,

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§ 4. ^a Rev. vi. 12, 14,—17.

§ 5. ^a Job. xxviii. 12.

^b Deut. x. 16, 17.

^c Deut. x. 20, 21.

^d Psal. cxi. 10.

^e Prov. xiv. 16.

^b Job xxviii. 23.

^c Deut. xxviii. 58.

^d Josh. xxiv. 14.

^e Numb. xv. 30.

^a Job xxviii. 26, 27, 28.

^b 2 Kings xvii. 36.

^c 1 Sam. xii. 24.

^d Prov. xvi. 6.

^a Deut. x. 12.

^b 2 Kings xvii. 38, 39.

^c Psal. cxi. 9.

^d Prov. xiv. 2.

to depart from the snares of death ^f: The fear of the Lord is the instruction of wisdom; and before honour is humility ^g. Be not wise in thine own eyes; fear the Lord and depart from evil ^h. Let us hear the conclusion of the whole matter; fear God and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil ⁱ. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God ^j: Walking in the fear of the Lord ^k, circumspectly, not as fools, but as wise ^l. Watch and pray, that ye enter not into temptation ^m. Be sober, be vigilant ⁿ: Abhor that which is evil; cleave to that which is good ^o. Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward ^p. Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it ^q; lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and many be defiled ^r. Wherefore let him that thinketh he standeth, take heed lest he fall ^s. And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man ^t. I therefore so run, not as uncertainly, so fight I, not as one that beateth the air: But I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be cast away ^u. Be not high minded, but fear ^v.

§ E C T. 6. *The fear of God taketh its rise from a due sense of his glorious perfections, and supreme dominion.*

THE Lord is great in Zion, and he is high above all people ^a. Declare his glory among the heathen, his wonders among all people ^b. For the Lord is great, and greatly to be praised; he is to be feared above all gods. For all the gods of the nations are idols; but the Lord made the heavens. Honour and majesty are before him; strength and beauty are in his sanctuary ^c. Give unto the Lord the glory due unto his name; bring an offering and come into his courts. O worship the Lord in the beauty of holiness; fear before him all the earth ^d. For who in heaven can be compared unto the Lord? Who among the sons of the mighty can be likened unto the Lord? God is greatly to be feared in the assembly

^f Prov. xiv. 26, 27.

^g 2 Cor. vii. 1.

^h 1 Pet. v. 8.

ⁱ Heb. xii. 15.

^j Rom. xi. 20.

^k Prov. xv. 33.

^l Acts ix. 31.

^m Rom. xii. 9.

ⁿ 1 Cor. x. 12.

^o Prov. iii. 7.

^p Eph. v. 15.

^q 2 John 8.

^r Luke xxi. 34, 36.

^s 1 Cor. ix. 26, 27.

^t Eccles. xii. 13, 14.

^u Matth. xxvi. 41.

^v Heb. iv. 1.

^w 1 Cor. ix. 26, 27.

bly of the saints ; and to be had in reverence of all them that are about him^e. Vow and pay unto the Lord your God ; let all that be round about him bring presents unto him that ought to be feared^f. Ye that fear the Lord, praise him ; all ye seed of Jacob, glorify him ; and fear him, all ye the seed of Israel^g. I will pay my vows before them that fear him^h ; and all the kindreds of the nations shall worship before thee. For the kingdom is the Lord's ; and he is the governor among the nationsⁱ. And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear^k. *For every one of us shall give account of himself to God^l. He shall judge the world with righteousness^m. Who shall not fear thee, O Lord, and glorify thy name ? for thou only art holyⁿ ? The Lord hath prepared his throne in the heavens ; and his kingdom ruleth over all^o.*

SECT. 7. *The happiness of those who truly fear God.*

COME, ye children, hearken unto me ; I will teach you the fear of the Lord. 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. Depart from evil, and do good ; seek peace and pursue it^a. What man is he that feareth the Lord ? him shall he teach in the way that he shall choose. His soul shall dwell at ease ; his seed shall inherit the earth. The secret of the Lord is with them that fear him ; and he will shew them his covenant^b. Behold the eye of the Lord is upon them that fear him ; upon them that hope in his mercy ; to deliver their soul from death and to keep them alive in famine^c. O fear, the Lord, ye his saints ; for there is no want to them that fear him^d. Stand in awe and sin not ; commune with your heart upon your bed, and be still. Offer the sacrifices of righteousness ; and put your trust in the Lord^e. He will fulfil the desire of them that fear him ; he also will hear their cry, and will save them^f. Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light ? Let him trust in the name of the Lord, and stay upon his God^g. For as the heaven is high above the earth ; so great is his mercy toward them that fear him^h. Like as a father pitieth his children, so the Lord pitieth them that fear himⁱ. For the mercy of the Lord is from everlasting to everlasting, upon them that fear him ; and his righteousness unto their children's children^k. O Israel, trust thou in the Lord^l ; ye that fear the Lord, trust in the Lord. He will bless them that fear the Lord, both small and great^m.

X x

Happy

^e Psal. lxxxix. 6, 7.

^f Psal. xxii. 27, 28.

^g Rev. xv. 4.

§ 7. ^a Psal. xxxiv. 11—14.

^c Psal. iv. 4, 5.

ⁱ Psal. ciii. 13.

^f Psal. lxxvi. 11.

^h 1 Pet. i. 17.

^o Psal. ciii. 19.

^b Psal. xxv. 12,—14.

^f Psal. cxlv. 19.

^k Psal. ciii. 17.

^g Psal. xxii. 23.

^l Rom. xiv. 12.

^c Psal. xxxiii. 18, 19.

^e Isa. i. 10.

^l Psal. cxv. 9.

^h Psal. xxii. 25.

^m Psal. xcvi. 13.

^a Psal. xxxiv. 9.

^h Psal. ciii. 11.

^m Psal. cxv. 11, 13.

Happy is the man that feareth alway; but he that hardeneth his heart shall fall into mischief^a. By humility and the fear of the Lord are riches and honour, and life^b. The fear of the Lord is the beginning of wisdom; and the knowledge of the Holy is understanding; for by me thy days shall be multiplied, and the years of thy life shall be increased^c. Though a sinner do evil an hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before him; but it shall not be well with the wicked, neither shall he prolong his days, which are as a shadow; because he feareth not before God^d. The fear of the Lord tendeth to life, and he that hath it shall abide satisfied; he shall not be visited with evil^e. Whoso despiseth the word shall be destroyed; but he that feareth the commandment, shall be rewarded^f. Be thou in the fear of the Lord all the day long; for surely there is an end, and thine expectation shall not be cut off^g. Trust in the Lord with all thine heart, and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths^h.

· S E C T. 8. *That they who truly fear God have nothing else to fear.*

THE word of the Lord came unto Abram in a vision, saying, Fear not Abram; I am thy shield, and thy exceeding great reward^a. I am the Almighty God; walk before me and be thou perfect^b.—The Lord spake thus to me with a strong hand, and instructed me, saying, Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread^c. Fear thou not, for I am with thee; be not dismayed for I am thy God; I will strengthen thee, yea I will help thee, yea I will uphold thee with the right hand of my righteousness^d. For I the Lord thy God will hold thy right hand, saying unto thee, Fear not, I will help thee: Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy Redeemer, the holy One of Israel^e. I, even I am he that comforteth you; who art thou, that thou shouldst be afraid of a man that shall die, and of the son of man which shall be made as grass? and forgettest the Lord thy maker, that hath stretched forth the heavens, and laid the foundations of the earth? and hast feared continually every day, because of the fury of the oppressor, as if he were ready to destroy? and where is the fury of the oppressor^f? Be not afraid of them that kill the body, and after that have no more that they can do: But I will forewarn you whom ye shall fear; Fear him, who after he hath killed, hath power

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^a Prov. xxviii. 14.^b Prov. xix. 23.§ 8. ^a Gen. xv. 1.^c Isa. xli. 13, 14.^d Prov. xxii. 4.^e Prov. xiii. 13.^b Gen. xvii. 1.^f Isa. li. 12, 13.^p Prov. ix. 10, 11.^r Prov. xxiii. 17, 18.^c Isa. viii. 11, 12, 13.^q Eccles. viii. 12, 13.^u Prov. iii. 5, 6.^d Isa. xli. 10.

to cast into hell; yea I say unto you, Fear him^s. Be not afraid of their terror, neither be troubled: But sanctify the Lord God in your heartsⁿ. The fear of man bringeth a snare; but whoso putteth his trust in the Lord, shall be safeⁱ.

Thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not; for I have redeemed thee, I have called thee by thy name, thou art mine. When thou passest through the waters, I will be with thee; and through the rivers they shall not overflow thee: When thou walkest through the fire, thou shalt not be burnt; neither shall the flame kindle upon thee. For I am the Lord thy God, the holy One of Israel thy Saviour^k. When thou liest down, thou shalt not be afraid; yea thou shalt lie down, and thy sleep shall be sweet. Be not afraid of sudden fear, neither of the desolation of the wicked when it cometh; for the Lord shall be thy confidence, and shall keep thy foot from being taken^l. Thus saith the Lord that made thee, and formed thee from the womb, who will help thee, Fear not O Jacob, and thou Jeshurun whom I have chosen^m; Stengthen ye the weak hands, and confirm the feeble knees; say to them that are of a fearful heart, Be strong, fear not; behold your God will come with vengeance, even God with a recompence, he will come and save youⁿ. Fear not little flock; for it is your Father's good pleasure to give you the kingdom^o. Fear not; I am the first and the last; I am he that liveth and was dead; and behold I am alive for evermore, Amen; and have the keys of hell and of death^p.

SECT. 9. *The sure confidence of all that fear him.*

IF God be for us, who can be against us^a? The Lord of hosts is with us, the God of Jacob is our refuge^b. Beautiful for situation, the joy of the whole earth is mount Zion. God is known in her palaces for a refuge. For lo, the kings were assembled, they passed by together. They saw it, and so they marvelled; they were troubled and hasted away. Fear took hold of them there, and pain as of a woman in travel^c. There were they in great fear; for God is in the generation of the righteous^d. In the Lord I put my trust; how say ye to my soul, Flee as a bird to your mountain^e? Truly my soul waiteth upon God; from him cometh my salvation^f; my expectation is from him; he only is my rock, and my salvation; he is my defence; I shall not be moved^g. I will hear what God the Lord will speak; for he will speak peace unto his people and to his saints; but let them not turn again to folly. Surely his salvation is nigh them that fear him^h. In God I have put my trust; I will not be afraid what

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^s Luke xii. 4, 5.

ⁿ 1 Pet. iii. 14, 15.

ⁱ Prov. xxix. 25.

^k Isa. xliii. 1, 2, 3.

^l Prov. iii. 24, 25, 26.

^m Isa. xliv. 2.

^o Isa. xxxv. 3, 4.

^p Luke xii. 32.

^p Rev. ii. 17, 18.

^a Rom. viii. 31.

^b Psal. xlvii. 11.

^c Psal. xlviii. 2,—6.

^d Psal. xiv. 5.

^e Psal. xi. 1.

^f Psal. lxii. 1.

^g Psal. lxii. 5, 6.

^h Psal. lxxxv. 8, 9.

man can do unto meⁱ. The Lord is my light and my salvation, whom shall I fear? the Lord is the strength of my life, of whom shall I be afraid^k. Though an host should encamp against me, my heart shall not fear; though war should rise against me, in this will I be confident^l. He hath said, I will never leave thee nor forsake thee: So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me^m. I have set the Lord always before me; because he is at my right hand I shall not be moved. Therefore my heart is glad, and my glory rejoiceth; my flesh also shall rest in hopeⁿ.

SECT. 10. *Holy fear expressed in the prayers and praises of the saints.*

WHO is like unto thee, O Lord, amongst the Gods? Who is like thee, glorious in holiness, fearful in praises, doing wonders^a? O God, when thou wentest forth before thy people; when thou didst march through the wilderness; the earth shook, the heavens also dropped at the presence of God; even Sinai itself was moved at the presence of God; the God of Israel^b. The waters saw thee, O God, the waters saw thee; they were afraid; the depths also were troubled. The clouds poured out water, the skies sent out a sound; thine arrows also went abroad. The voice of thy thunder was in the heaven; thy lightnings lightened the world, the earth trembled and shook^c. O God, thou art terrible out of thy holy places^d.

O LORD, thou art great, and thy name is great in might. Who would not fear thee, O King of nations? for to thee doth it appertain^e. In Judah is God known; his name is great in Israel^f. There brake he the arrows of the bow, the shield, and the sword and the battle^g. Thou even thou art to be feared; and who may stand in thy sight when once thou art angry? Thou didst cause judgment to be heard from heaven; the earth feared, and was still^h. O Lord, I have heard thy speech, and was afraidⁱ. Be not a terror unto me; thou art my hope in the day of evil^k. Let not thy dread make me afraid^l. My flesh trembleth for fear of thee, and I am afraid of thy judgments^m. While I suffer thy terrors I am distracted; thy fierce wrath goeth over me; thy terrors have cut me offⁿ. Out of the depths have I cried unto thee, O Lord^o. If thou, Lord, shouldst mark iniquities, O Lord, Who shall stand? but there is forgiveness with thee that thou mayst be feared^p. Thou shalt arise and have mercy upon Zion; so the heathen shall fear thy name, and all the kings of the earth thy

ⁱ Psal. lvi. 11.

ⁿ Psal. xvi. 8, 9.

^k Psal. xxvii. 1.

^l Psal. xxvii. 3.

^m Heb. xiii. 5, 6.

§ 10. ^a Exod. xv. 11.

^c Jer. x. 6, 7.

ⁱ Hab. iii. 2.

ⁿ Psal. lxxxviii. 15, 16.

^b Psal. lxviii. 7, 8.

^f Psal. lxxvi. 1.

^k Jer. xvii. 17.

^o Psal. cxxx, 1.

^e Psal. lxxvii. 16, 17, 18.

^g Psal. lxxvi. 3.

^l Job. xiii. 21.

^p Psal. cxxx. 3, 4.

^d Psal. lxviii. 35.

^h Psal. lxxvi. 7, 8.

^m Psal. cxix. 120.

thy glory^a. They shall fear thee as long as the sun and moon endure, throughout all generations^r.

ALL nations whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name. For thou art great and doest wondrous things; thou art God alone. Teach me thy way, unite my heart to fear thy name^s. I am a companion of all them that fear thee; and of them that keep thy precepts^t. Salvation is far from the wicked; for they seek not thy statutes; but my heart standeth in awe of thy word^u. Stablish thy word unto thy servant, who is devoted to thy fear^x.

O Lord, our Lord! how excellent is thy name in all the earth? who hath set thy glory above the heavens^y. When I consider the^z heavens, the work of thy fingers, the moon and the stars which thou hast ordained; What is man that thou art mindful of him? and the son of man that thou visitest him^a? Lord, Who shall abide in thy tabernacle? Who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness; and speaketh the truth in his heart. In whose eyes a vile person is contemned; but he honoureth them that fear the Lord^a. The foolish shall not stand in thy sight; thou hatest all workers of iniquity. But as for me I will come into thy house in the multitude of thy mercy; and in thy fear will I worship toward thy holy temple^b. Unto thee lift I up mine eyes, O thou that dwellest in the heavens^c. Behold as the eyes of servants look unto the hand of their masters, and as the eye of a maiden unto the hand of her mistress; so our eyes wait upon the Lord our God^c. O how great is thy goodness which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee, before the sons of men^d! I will not be afraid of ten thousands of people, that have set themselves against me, round about^e. I will both lay me down in peace, and sleep; for thou Lord only makest me to dwell in safety^f.

SECT. II. *The doxology of the redeemed.*

WE give thanks, Lord God Almighty, who art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldst give reward to thy servants the prophets; and to the saints, and them that fear thy name, small and great, and shouldst destroy them which destroy the earth^a. Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not

^a Psal. cii. 13, 15.

^u Psal. cxix. 155, 161.

^a Psal. xv. 1, 2, 4.

^c Psal. iii. 6.

^r Psal. lxxii. 5.

^x Psal. cxix. 38.

^b Psal. v. 5, 7.

^f Psal. iv. 8.

^r Psal. lxxxvi. 9, 10, 11.

^y Psal. viii. 1,

^c Psal. cxxiii. 1, 2.

^r Psal. cxix. 63.

^z Psal. viii. 3, 4.

^d Psal. xxxi. 19.

§ II. ^a Rev. xi. 17, 18.

not fear thee, O Lord, and glorify thy name? for thou only art holy: For all nations shall come and worship before thee; for thy judgments are made manifest ^b.

Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of water ^c. Praise our God, all ye his servants, and ye that fear him both small and great. Alleluia! for the Lord God Omnipotent reigneth; let us be glad, and rejoice, and give honour to him ^d.

“BEFORE we leave this subject, it may be proper to illustrate the several views that have been given of the fear of God by some facts or examples, which could not easily be brought into the text, and are here subjoined. The dread of wicked men in the view of judgment, is strongly exemplified in the case of Felix, when hearing the Apostle Paul.” As he reasoned of righteousness, temperance and judgment to come, Felix trembled, and answered, go thy way for this time; when I have a convenient season I will call for thee ^a.

“JACOB gives us a striking example of the reverence due to God by all his saints: After his encouraging dream at Bethel, we are told” Jacob awaked out of his sleep, and he said, Surely the Lord is in this place; and I knew it not, and he was afraid, and said, How dreadful, (or how venerable) is this place! This is none other but the house of God, and this is the gate of heaven ^b.—“Another example of holy reverence we find in the case of the publican who went up to the temple to pray;” the publican standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner ^c.

“Godly fear, first, restrains from iniquity. How expressive is Joseph’s answer?” How can I do this great wickedness, and sin against God ^d? “It next disposes the soul to an unlimited obedience to the divine will. How acceptable to God, was Abraham’s intended sacrifice of Isaac! He received this glorious testimony from heaven”, Now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me ^e.

“THE words in *Psal.* xxii. 28. *He is the governor among the nations*, call to our remembrance the decree of Darius,” I make a decree, that in every dominion of my kingdom, men tremble and fear before the God of Daniel; for he is the living God, and stedfast for ever, and his kingdom that which shall not be destroyed,

^b Rev. xv. 3, 4.

^c Rev. xiv. 7.

^a Rev. xix. 5, 6, 7.

^d Acts xxiv. 25.

^b Gen. xxviii. 16, 17.

^c Luke xviii. 13.

^d Gen. xxxix. 9.

^e Gen. xxii. 12.

destroyed, and his dominion shall be even unto the end. He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth ^c.

“THE expression in Psal. xxv. 14. (*The secret of the Lord is with them that fear him.*) may be properly illustrated by the case of Cornelius, of whom we are told, that he was” a devout man, and one that feared God with all his house, who gave much alms to the people, and prayed to God alway ^e. “When, by the direction of the heavenly vision, he had sent for Peter, that apostle observes,” Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him ^h.

“THE promise in Isa. l. 10. reminds us of the example of our Lord,” who, in the days of his flesh, offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death, and was heard in that he feared ⁱ.

“THE goodness of God to them that fear him is beautifully described by the prophet Malachi.” Ye shall know that I have sent this commandment unto you, that my covenant might be with Levi, saith the Lord of hosts. My covenant was with him of life and peace; and I gave them to him, for the fear wherewith he feared me, and was afraid before me ^k. “And again,” Then they that feared the Lord spake often one to another, and the Lord hearkened, and heard it; and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them as a man spareth his own son that serveth him ^l.

“WE find some expressions delivered in Scripture as from the mouth of God, which may be justly considered as most persuasive motives to filial reverence. Such are these affectionate words of their condescending Sovereign to Israel, when they had vowed obedience:” O that there were such an heart in them, that they would fear me, and keep all my commandments always; that it might be well with them, and with their children for ever ^m! O that they were wise, that they understood this, that they would consider their latter end ⁿ! O that my people had hearkened unto me, and Israel had walked in my ways ^o! But I said, How shall I put thee amongst the children, and give thee a pleasant land, a goodly heritage of the host of nations? and I said, Thou shalt call me, My Father, and shalt not turn away from me ^p.

THERE

^c Dan. vi. 26, 27.^e Mal. ii. 4, 5.^h Psal. lxxxix. 13.ⁱ Acts x. 2.^k Mal. iii. 16, 17.^l Jer. xiii. 19.^m Acts x. 34, 35.ⁿ Deut. v. 29.^o Heb. v. 7.^p Deut. xxxii. 29.

“ THERE is a fear of wrath spoken of in Scripture, which often proves the
 “ mean of awakening the conscience, and rousing the attention of a sinner, and
 “ thus bringing him to God. Of this the apostle says,” The law was our
 schoolmaster to bring us unto Christ, that we might be justified by faith.^a
 Knowing therefore the terror of the Lord, we persuade men.^r

C H A P. IV.

Of LOVE to GOD and DIVINE THINGS.

SECT. I. The love of God one, of the most important duties. 2. It includes a right and affecting sense of his glorious excellency and diffusive goodness. 3. —Of his redeeming love, and of those particular mercies which are bestowed upon us. 4. Love to God includes an ardent desire of his favour above all. 5. This love will controul sensual and vitious passions, and be supreme in the soul. 6. It will powerfully incite us to a stedfast obedience. 7. It will prompt us to love our brethren, and to prize whatever belongs to God. 8. The happiness of those who love him, and rightly seek after his favour. 9. Its several actings expressed in the prayers and praises of his servants.

SECT. I. *The love of God, one of the most important duties.*

ONE of the scribes came, and asked Jesus, Which is the first commandment of all? And Jesus answered him, The first of all the commandments is, Hear, O Israel, the Lord our God is one God; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: This is the first commandment; and the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these^a. On these two commandments hang all the law and the prophets^b. And the scribes said unto him, Well, Master, thou hast said the truth: For there is one God, and there is none other but he; and to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices. And Jesus said unto him, Thou art not far from the kingdom of God^c. God is love, and he that dwelleth in love, dwelleth in God, and God in him^d.

SECT.

^a Gal. iii. 24.

^r 2 Cor. v. 11.

§ 1. ^a Mark xii. 28,—31.

^b Matth. xxii. 40.

^c Mark xii. 32,—34.

^d 1 John iv. 16.

SECT. 2. *It includes a right and affecting sense of his glorious excellency and diffusive goodness.*

O LORD our Lord, How excellent is thy name in all the earth ! who hast set thy glory above the heavens. When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained, What is man that thou art mindful of him, and the son of man that thou visitest him ^a ? Who is like unto thee, O Lord, among the Gods ? Who is like unto thee, glorious in holiness, fearful in praises, doing wonders ^b ? Great and marvellous are thy works, Lord God Almighty. Just and true are thy ways, O thou King of saints. Who shall not fear thee, O Lord, and glorify thy name ? For thou only art holy ^c. Behold God is mighty, and despiseth not any : He is mighty in strength and wisdom. He withdraweth not his eyes from the righteous ; but with kings are they on the throne, yea he doth establish them for ever, and they are exalted ; and if they be bound in fetters, and be holden in cords of affliction ; then he sheweth them their work, and their transgressions that they have exceeded ^d. Thy mercy, O Lord, is in the heavens, and thy faithfulness reacheth unto the clouds. Thy righteousness is like the great mountains ; thy judgments are a great deep : O Lord, thou preservest man and beast. How excellent is thy loving-kindness, O God ! Therefore the children of men put their trust under the shadow of thy wings. They shall be abundantly satisfied with the fatness of thy house ; and thou shalt make them drink of the river of thy pleasures. For with thee is the fountain of life ; in thy light shall we see light ^e. Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all ages. The Lord is righteous in all his ways, and holy in all his works ^f. He loveth righteousness and judgment : The earth is full of the goodness of the Lord ^g. The LORD, the LORD God merciful and gracious, long-suffering, and abundant in goodness and truth ; keeping mercy for thousands, forgiving iniquity and transgression and sin ; and that will by no means clear the guilty ^h. The heavens are thine, the earth also is thine ; as for the world, and the fulness thereof, thou hast founded them. Justice and judgment are the habitation of thy throne ; mercy and truth shall go before thy face ⁱ.—O that men would praise the Lord for his goodness, and for his wonderful works to the children of men ^k. O Lord, How manifold are thy works ! in wisdom hast thou made them all ; the earth is full of thy riches ^l. The Lord is good unto all ; and his tender mercies are over all his works. The eyes of all wait upon thee, and thou givest

Y y

[2. ^a Psal. viii. 1, 3, 4.

^c Psal. xxxvi. 5,—9.

^d Psal. lxxxix. 11, 14.

^b Exod. xv. 11.

^f Psal. cxlv. 13, 17.

^k Psal. cvii. 8.

^e Rev. xv. 3, 4.

^g Psal. xxxiii. 5.

^l Psal. civ. 24.

^a Job xxxvi. 5,—9.

^h Exod. xxxiv. 6, 7.

givest them their meat in due season : Thou openest thine hand, and satisfiest the desire of every living thing ^m. He left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness ⁿ. Your Father which is in heaven—maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust ^o. Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God ; which made heaven and earth, the sea and all that therein is ; which keepeth truth for ever ; which executeth judgment for the oppressed ; which giveth food to the hungry. The Lord looseth the prisoners : The Lord openeth the eyes of the blind : The Lord raiseth them that are bowed down : The Lord loveth the righteous ^p. O give thanks unto the Lord, for he is good, for his mercy endureth for ever ^q. The Lord hath prepared his throne in the heavens, and his kingdom ruleth over all. Bless the Lord ye his angels, that excel in strength, that do his commandments, hearkning unto the voice of his word. Bless ye the Lord, all ye his hosts, ye ministers of his that do his pleasure. Bless the Lord, all his works, in all places of his dominion. Bless the Lord, O my soul ^r.

SECT. 3.—Of his redeeming love, and of those particular mercies which are bestowed upon us.

BLESSED be the Lord God of Israel, for he hath visited and redeemed his people ^a. In this was manifested the love of God towards us, because that God sent his only begotten Son unto the world that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins ^b. For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish but have everlasting life ^c. For God who is rich in mercy, for his great love wherewith he has loved us, even when we were dead in sins, hath he quickned us together with Christ ^d. God commendeth his love towards us, in that while we were yet sinners, Christ died for us ^e. We love him because he first loved us ^f. My soul doth magnify the Lord, and my spirit hath rejoiced in God my saviour ^g. For the love of Christ constraineth us ^h. Behold, what manner of love the Father hath bestowed upon us that we should be called the sons of God ⁱ. Now our Lord Jesus Christ, and God, even our Father, which hath loved us and

^m Psal. cxlv. 9, 15, 16.

ⁿ Psal. cxxxvi. 1.

§ 3. ^a Luke i. 68.

^e Rom. v. 8.

^h 1 John iii. 1.

ⁿ Acts xiv. 17.

^r Psal. ciii. 19,—22.

^b 1 John iv. 9, 10.

^f 1 John iv. 19.

^o Matth. v. 45.

^c John iii. 16.

^z Luke i. 46, 47.

^p Psal. cxlvi. 5—8.

^d Eph. ii. 4, 5.

^q 2 Cor. v. 14.

and given us everlasting consolation and good hope through grace, comfort your hearts, and stablish you in every good word and work ^k! Bless the Lord O my soul, and all that is within me, bless his holy name. Bless the Lord, O my soul; and forget not all his benefits. Who forgiveth all thine iniquities, who healeth all thy diseases, who redeemeth thy life from destruction, who crowneth thee with loving kindness and tender mercies ^l. I love the Lord because he hath heard my voice and my supplication. Because he hath inclined his ear unto me, therefore will I call upon him as long as I live ^m. Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee, for thou hast delivered my soul from death, mine eyes from tears, and my feet from falling ⁿ. How precious also are thy thoughts unto me? how great is the sum of them ^o? What shall I render unto the Lord for all his benefits towards me? I will take the cup of salvation, and call upon the name of the Lord ^p. I will greatly rejoice in the Lord, my soul shall be joyful in my God, for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness ^q. I will love thee, O Lord, my strength: The Lord is my rock and my fortress, and my deliverer, my God, my strength, in whom I will trust, my buckler, and the horn of my salvation, and my high tower ^r. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins according to the riches of his grace ^s. He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things ^t?

SECT. 4. *Love to God includes an ardent desire of his favour above all.*

THERE be many that say, who will shew us any good? Lord lift thou up the light of thy countenance upon us. Thou hast put gladness in my heart more than in the time that their corn and their wine increased ^a. When thou saidst, Seek ye my face; my heart said unto thee, Thy face Lord will I seek ^b. I intreated thy favour with my whole heart ^c. The desire of our soul is to thy name, and to the remembrance of thee. With my soul have I desired thee in the night,

Y y 2

yca

^k 2 Thess. ii. 16, 17.

^o Psal. cxxxix. 17.

^l Eph. i. 3,—7.

§ 4. ^a Psal. iv. 6, 7.

^l Psal. ciii. 1,—4.

^p Psal. cxvi. 12, 13.

^r Rom. viii. 32.

^b Psal. xxvii. 8.

^m Psal. cxvi. 1, 2.

^q Isa. lxi. 10.

^c Psal. cxix. 58.

ⁿ Psal. cxvi. 7, 8.

^s Psal. xviii. 1, 2.

yea with my spirit within me will I seek thee early^d. O God thou art my God, early will I seek thee: My soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land where no water is. To see thy power and thy glory, so as I have seen thee in the sanctuary. Because thy loving kindness is better than life, my lips shall praise thee^e. As the hart panteth after the water brooks, so panteth my soul after thee, O God: When shall I come and appear before God^f. Whom have I in heaven but thee? and there is none in the earth whom I desire besides thee. My flesh and my heart faileth; but God is the strength of my heart and my portion for ever^g. My soul shall be satisfied as with marrow and fatness, and my mouth shall praise thee with joyful lips; when I remember thee upon my bed, and meditate on thee in the night watches. Because thou hast been my help, therefore in the shadow of thy wings will I rejoice. My soul followeth hard after thee, thy right hand upholdeth me^h. O my soul, thou hast said unto the Lord, thou art my Lord, my goodness extendeth not unto theeⁱ. Wherefore we labour, that whether present or absent we may be accepted of him^k. Why art thou cast down, O my soul? and why art thou disquieted in me? hope in God, for I shall yet praise him, who is the health of my countenance and my God^l.

SECT. 5. *This love will controul sensual and vitious passions, and be supreme in the soul.*

THE love of Christ constraineth us—that they which live, should not henceforth live unto themselves, but unto him which died for them and rose again^a. For the grace of God that bringeth salvation, hath appeared to all men, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world, ^b; Know ye not, that the friendship of the world is enmity with God? Whosoever will be a friend of the world is the enemy of God^c. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world; and the world passeth away, and the lust thereof; but he that doth the will of God abideth for ever^d. They that are Christ's have crucified the flesh with the affections and lusts^e. If thy right eye offend thee, pluck it out; if thy right hand offend thee, cut it off and cast it from thee^f.

No

^a Isa. xxvi. 8, 9.^b Psal. lxxiii. 5,—8.§ 5. ^a 2 Cor. v. 14, 15.^c Gal. v. 24.^e Psal. lxxiii. 1, 2; 3.^f Psal. xvi. 2.^b Tit. ii. 11, 12.^f Matth. v. 29, 30.^f Psal. xlii. 1; 2.^k 2 Cor. v. 9.^c James iv. 4.^e Psal. lxxiii. 25, 26.^l Psal. xlii. 5.^d 1 John ii. 15, 16, 17.

No man can serve two masters, for either he will hate the one and love the other, or else he will hold to the one, and despise the other, ye cannot serve God and mammon^g. He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me. And he that taketh not his cross and followeth after me, is not worthy of me. He that findeth his life shall lose it: And he that loseth his life for my sake shall find it^h.

S E C T. 6. *It will powerfully incite us to a stedfast obedience.*

YE that love the Lord hate evil^a. For this is the love of God that we keep his commandments, and his commandments are not grievous^b. If ye love me keep my commandments^c. He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me, shall be loved of my Father, and I will love him and will manifest myself to him. If a man love me he will keep my words, and my Father will love him, and we will come unto him and make our abode with him^d. As the Father hath loved me, so have I loved you, continue ye in my love. If ye keep my commandments, ye shall abide in my love, even as I have kept my Father's commandments, and abide in his love^e. He that saith I know him, and keepeth not his commandments, is a liar and the truth is not in him: But whoso keepeth his word, in him verily is the love of God perfected^f. If ye continue in my word, then are ye my disciples indeed^g. Let us therefore go on unto perfection^h. Let us hold fast the profession of our faith without waveringⁱ. Continue ye in the faith, grounded and settled, and be not moved away from the hope of the gospel, which ye have heard^k. And besides this, giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity^l. As ye have therefore received Christ, so walk ye in him^m, that when he shall appear, ye may have confidence, and not be ashamed before him at his comingⁿ.—Till I die I will not remove my integrity from me: My righteousness I hold fast, and will not let it go; my heart shall not reproach me so long as I live^o.

S E C T.

^a Matth. vi. 24.

^b Matth. x. 37,—39.

§ 6. ^a Psal. xcvi. 10.

^b 1 John v. 3.

^c John xiv. 15.

^d John xiv. 21, 23.

^e John xv. 9, 10.

^f 1 John ii. 4, 5.

^g John viii. 31.

^h Heb. vi. 1.

ⁱ Heb. x. 23.

^k Col. i. 23.

^l 2 Pet. i. 5, 6.

^m Col. ii. 6.

ⁿ John ii. 28.

^o Job xxvii. 5, 6.

S E C T. 7. *It will prompt us to love our brother, and to prize whatever belongs to God.*

BELoved, let us love one another, for love is of God, and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God, for God is love^a. If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen^b. Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him^c. If we love one another, God dwelleth in us, and his love is perfected in us^d.

Jesus said, If God were your Father, you would love me, for I proceeded forth and came from God^e. But I know that ye have not the love of God in you. I am come in my Father's name, and ye receive me not.^f Ye tithe mint and rue, and pass over judgment and the love of God^g. For they loved the praise of men more than the praise of God^h. He that honoureth not the Son, honour-eth not the Father which hath sent himⁱ. *But* he that hath received his testimony, hath set to his seal, that God is true; for he whom God hath sent, speaketh the words of God^k. Whosoever believeth that Jesus is the Christ, is born of God: And every one that loveth him that begat, loveth him also that is begotten of him^l.

One thing have I desired of the Lord, and that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple^m. How amiable are thy tabernacles, O Lord of hosts. My soul longeth, yea fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God. Blessed are they that dwell in thy house, they will be still praising theeⁿ. Blessed is the man whom thou choolest and causest to approach unto thee, that he may dwell in thy courts. We shall be satisfied with the goodness of thy house, even of thy holy place^o. O send out thy light and thy truth, let them lead me, let them bring me into thy holy hill, and to thy tabernacle. Then will I go unto the altar of God, unto God, my exceeding joy; yea upon the harp will I praise thee, O God, my God^p. For a day in thy courts is better than a thousand. I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness^q. The sons of the stranger that join them-
selves

§ 7. ^a 1 John iv. 7, 8.
^c John viii. 42.
ⁱ John v. 23.
ⁿ Psal. lxxxiv. 1, 2, 4.

^b 1 John iv. 20.
^f John v. 42, 43.
^k John iii. 33, 34.
^o Psal. lxxv. 4.

^e 1 John iii. 17.
^g Luke xi. 42.
^j 1 John v. 1.
^p Psal. xliii. 3, 4.

^d 1 John iv. 12.
^h John xii. 43.
^m Psal. xxvii. 4.
^q Psal. lxxxiv. 10.

selves to the Lord to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant. Even them will I bring to my holy mountain, and make them joyful in my house of prayer^r. O how love I thy law, it is my meditation all the day^s. With my whole heart have I sought thee, O let me not wander from thy commandments^t. I delight in the law of God, after the inward man^u. I delight to do thy will, O my God; yea, thy law is within my heart^x.

SECT. 8. *The happiness of those who love him, and rightly seek after his favour.*

THE Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him, and keep his commandments, to a thousand generations^a. O love the Lord all ye his saints, for the Lord preserveth the faithful^b. The Lord preserveth all them that love him^c. Glory ye in his holy name, let the heart of them rejoice that seek the Lord: Seek the Lord, and his strength, seek his face evermore^d. I love them that love me, and those that seek me early, shall find me^e. We know that all things work together for good to them that love God^f. For this God is our God for ever and for ever, he will be our guide even unto death^g. Because he hath set his love upon me, therefore will I deliver him, I will set him on high, because he hath known my name^h. Eye hath not seen nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love himⁱ. Now we see through a glass darkly, but then face to face^k. Then shall the righteous shine forth as the sun in the kingdom of their father^l. And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever^m. The ransomed of the Lord shall come to Zion with songs, and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee awayⁿ.

SECT.

^a Isa. lvi. 6, 7.
^x Psal. xl. 8.

^r Psal. cxix. 97.

^s Psal. cxix. 10.

^t Rom. vii. 22.

§ 8. ^a Deut. vii. 9.
^c Prov. viii. 17.
ⁱ 1 Cor. ii. 9.
^h Isa. xxxv. 10.

^b Psal. xxxi. 23.
^f Rom. viii. 28.
^k 1 Cor. xiii. 12.

^e Psal. cxlv. 20.
^l Psal. xlviii. 14.
^m Matth. xiii. 43.

^d Psal. cv. 3, 4.
ⁿ Psal. xci. 14.
^u Dan. xii. 3.

SECT. 9. *Its several actings expressed in the prayers and praises of his servants.*

I WILL worship towards thy holy temple, and praise thy name, for thy loving-kindness, and for thy truth; for thou hast magnified thy love above all thy name^a. Thou, even thou, art Lord alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein; the seas and all that is therein, and thou preservest them all, and the host of heaven worshippeth thee^b. Give unto the Lord ye kindreds of the people, give unto the Lord glory and strength, give unto the Lord the glory due unto his name; bring an offering and come before him, worship the Lord in the beauty of holiness^c. Thou art my hiding place, and my shield, I hope in thy word^d. O magnify the Lord with me, and let us exalt his name together^e. The Lord liveth, and blessed be my rock, and let the God of my salvation be exalted^f. O taste and see, that the Lord is good, blessed is the man that trusteth in him^g. The Lord is the portion of mine inheritance, and of my cup, thou maintainest my lot^h. O satisfy us early with thy mercy, that we may rejoice and be glad all our daysⁱ. O that I knew where I might find him, that I might come even to his seat^k. Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth^l. Thy word is a lamp unto my feet and a light unto my path^m. Thou art my portion O Lord, I have said I would keep thy wordⁿ. I hate vain thoughts, but thy law do I love^o, O that men would praise the Lord for his goodness, and for his wonderful works to the children of men^p.

C H A P.

§ 9. ^a Psal. cxxxviii. 2.

^c Psal. xxxiv. 3.

ⁱ Psal. xc. 14.

ⁿ Psal. cxix. 57.

^b Neh. ix. 6.

^f Psal. xviii. 46.

^k Job xxiii. 3.

^o Psal. cxix. 113.

^e 1 Chron. xvi. 28, 29.

^g Psal. xxxiv. 8.

^l Psal. xxvi. 8.

^p Psal. cvii. 8.

^d Psal. cxix. 114.

^h Psal. xvi. 5.

^m Psal. cxix. 105.

C H A P. V.

Of Obedience, Holiness, and Righteousness.

SECT. I. We are evidently under manifold obligations to the service of God.

2. He was pleased to make known his will to his ancient people, and to enter into covenant with them. 3.—To send them prophets, from time to time, to instruct, reprove, and reclaim them. 4. Obedience is the way of peace and happiness; but wickedness, of pain and misery. 5. To turn us from sin unto God, that we might be sanctified to his service, was one great purpose for which the Son of God was manifested. 6. Purity of heart and life is clearly taught, and indispensibly required. 7. As our nature is sanctified and renewed by the Holy Spirit, so his gracious aid may well be expected in the path of our christian service. 8. A perfect example of all holiness and righteousness is exhibited to us in the life of our Lord Jesus Christ. 9. Our obedience must be cordial, constant, and progressive. 10. Various exhortations and incitements to purity, holiness, and righteousness. 11. The prayers and praises of the saints relative to this subject.

SECT. I. *We are evidently under manifold obligations to the service of God.*

ASCRIBE ye greatness unto our God. He is the rock: His work is perfect; for all his ways are judgment: A God of truth, and without iniquity: Just and right is he. Is he not thy Father that hath bought thee? Hath he not made thee, and established thee^a? Let all the earth fear the Lord; let all the inhabitants of the world stand in awe of him: For he spake, and it was done: He commanded, and it stood fast^b.

The Lord hath prepared his throne in the heavens, and his kingdom ruleth over all^c. The heavens are thine; the earth also is thine; as for the world, and the fulness thereof, thou hast founded them. Justice and judgment are the habitation of thy throne: Mercy and truth shall go before thy face^d. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil^e. For thou art not a God that hath pleasure in wickedness; neither shall evil dwell with thee. The foolish shall not stand in thy sight; thou hatest all workers of iniquity^f.

Z z

O Lord,

^a 1. ¹ Deut. xxxii. 3, 4, 6.

^b Psal. xxxiii. 8, 9.

^c Psal. ciii. 19.

^d Psal. lxxxix. 11, 14.

^e Eccles. xii. 14.

^f Psal. v. 4, 5.

O Lord, Thou hast searched me, and known me: Thou knowest my down-sitting and mine up-rising: Thou understandest my thought afar off. Thou compassedst my path, and my lying-down, and art acquainted with all my ways. Wherefore, we labour, that whether present or absent, we may be accepted of him: For we must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad^h. So then every one of us shall give account of himself to Godⁱ. And *the wicked* shall go away into everlasting punishment; but the righteous into life eternal^k. Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell^l.

Or despisest thou the riches of his goodness, and forbearance, and long-suffering, not knowing that the goodness of God leadeth thee to repentance^m. What shall I render to the Lord for all his benefits towards meⁿ?—Ye were sometime darkness, but now are ye light in the Lord; walk as children of the light^o. As obedient children, not fashioning yourselves according to the former lusts in your ignorance. But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy, as I am holy^p. Ye are not your own, for ye are bought with a price; therefore glorify God in your body and your spirit, which are God's^q. For the love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead; and that he died for all, that they which live should not henceforth live unto themselves, but unto him who died for them, and rose again^r. I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service^s: That ye would walk worthy of God, who hath called you unto his kingdom and glory^t.

Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord^u. Beloved, now are we the sons of God; and it doth not yet appear what we shall be, but we know, that when he shall appear, we shall be like him, for we shall see him as he is. And every man that hath this hope in him, purifieth himself, even as he is pure^v.

He that saith he abideth in him, ought himself also so to walk even as he walked^w. If any man serve me, let him follow me; and where I am, there shall also my servant be; if any man serve me, him will my Father honour^x.
Wherefore,

^g Psal. cxxxix. 1, 2, 3.

ⁱ Matth. x. 28.

^p 1 Pet. i. 14, 15, 16.

^q 1 Theff. ii. 12.

^r John xii. 26.

^h 2 Cor. v. 9, 10.

^m Rom. ii. 4.

ⁿ 1 Cor. vi. 19, 20.

^u 2 Cor. vii. 1.

^j Rom. xiv. 12.

^o Psal. cxvi. 12.

^r 2 Cor. v. 14, 15.

^x 1 John iii. 2, 3.

^k Matth. xxv. 46.

^o Eph. v. 8.

^t Rom. xii. 1.

^v 1 John ii. 6.

Wherefore, beloved, seeing ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless ^a.

For this is the love of God, that we keep his commandments, and his commandments are not grievous ^b. The law is holy, and the commandment holy, and just, and good ^c. The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring for ever; the judgments of the Lord are true, and righteous altogether. More to be desired are they than gold, yea than much fine gold; sweeter also than honey, and the honey-comb. Moreover, by them is thy servant warned, and in keeping of them there is great reward ^d. He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God ^e. The Lord is a Sun and a Shield, the Lord will give grace and glory; no good thing will he withhold from them that walk uprightly.—As it is written, Eye hath not seen, nor ear heard, neither have entered in the heart of man, the things which God hath prepared for them that love him ^f.

SECT. 2. *He was pleased to make known his will to his ancient people, and to enter into covenant with them.*

THE Lord our God made a covenant with us in Horeb ^a. Out of heaven he made thee to hear his voice, that he might instruct thee; and upon earth he shewed thee his great fire, and thou heardst his words out of the midst of the fire. Know therefore this day, and consider in thine heart, that the Lord he is God in heaven above, and upon the earth beneath, there is none else. Thou shalt keep therefore his statutes, and his commandments which I command thee this day ^b. Hear O Israel, the Lord our God is one Lord; and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might; and these words which I command thee this day shall be in thine heart ^c. And now Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart, and with all thy soul; to keep the commandments of the Lord, and his statutes, which I command thee this day for thy good ^d. And all the people answered together and said, All that the Lord hath spoken we will do ^e. He

Z z 2

sheweth

^a 2 Pet. iii. 14.

^c Mic. vi. 8.

^b 1 John v. 3.

^f Psal. lxxxiv. 11.

^e Rom. vii. 12.

^d 1 Cor. ii. 9.

^a Psal. xix. 7,—11.

§ 2. ^a Deut. v. 2.

^c Exod. xix. 8.

^b Deut. iv. 36, 39, 40.

^e Deut. vi. 4, 5, 6.

^d Deut. x. 12, 13.

sheweth his word unto Jacob, his statutes and judgments unto Israel. He hath not dealt so with any nation ^f. Sanctify yourselves, therefore, and be ye holy; for I am the Lord your God. And ye shall keep my statutes and do them: I am the Lord which sanctify you ^g. If ye forsake the Lord, and serve strange gods, then he will turn and do you hurt, and consume you after that he hath done you good. And the people said unto Joshua, Nay, but we will serve the Lord. And Joshua said unto the people, ye are witnesses against yourselves, that ye have chosen you the Lord, to serve him. And they said, We are witnesses. Now therefore, Put away, said he, the strange gods which are among you, and incline your heart unto the Lord God of Israel. And the people said unto Joshua, The Lord our God will we serve, and his voice will we obey ^h.

Obey my voice, and I will be your God, and ye shall be my people; and walk ye in all the ways that I have commanded you, that it may be well unto you. To the Israelites pertained the adoption, and the glory, and the covenant, and the giving of the law, and the service of God, and the promises ^k.

§ E C T. 3.—*To send them prophets, from time to time, to instruct, reprove, and reclaim them.*

SINCE the day that your fathers came forth out of the land of Egypt, unto this day, I have even sent unto you all my servants the prophets, daily rising up early, and sending them ^a. Thus saith the Lord of hosts, the God of Israel, Amend your ways and your doings, and I will cause you to dwell in this place. For if ye thoroughly amend your ways and your doings; if ye thoroughly execute judgment between a man and his neighbour; if ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt, then will I cause you to dwell in this place, in the land I gave to your fathers for ever and ever ^b. Hear O heavens, and give ear, O earth; for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider. Ah sinful nation, a people laden with iniquity, a seed of evil doers, children that are corrupters; they have forsaken the Lord; they have provoked the holy One of Israel unto anger; they are gone away backward. Wash you, make you clean, put away the evil of your doings from before mine eyes, cease to do evil, learn to do well; seek judgment, relieve the oppressed, judge the

^f Psal. cxlvii. 16, 20.

^g Levit. xx. 7, 8.

^h Josh. xxiv. 20,—24.

ⁱ Jer. vii. 23.

^k Rom. ix. 4.

§ 3. ^a Jer. vii. 25.

^b Jer. vii. 3, 5, 6, 7.

the fatherless, plead for the widow. Come now and let us reason together, saith the Lord, though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool ^e.

SECT. 4. *Obedience is the way of peace and happiness; but wickedness, of pain and misery.*

SAY to the righteous, that it shall be well with him; for they shall eat the fruit of their doings. Wo unto the wicked, it shall be ill with him; for the reward of his hands shall be given him ^a.—The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked ^b. Though wickedness be sweet in his mouth, though he hide it under his tongue, though he spare it and forsake it not, but keep it still within his mouth; yet his meat in his bowels is turned; it is the gall of asps within him ^c.—Great peace have they which love thy law, and nothing shall offend them ^d. For lo, they that are far from thee shall perish: Thou hast destroyed all them that go a-whoring from thee. But it is good for me to draw near to God ^e. Light is sown for the righteous, and gladness for the upright in heart ^f. And the work of righteousness shall be peace, and the effect of righteousness quietness and assurance for ever ^g.

You shall diligently keep the commandments of the Lord your God, and his statutes which he hath commanded thee. And thou shalt do that which is right and good in the sight of the Lord, that it may be well with thee ^h. Ye shall therefore keep my statutes, and my judgments; which if a man do, he shall live in them; I am the Lord ⁱ. Set your hearts unto all the words which I testify among you this day: For it is not a vain thing for you, because it is your life ^k. But if ye will not obey the voice of the Lord, but rebel against the commandment of the Lord, then shall the hand of the Lord be against you, as it was against your fathers: If you shall still do wickedly, you shall be consumed ^l. Thus saith the Lord God of Israel, Cursed be the man that obeyeth not the words of this covenant which I commanded your fathers in the day that I brought them forth out of the land of Egypt, from the iron-furnace, saying, Obey my voice, and do them according to all which I command you, so shall ye be my people, and I will be your God. Yet they obeyed not, nor inclined their ear; but walked every one in the imagination of their evil heart; therefore I will bring upon them all the words of this covenant; for I will not hear them in the time that they cry unto me for their trouble ^m.

Blessed

^e Isa. i. 2,—4. 16.—18.

§ 4. ^a Isa. iii. 10, 11.

^c Psal. lxxiii. 27, 28.

ⁱ Lev. xviii. 5.

^b Isa. lvii. 20, 21.

^f Psal. xcvi. 11.

^k Deut. xxxii. 46, 47.

^c Job xx. 12,—14.

^e Isa. xxxii. 17.

ⁱ 1 Sam. xii. 15, 25.

^a Psal. cxix. 165.

^h Deut. vi. 17, 18.

^m Jer. xi. 3, 4, 8, 14.

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. But his delight is in the law of the Lord, and in his law doth he meditate day and night; and he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season, his leaf also shall not wither, and whatsoever he doth shall prosper. The ungodly are not so, but are like the chaff which the wind driveth away^a. For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord^b. Who will render to every man according to his deeds: To them who, by patient continuance in well-doing, seek for glory, honour, and immortality, eternal life. But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doth evil, of the Jew first, and also of the Gentile^c.

SECT. 5. To turn us from sin unto God, that we might be sanctified to his service, was one great purpose for which the Son of man was manifested.

FOR this purpose the Son of God was manifested, that he might destroy the works of the devil^a. To give light to them that sit in darkness, and in the shadow of death; to guide our feet in the way of peace^b. To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me^c. For the grace of God that bringeth salvation hath appeared unto all men, teaching us, that denying ungodliness, and worldly lusts, we should live soberly, righteously, and godly, in this present world, looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify us unto himself a peculiar people, zealous of good works^d. For we ourselves were also sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost, which he shed on us abundantly, through Jesus Christ our Saviour^e. Christ loved the church, and gave himself for it, that he might sanctify and cleanse it, with the washing of water by the word, that he might present it to himself

^a Psal. i. 1,—4.

^b Rom. vi. 23.

^c Rom. ii. 6,—9.

§ 5. ^a 1 John iii. 8.
^c Tit. iii. 3,—6.

^b Luke i. 79.

^e Acts xxyi. 18.

^d Tit. ii. 11,—14.

himself a glorious church, not having spot, or wrinkle, or any such thing, but that it should be holy and without blemish [†]. Ye are washed, ye are sanctified, ye are justified, in the name of our Lord Jesus, and by the Spirit of our God^s. Know ye not, that so many of us as were baptized unto Jesus Christ, were baptized unto his death. Therefore we are buried with him by baptism unto death: That like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life ^h. In that he died, he died unto sin once; but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof; neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God ⁱ.

SECT. 6. *Purity of heart and life is clearly taught, and indispensibly required.*

BLESSED are the pure in heart, for they shall see God ^a. I will that thou affirm constantly, that they which have believed in God, might be careful to maintain good works ^b. For in Christ Jesus, neither circumcision availeth any thing, nor uncircumcision, but a new creature ^c. But be ye doers of the word, not hearers only, deceiving your own selves ^d. Not every one that saith unto n.e, Lord, Lord, shall enter into the kingdom of heaven, but he that doth the will of my Father which is in heaven ^e. Wherefore, if thy hand or foot offend thee, cut them off, and cast them from thee; it is better for thee to enter into life halt or maimed, rather than having two hands and two feet, to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee; it is better for thee to enter into life with one eye, rather than having two eyes, to be cast into hell-fire ^f. Ye are my friends, if ye do whatsoever I command you ^g. For circumcision verily profiteth, if thou keep the law; but if thou be a breaker of the law, thy circumcision is made uncircumcision: For he is not a Jew which is one outwardly, neither is that circumcision which is outward in the flesh; but he is a Jew which is one inwardly, and circumcision is that of the heart in the Spirit, and not in the letter, whose praise is not of men, but of God ^h. Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God ⁱ. For as the body without the spirit.

[†] Eph. v. 25, 26, 27.

^g 1 Cor. vi. 11.

^h Rom. vi. 3, 4,

ⁱ Rom. vi. 10, — 13.

§ 6. ^a Matth. v. 8,

^b Tit. iii. 8.

^c Gal. vi. 15.

^d James i. 22.

^e Matth. vii. 21.

^f Matth. xviii. 8, 9.

^g John xv. 14.

^h Rom. ii. 25, 28, 29;

ⁱ 1 Cor. vii. 19.

spirit is dead, so faith without works is dead also ^k. Be not deceived, God is not mocked, for whatsoever a man soweth, that shall he also reap; for he that soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting ^l. Know ye not, that the unrighteous shall not inherit the kingdom of God. Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God ^m.

SECT. 7. *As our nature is sanctified and renewed by the Holy Spirit, so his gracious aid may well be expected in the path of our christian service.*

BEHOLD the days come, saith the Lord, that I will make a new covenant with the house of Israel, and the house of Judah: I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people ^a. For their sakes I sanctify myself, that they also might be sanctified through the truth. Sanctify them through thy truth, thy word is truth ^b. The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death ^c. And you hath he quickened, who were dead in trespasses and sins ^d. If any man be in Christ, he is a new creature; old things are past away, behold all things are become new ^e. For we are his workmanship, created in Christ Jesus unto good works, which God hath before-ordained that we should walk in them ^f. Sanctified by God the Father, and preserved in Christ ^g. Abide in me, and I in you; as the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing ^h. Nevertheless, I tell you the truth, it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you ⁱ. Ye are of God, little children, and have overcome them; because greater is he that is in you, than he that is in the world ^k. Not that we are sufficient of ourselves to think any thing as of ourselves, but our sufficiency is of God ^l. By the grace of God, I am what I am; and his grace which was bestowed on me was not in vain, but I laboured more abundantly than they all; yet not I, but the grace of God which was with me ^m. He said unto me, My grace is sufficient for thee; for my strength is made perfect in weakness ⁿ. I can do all things through Christ
strength.

^k James ii. 26.

^l Gal. vi. 7, 8.

^m 1 Cor. vi. 9, 10.

§ 7. ^a Jer xxxi. 31, 33.

^b John xvii. 19, 17.

^c Rom. viii. 2.

^d Eph. ii. 1.

^e 2 Cor. v. 17.

^f Eph. ii. 10.

^g Jude 1.

^h John xv. 4, 5.

ⁱ John xvi. 7.

^k 1 John iv. 4.

^l 2 Cor. iii. 5.

^m 1 Cor. xv. 10.

ⁿ 2 Cor. xii. 9.

strengthening me^o. Hast thou not known, Hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching of his understanding. He giveth power to the faint, and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint^p. I will go in the strength of the Lord God; I will make mention of thy righteousness, even of thine only^q. Fear not thou, for I am with thee; be not dismayed, for I am thy God: I will strengthen thee, yea I will help thee, yea I will uphold thee with the right hand of my righteousness^r. My soul followeth hard after thee; thy right hand upholdeth me. Thou shalt guide me with thy counsel, and afterward receive me to glory^s. Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened. If a son ask bread of any of you that is a father, Will he give him a stone? or, if he ask a fish, Will he for a fish give him a serpent^t? If ye then, being evil, know how to give good gifts unto your children, How much more shall your heavenly Father give the Holy Spirit to them that ask him^u? Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need^v.

SECT. 8. *A perfect example of all holiness and righteousness is exhibited to us in the life of our Lord Jesus Christ.*

LET this mind be in you, which was also in Christ Jesus^a, who was holy, harmless, undefiled, separated from sinners^b. Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus, who was faithful to him that appointed him^c. Christ suffered for us, leaving us an example that ye should follow his steps: Who did no sin; neither was guile found in his mouth: Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously^d. Tho' he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all that obey him^e.

A a a

I came

^o Philip. iv. 13.^p Isa. xl. 28,—31.^q Psal. lxxi. 16.^r Isa. xli. 10.^s Psal. lxxiii. 8.^t Psal. lxxiii. 24.^u Luke xi. 9, 10, 11.^v Luke xi. 13.^y Heb. iv. 14, 16.§ 8. ^a Philip. ii. 5.^b Heb. vii. 26.^c Heb. iii. 1, 2.^d 1 Pet. ii. 21,—23.^e Heb. v. 8, 9.

I came down from heaven, not to do mine own will, but the will of him that sent me^e. My meat is to do the will of him that sent me, and to finish his work^g. I must work the work of him that sent me while it is day^h. I delight to do thy will, O my God; yea thy law is within my heartⁱ. O my Father, if this cup may not pass away, except I drink it, thy will be done^k. Now is my soul troubled; and what shall I say? Father, save me from this hour; but for this cause came I unto this hour: Father, glorify thy name^l. I have glorified thee on the earth; I have finished the work which thou gavest me to do^m. And, when he had sent the multitudes away, he went up into a mountain apart to prayⁿ. And Jesus went forth, and saw a great multitude, and was moved with compassion towards them; and he healed their sick^o. Now when he came nigh to the gate of the city, behold there was a dead man carried out, the only son of his mother; and she was a widow, and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not^p. When Mary was come where Jesus was, and saw him, she fell down at his feet. When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled, and said, Where have ye laid him? They say unto him, Lord, Come and see. Jesus wept. Then said the Jews, Behold how he loved him^q. And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things that belong unto thy peace! but now they are hid from thine eyes^r. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings? and ye would not^s. Take my yoke upon you, and learn of me; for I am meek and lowly in heart^t. The officer which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so? Jesus answered, If I have spoken evil, bear witness of the evil; but if well, Why smitest thou me^u? And there followed him a great company of people, and of women, which also bewailed and lamented him: But Jesus turning unto them, said, Daughters of Jerusalem, Weep not for me; but weep for yourselves, and for your children. And when they were come to the place which is called Calvary, there they crucified him. Then said Jesus, Father, forgive them; they know not what they do^x.

Such an High Priest became us, who is holy, harmless, undefiled, separated from sinners, and made higher than the heavens^y; the holy One and the just^z. Who
went

^e John vi. 38.^g Matth. xxvi. 42.^h Matth. xiv. 14.ⁱ Matth. xxiii. 37.^y Heb. vii. 26.^z John iv. 34.^l John xii. 27, 28.^p Luke vii. 12, 13.^t Matth. xi. 29.^x Acts iii. 14.^h John ix. 4.^m John xvii. 4.^q John xi. 32,—36.^u John xviii. 22, 23.ⁱ Psal. xl. 8.ⁿ Matth. xiv. 23.^r Luke xix. 41, 42.^s Luke xxiii. 27, 28, 33, 34.

went about doing good, and healing all that were oppressed^a. He that saith he abideth in him, ought himself also so to walk, even as he walked^b. Put on, therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing one another, and forgiving one another, even as Christ forgave you, so also do ye^c. And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you^d. Be ye therefore followers of God as dear children, and walk in love, as Christ also hath loved us and hath given himself for us, an offering and a sacrifice to God for a sweet smelling savour^e.

SECT. 9. *Our obedience must be cordial, constant, and progressive.*

THE Lord thy God hath commanded thee to do these statutes and judgments: Thou shalt therefore keep and do them, with all thine heart, and with all thy soul^a. You shall diligently keep the commandments of the Lord your God, and his testimonies and his statutes, which he hath commanded thee^b. The path of the just is as the shining light, that shineth more and more unto the perfect day^c. Now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life^d. For none of us liveth to himself, and no man dieth to himself; for whether we live, we live unto the Lord; and whether we die, we die unto the Lord; whether we live therefore or die, we are the Lord's. For to this end Christ both died and rose, and revived, that he might be the Lord both of the dead and living^e. We beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us, how you ought to walk and to please God, so you would abound more and more^f. Brethren, I count not myself to have apprehended, but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus^g.

SECT. 10. *Various exhortations and incitements to purity, righteousness, and holiness.*

KEEP thy heart with all diligence, for out of it are the issues of life^a. Those things which proceed out of the mouth, come forth from the heart, and they defile

A a a 2

^a Acts x. 38.

^c Eph. v. 1, 2.

^b 1 John ii. 6.

^d Deut. vi. 17.

^e Col. iii. 12, 13.

^f Phil. iii. 13, 14.

^a Eph. iv. 32.

^c Prov. iv. 18.

^d Rom. vi. 22.

§ 9. ^a Deut. xxvi. 16.

^c Rom. xiv. 7, 8, 9.

§ 10. ^a Prov. iv. 23.

defile the man. For out of the heart proceed evil thoughts, murders, adulteries; fornications, thefts, false witnesses, blasphemies; these are the things which defile a man ^b. Put off the old man, which is corrupt according to the deceitful lusts, and be renewed in the spirit of your mind, and put on the new man, which after the image of God, is created in righteousness and true holiness ^c. And be not conformed to this world, but be ye transformed by the renewing of your minds, that ye may prove what is that good and acceptable and perfect will of God ^d. Also, put off all these, anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing ye have put off the old man with his deeds, and have put on the new man, which is renewed in knowledge after the image of him that created him ^e. But put ye on the Lord Jesus Christ, and make not provision for the flesh to fulfil the lusts thereof. And besides this, giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make you that you shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ ^f. Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things ^g. Only, let your conversation be as it becometh the gospel of Christ ^h. Let love be without dissimulation. Abhor that which is evil, cleave to that which is good. Not slothful in business, fervent in spirit, serving the Lord ⁱ. Being filled with the fruits of righteousness, which are by Christ Jesus, unto the glory and praise of God ^j. That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world ^k; that ye may adorn the doctrine of God our saviour in all things ^l; having your conversation honest among the Gentiles; that whereas they speak against you as evil doers, they may by your good works, which they shall behold, glorify God in the day of visitation ^m. Follow peace with all men, and holiness, without which no man shall see the Lord ⁿ. Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, for as much as ye know that your labour is not in vain in the Lord ^o. Finally, brethren, farewell, be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you ^p.

S E C T.

^b Matth. xv. 18, 19, 20.^c Rom. xiii. 14.^d Rom. xii. 9, 11.^e 1 Pet. ii. 12.^f Eph. iv. 22, 23, 24.^g 2 Pet. i. 5,—8.^h Phil. i. 11.ⁱ Heb. xii. 14.^j Rom. xii. 2.^k Phil. iv. 8.^l Phil. ii. 15.^m 1 Cor. xv. 58.ⁿ Col. iii. 8, 9, 10.^o Phil. i. 27.^p Titus ii. 10.^q 2 Cor. xiii. 11.

SECT. II. *The prayers and praises of the saints relative to this subject.*

TEACH me thy way, O Lord, I will walk in thy truth; unite my heart to fear thy name^a. Shew me thy paths. Lead me in thy truth, and teach me, for thou art the God of my salvation; on thee do I wait all the day^b. I will lift mine eyes unto the hills from whence cometh my help. My help cometh from the Lord who made heaven and earth: He will not suffer thy foot to be moved; he that keepeth thee will not slumber^c. Who shall ascend into the hill of God, or who shall stand in his holy place? He that hath clean hands and a pure heart, who hath not lifted up his soul unto vanity, nor sworn deceitfully, he shall receive the blessing from the Lord, and righteousness from the God of his salvation^d. Create in me a clean heart, O God, and renew a right spirit within me^e. Who can understand his errors? cleanse thou me from secret faults. Keep back thy servant also from presumptuous sins, let them not have dominion over me, then shall I be upright, and I shall be innocent from the great transgression^f. O that my ways were directed to keep thy statutes; then shall I not be ashamed when I have respect unto all thy commandments; I will praise thee with uprightness of heart, when I have learned thy righteous judgments; I will keep thy statutes; O forsake me not utterly^g. I esteem all thy precepts, concerning all things, to be right. Let thine hand help me, for I have chosen thy precepts. I have longed for thy salvation, O Lord, and thy law is my delight^h. Lord God of Israel, there is no God like thee in the heaven above, or in the earth beneath, who keepest covenant and mercy with thy servants, that walk before thee with all their heartⁱ. Thou meetest him that rejoiceth and worketh righteousness, those that remember thee in thy ways^k. Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee. Trust ye in the Lord for ever; for in the Lord Jehovah is everlasting strength^l. Teach me to do thy will, for thou art my God; thy spirit is good, lead me into the land of uprightness^m.

For this cause also we thank God, without ceasing; because, when ye received the word of God, which ye heard of us, ye received it not as the word of men, but as it is in truth the word of God, which effectually worketh also in you that believeⁿ. We are bound to give thanks alway to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the spirit, and belief of the truth^o. And the Lord
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^b Matth. xv. 18, 19, 20.^c Rom. xiii. 14.^d Rom. xii. 9, 11.^e 1 Pet. ii. 12.^f Eph. iv. 22, 23, 24.^g 2 Pet. i. 5,—8.^h Phil. i. 11.ⁱ Heb. xii. 14.^j Rom. xii. 2.^k Phil. iv. 8.^l Phil. ii. 15.^m 1 Cor. xv. 58.ⁿ Col. iii. 8, 9, 10.^o Phil. i. 27.^p Titus ii. 10.^q 2 Cor. xiii. 11.

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make you to increase and abound in love one towards another, and towards all men, even as we do towards you ! To the end, that he may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ, with all his saints ^p. That ye may walk worthily of the Lord unto all well pleasing, being fruitful in every good work, and increasing in the knowledge of God, strengthened with all might according to his glorious power, unto all patience and long-suffering, with joyfulness, giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light; who hath delivered us from the power of darkness, and hath translated us to the kingdom of his dear son ^q. Now the Lord Jesus Christ himself, and God, even our Father, which hath loved us, and given us everlasting consolation and good hope through grace, comfort your hearts, and establish you in every good word and work ^r. I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner-man ^s. Now, the God of peace, that brought again from the dead our Lord Jesus Christ, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Christ Jesus, to whom be glory for ever and ever, Amen ^t. The God of all grace, who hath called us unto his eternal glory by Christ Jesus, make you perfect, stablish, strengthen, and settle you ^u. And the very God of peace sanctify you wholly; and I pray God, your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ ^x. Now, unto him that is able to keep you from falling, and to present you faultless before the presence of his glory, with exceeding joy; to the only wise God, our Saviour, be glory and majesty, dominion and power, both now and ever. Amen ^y.

C H A P.

^p 1 Theff. iii. 12, 13.^q Heb. xiii. 20, 21.^r Colof. i. 10,—13.^s 1 Pet. v. 10.^t 2 Theff. ii. 16, 17.^x 1 Theff. v. 23.^u Eph. iii. 14,—16.^y Jude 24, 25.

C H A P. VI.

Of the W O R S H I P of G O D ; or, of these solemn Acts in which we call upon the name of the L O R D.

S E C T. I.

A general view of worship as due to our God, and Saviour, and to none else.

S E C T. I. The infinite excellencies of the living God, call for the devout worship of all his reasonable creatures. 2. To worship any other, is both absurd and impious. 3. Israel, as the peculiar people of God, were bound to worship him in the manner he had enjoined. 4. During that dispensation, the Lord let them know, that the time would come when he should be adored by all nations. 5. By the gospel, our Lord Jesus is revealed as a proper object of our devout worship and adoration. 6. It is by him, as our mediator and intercessor, that we are allowed to draw near unto God. 7. The servants of God have always esteemed access to him as their greatest honour, and highest privilege.

S E C T. I. *The infinite excellencies of the living God, call for the devout worship of all his reasonable creatures.*

THE Lord is a great God, and a great King above all gods. In his hand are the deep places of the earth ; the strength of the hills is his. The sea is his, and he made it ; and his hand formed the dry land. O come and let us worship and bow down ; let us kneel before the Lord our maker : For he is our God, and we are the people of his pasture, and the sheep of his hand ^a. Exalt ye the Lord our God, and worship at his footstool ; for he is holy ^b. Give unto the Lord, ye kindreds of the people, give unto the Lord glory and strength. Give unto the Lord the glory that is due unto his name. Bring an offering, and come before him ; worship the Lord in the beauty of holiness ^c. Fear God, and give glory to him, and worship him that made heaven and earth, the sea, and the fountains of waters ^d. Bless ye God in the congregation, even the Lord from the

§ 1. ^a Psal. xciv. 3,—7.

^b Psal. xcix. 5.

^c 1 Chron. xvi. 28, 29.

^d Rev. xiv. 7.

the fountain of Israel^c. Ascribe ye strength unto God; his excellency is over Israel, and his strength is in the clouds^r. Ye that fear the Lord, praise him; all ye seed of Jacob glorify him; and fear him all ye seed of Israel^s. For he hath not despised the affliction of the afflicted; neither hath hid his face from him, but when he cried unto him, he heard^h. They shall praise the Lord that seek him; your hearts shall live for ever. All the ends of the world shall remember, and turn unto the Lord; and all the kindreds of the nations shall worship before thee; for the kingdom is the Lord's, and he is the governor among the nations. All they that be fat upon earth, shall eat and worship; all they that go down to the dust, shall bow before himⁱ. Worship him all ye gods^k.

SECT. 2. *To worship any other, is both absurd and impious.*

THOU shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them^a. Thou shalt worship the Lord thy God, and him only shalt thou serve^b. Ye have seen that I have talked with you from heaven^c. I have not spoken in secret, in a dark place of the earth; I said not unto the seed of Jacob, Seek ye me in vain. They have no knowledge that set up the wood of their graven image, and pray unto a God that cannot save^d. They that make a graven image, are all of them vanity, and their delectable things shall not profit; and they are their own witnesses, they see not nor know; that they may be ashamed. Who hath formed a god, or molten a graven image that is profitable for nothing^e? They have not known, nor understanding; and none considereth in his heart, neither is their knowledge nor understanding to say, I have burnt part of it in the fire, yea also I have baked bread upon the coals thereof; I have roasted flesh and eaten it, and shall I make the residue thereof an abomination? Shall I fall down to the stock of a tree^f?

And now Israel, What doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in his ways, and to love him, and to serve the Lord thy God with all thy heart, and with all thy soul^g. Hear therefore, O Israel, and observe to do it, that it may be well with thee^h. Ye shall not fear other gods, nor bow yourselves to them, nor serve them, nor sacrifice to them; but the Lord who

^c Psal. lxxviii. 26.

ⁱ Psal. xxii. 26.—29.

§ 2. ^a Exod. xx. 3, 4, 5.

^e Isa. xlv. 9, 10.

^r Psal. lxxviii. 34.

^s Psal. xcvi. 7.

^h Matth. iv. 10.

ⁱ Isa. xlv. 18, 19.

^s Psal. xxii. 23.

^c Exod. xx. 22.

^g Deut. x. 12.

^h Psal. xxii. 24.

^d Isa. xlv. 19, 20.

^k Deut. vi. 3.

* See Isa. xli. 6, 7. and Isa. xlv. 11,—17

who brought you up out of the land of Egypt, with great power and a stretched out arm, him shall ye fear, and him shall ye worship, and to him shall ye do sacrificeⁱ. Ye shall not go after other gods, of the gods of the people which are round about you; lest the anger of the Lord thy God be kindled against thee, and destroy thee from off the face of the earth^k. Take heed to thyself that thou be not snared by following them; and that thou inquire not after their gods, saying, How did these nations serve their gods? even so will I do likewise. Thou shalt not do so to the Lord thy God^l. Ye shall utterly destroy all the places wherein the nations which ye shall possess, served their gods, upon the high mountains, and upon the hills, and under every green tree. And you shall overthrow their altars, and break their pillars, and burn their groves with fire, and you shall hew down the graven images of their gods, and destroy the names of them out of that place^m.

Paul stood in the midst of Mars-hill, and said, Ye men of Athens, I perceive, that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you. God that made the world, and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all thingsⁿ. For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone graven by art and man's device^o. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse; because that when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools; and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things^p. Who changed the truth of God into a lie, and worshipped, and served the creature more than the Creator, who is blessed for ever^q. For this cause, God gave them up unto vile affections^r; and even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind^s.

B. b. b

S E C T.

ⁱ 2 Kings xvii. 35, 36.ⁿ Acts xvii. 22,—25.^r Rom. i. 26.^k Deut. vi. 14, 15.^o Acts xvii. 28, 29.^s Rom. i. 28.^l Deut. xii. 30, 31.^p Rom. i. 20,—23.^m Deut. xii. 2, 3.^q Rom. i. 25.

SECT. 3. *Israel as the peculiar people of God, were bound to worship him in the manner he had enjoined.*

THUS saith the Lord unto the house of Israel, Seek ye me, and ye shall live. But seek not Bethel, nor enter into Gilgal, and pass not to Beer-sheba^a *. Seek him that maketh the seven stars, and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night; that calleth for the waters of the sea, and poureth them out upon the face of the earth, the Lord is his name^b. I love them that love me, and those that seek me early, shall find me^c. And in all places where I record my name, I will come unto thee, and I will bless thee^d.

Now be ye not stiff-necked as your fathers were, but yield yourselves unto the Lord, and enter into his sanctuary which he hath sanctified for ever^e. Unto the place which the Lord your God shall choose to put his name there, even unto his habitation shall ye seek, and thither thou shalt come; and thither ye shall bring your burnt-offerings, and your sacrifices, and your tithes, and heave-offerings of your hand, and your vows, and your free-will-offerings, and the firstlings of your herds, and of your flocks; and there ye shall eat before the Lord your God, and ye shall rejoice in all that ye put your hand unto^f. For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for^g. When we cried unto the Lord God of our fathers, the Lord heard our voice, and looked on our affliction; and the Lord brought us forth out of Egypt with a mighty hand, and with an outstretched arm^h.

SECT. 4. *During that dispensation, the Lord let them know, that the time would come when he should be adored by all nations.*

IT shall come to pass in the last days, that the mountain of the Lord's house, shall be established on the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of

§ 1. ^a Amos v. 4, 5.
^e 2 Chron. xxx. 8.

^b Amos v. 8.
^f Deut. xii. 5, 6, 7.

^c Prov. viii. 17.
^g Deut. iv. 7.

^d Exod. xx. 24.
^h Deut. xxvi. 7, 8.

* “ These were places made infamous by the idolatries of the ten tribes.”

of Jacob, and he will teach us of his ways, and we will walk in his paths^a. And in that time, saith the Lord, the children of Israel shall come, they, and the children of Judah together, going and weeping; they shall go and seek the Lord their God. They shall ask the way to Zion, with their faces thitherward, saying, Come, and let us join ourselves unto the Lord in a perpetual covenant that shall not be forgotten^b. The watchmen on the mount Ephraim shall cry, Arise ye, and let us go up to Zion, unto the Lord our God^c. They shall come with weeping, and with supplications will I lead them^d. Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord^e.

Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear^f. For from the rising of the sun even unto the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering; for my name shall be great among the heathen, saith the Lord of hosts^g. One shall say, I am the Lord's; and another shall subscribe with his hand unto the Lord; and surname himself by the name of Israel^h. Surely, shall one say, In the Lord have I righteousness and strength; even to him shall men come, and all that are incensed against him, shall be ashamedⁱ. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord^k. And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear^l. Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and find me, when ye shall search for me with all your heart; and I will be found of you, saith the Lord^m.

SECT. 5. *By the gospel, our Lord Jesus is revealed as a proper object of our devout worship and adoration.*

THE Father loveth the Son, and sheweth him all things that himself doth; for as the Father raiseth up the dead, and quickneth them; even so the Son quickneth whom he will. For the Father judgeth no man, but hath committed all judgment unto the Son; that all men should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father

B b b 2

which

^a 4. ^a Isa. ii. 2, 3.

^c Jer. xxxi. 12.

^l Isa. xlv. 24.

^b Jer. l. 4, 5.

^f Isa. xlv. 22, 23.

^k Isa. lxvi. 23.

^c Jer. xxxi. 6.

^g Mal. i. 11.

^l Isa. lxv. 24.

^d Jer. xxxi. 9.

^h Isa. xlv. 5.

^m Jer. xxix. 12, 13, 14.

which hath sent him ^a. For as the Father hath life in himself, so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man ^b. All power is given unto me in heaven, and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo I am with you alway, even unto the end of the world ^c. Verily I say unto you, whatsoever ye shall ask in my name, that will I do; that the Father may be glorified in the Son ^d.

God who at sundry times, and in divers manners, spake in times past unto the fathers by the prophets, hath in these last days, spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high ^e; being made so much better than the angels, as by inheritance he hath obtained a more excellent name than they. For when he bringeth in the first begotten into the world, he saith, And let all the angels of God worship him. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. But unto the Son, he saith, Thy throne, O God, is for ever and ever; a scepter of righteousness, is the scepter of thy kingdom ^f. For in him dwelleth all the fulness of the Godhead bodily; and ye are compleat in him, who is the head of all principality and power ^g; who being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross; wherefore God also hath highly exalted him, and given him a name which is above every name ^h; far above all principality and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come. And hath put all things under his feet, and gave him to be the head over all things to the church ⁱ; that at the name of Jesus, every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess, that Jesus Christ is Lord to the glory of God the Father ^k *.

I John

§ 5. ^a John v. 20,—23.

^c Heb. i. 1, 2, 3.

ⁱ Eph. i. 21, 22.

^b John v. 26, 27.

^f Heb. i. 4,—8.

^k Phil. ii. 10, 11.

^e Matth. xxviii. 18, 19, 20,

^g Col. ii. 9, 10.

^d John xiv. 12, 13;

^h Phil. ii. 6,—9.

* “ Every text that asserts the divinity of our Lord Jesus, is a proof that he is a proper object of worship. In this section are quoted, those texts which are more general, and comprehensive of his divine excellency, and mediatorial glory.” See part iii. art. 2. chap. 1. “ *Of the Divinity of our Lord Jesus Christ.*”

I John was in the Spirit on the Lord's day¹. And I beheld, and lo, in the midst of the throne, and of the four beasts, and in the midst of the elders, stood a lamb, as it had been slain^m. And the four beasts, and four and twenty elders, fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. And they sung a new song, saying, Thou art worthy; for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nationⁿ; and hast made us unto our God, kings and priests; and we shall reign upon the earth. And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing^o. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four beasts said, Amen. And the four and twenty elders fell down, and worshipped him that liveth for ever and ever.

SECT. 6. *It is by him, as our Mediator and Intercessor, that we are allowed to draw near unto God.*

JESUS saith unto Thomas, I am the way, and the truth, and the life. No man cometh unto the Father but by me^a. And him that cometh to me, I will in no ways cast out^b. Ye now have sorrow; but I will see you again, and your heart shall rejoice. And in that day ye shall ask me nothing: Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name; ask, and ye shall receive, that your joy may be full^c. At that day ye shall ask in my name; and I say not unto you that I will pray the Father for you; for the Father himself loveth you, because ye have loved me, and have believed that I came out from God^d.

Every high priest taken from among men, is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins^e. And no man taketh this honour unto himself, but he that is called of God, as was Aaron. So also, Christ glorified not himself, to be made an high priest; but he that said unto him, Thou art my Son, to-day have I begotten thee. As he saith also in another

¹ Rev. i. 9, 10.^m Rev. v. 6.ⁿ Rev. v. 8, 9.^o Rev. v. 10, 11, 12.^p Rev. v. 13, 14.§ 6. ^a John xiv. 6.^b John vi. 37.^c John xvi. 22, 23, 24.^d John xvi. 26, 27.^e Heb. v. 1.

another place, Thou art a priest for ever after the order of Melchisedeck^f. It is evident, that after the similitude of Melchizedeck, there ariseth another priest; who is made, not after the law of a carnal commandment, but after the power of an endless life^g. For such an high priest became us, who is holy, harmless, undefiled, separated from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifice first for his own sins, and then for the peoples; for this he did once when he offered up himself^h. For Christ being come, an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for usⁱ. Wherefore he is able to save them to the uttermost, that come unto God by him, seeing he ever liveth to make intercession for them^k. We have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins^l; in whom we have boldness, and access, with confidence by the faith of him^m.

Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of Godⁿ, who is set on the right hand of the throne of the majesty in the heavens^o; and having boldness to enter into the holiest by the blood of Jesus; by a new and living way which he hath consecrated for us through the vail, that is to say, his flesh^p; let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water^q. Let us come boldly unto the throne of grace; that we may obtain mercy, and find grace to help in time of need^r.

Now in Christ Jesus, ye who sometimes were far off, are made nigh by the blood of Christ^s. For through him we have an access by one Spirit unto the Father. Now therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God^t. For ye are not come unto the mount which might be touched, and that burned with fire, nor unto blackness and darkness, and tempest^u. But ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the judge of all, and to Jesus the Mediator of the new covenant^x; by whom we have access by faith unto this grace wherein we stand, and rejoice in hope of the glory of God^y.

S E C T.

^f Heb. v. 4, 5, 6.^g Heb. vii. 25.^h Heb. viii. 1.ⁱ Eph. ii. 13.^j Rom. v. 2.^k Heb. vii. 15, 16.^l 1 John ii. 1, 2.^m Heb. x. 19, 20.ⁿ Eph. ii. 18, 19.^o Heb. vii. 26, 27.^p Eph. iii. 12.^q Heb. x. 22.^r Heb. xii. 18.^s Heb. ix. 11, 12.^t Heb. iv. 14.^u Heb. iv. 16.^x Heb. xii. 22, 23, 24.

SECT. 7. *The servants of God have always esteemed access to him as their highest honour, and greatest privilege.*

THOU, even thou art Lord alone, thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas and all that is therein, and thou preservest them all, and the host of heaven worshipeth thee ^a. O Lord, our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens ^b. When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained; what is man that thou art mindful of him? and the son of man, that thou visitest him ^c? But will God indeed dwell on the earth? behold, the heaven, and heaven of heavens cannot contain thee ^d. The foolish shall not stand in thy sight; thou hatest all workers of iniquity ^e; but as for me I will come into thy house, in the multitude of thy mercy; and in thy fear will I worship toward thy holy temple ^f. Hear, O Lord, when I cry with my voice; have mercy also upon me, and answer me. When thou saidst, Seek ye my face; my heart said unto thee, Thy face Lord will I seek ^g. O God, thou art my God, early will I seek thee; my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is ^h. My soul followeth hard after thee; thy right hand upholdeth me ⁱ. For lo, they that are far from thee shall perish; thou hast destroyed all them that go a-whoring from thee. But it is good for me that I draw near to God; I have put my trust in the Lord God, that I may declare all thy works ^k.

Blessed is the people that know the joyful sound; they shall walk, O Lord, in the light of thy countenance. In thy name shall they rejoice all the day; and in thy righteousness shall they be exalted ^l. They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures ^m. Blessed is the man whom thou choosest, and causest to approach unto thee, that he may dwell in thy courts. We shall be satisfied with the goodness of thy house, even of thy holy temple ⁿ.

S E C T.

^a Neh. ix. 6.
^c Psal. v. 5.
^d Psal. lxxiii. 8.
^e Psal. lxxv. 4.

^b Psal. viii. 1.
^f Psal. v. 7.
^k Psal. lxxiii. 27, 28.

^e Psal. viii. 3, 4.
^g Psal. xxvii. 7, 8.
ⁱ Psal. lxxxix. 15, 16.

^d 1 Kings viii. 27.
^h Psal. lxxiii. 1.
^m Psal. xxxvi. 8.

S E C T. II.

Of the special ACTS of WORSHIP required under the GOSPEL.

A R T. I.

Of P R A Y E R.

S E C T. I. That God is the hearer of prayer. 2. He condescends to invite all to call upon him; and graciously assures them, that he will hear their prayers, when they rightly approach to him. 3. Our Lord's instructions relating to this holy duty. 4. Promises of being heard, stated as motives to importunity and assiduity in prayer. 5. General exhortations of the apostles to this duty. 6. The qualifications of an acceptable worshipper, and of the prayers offered up by him. 7. We are to pray for others, and to pray in the spirit of diffusive benevolence. 8. The purpose of the saints to call on God, their grateful acknowledgments of the benefits thereby obtained, and their supplications for his mercy and support according to their circumstances of need.—Examples of Jacob, Hezekiah, Daniel, Cornelius, &c.

S E C T. I. *That God is the hearer of prayer.*

O THOU that hearest prayer, unto thee shall all flesh come^a. He will regard the prayer of the destitute, and not despise their prayer^b. For he hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth; to hear the groaning of the prisoner, to loose those that are appointed to death^c. The Lord is nigh unto all them that call upon him, to all that call upon him in truth. He will fulfil the desire of them that fear him; he will also hear their cry, and will save them^d. The Lord is far from the wicked; but he heareth the prayer of the righteous^e. Seek ye the Lord, while he may be found; call ye upon him, while he is near^f. *For* the eyes of the Lord are upon the righteous, and his ears are open unto their cry^g. He shall pray unto God,

§ 1. ^a Psal. lxxv. 2.^c Prov. xv. 29.^b Psal. cii. 17.^f Isa. lv. 6.^e Psal. cii. 19, 20.^g Psal. xxxiv. 15.^d Psal. cxlv. 18, 19.

God, and he will be favourable unto him, and he shall see his face with joy ^h. If thou return to the Almighty, thou shalt be built up ⁱ. For then shalt thou have thy delight in the Almighty, and shalt lift up thy face unto God. Thou shalt make thy prayer unto him, and he shall hear thee; and thou shalt pay thy vows ^k. He will be very gracious unto thee, at the voice of thy cry; when he shall hear it, he will answer thee ^l. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am ^m. Be careful for nothing; but in every thing, by prayer and supplication, with thanksgiving, let your requests be made known unto God ⁿ. Draw nigh to God, and he will draw nigh to you ^o.

SECT. 2. *He condescends to invite all to call upon him; and graciously assures them, that he will hear their prayers, when they rightly approach to him.*

THE mighty God, even the Lord hath spoken, and called the earth from the rising of the sun, unto the going down thereof ^a. Hear, O my people, and I will speak; I am God, even thy God ^b. Offer unto God thanksgiving, and pay thy vows unto the Most High. And call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me ^c. If I shut up heaven that there be no rain; or if I command the locust to devour the land; or if I send pestilence among my people; if my people shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and forgive their sin, and heal their land. Mine eyes shall be open, and mine ears attent unto the prayer that is made ^d. Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and find me, when ye shall search for me with all your heart ^e. And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts; I will go also. Yea many people and strong nations shall come to seek the Lord of hosts, and to pray before the Lord ^f. They shall call upon my name, and I will hear them; I will say, It is my people; and they shall say, The Lord is my God ^g. And it shall come to pass, that before they call, I will answer; and whiles they are yet speaking, I will hear ^h. Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord; even them will I bring to my holy mountain, and make them joyful in my house of prayer. For mine house shall be called

C c c

called

^h Job xxxiii. 26.ⁱ Job xxii. 23.^k Job xxii. 26, 27.^l Isa. xxx. 19.^m Isa. lviii. 9.ⁿ Philip. iv. 6.^o James iv. 8.§ 2. ^a Psal. l. 1.^b Psal. l. 7.^c Psal. l. 14, 15.^d 2 Chron. vii. 13,—15.^e Jer. xxix. 12, 13.^f Zech. viii. 21, 22.^g Zech. xiii. 9.^h Isa. lxv. 24.

called an house of prayer for all people ⁱ. And I will pour upon the house of David, and upon the inhabitants of Jerufalem, the spirit of grace and supplication ^k.

S E C T. 3. *Our Lord's instructions relating to this holy duty.*

AND it came to pass, that as *Jesus* was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples. And he said unto them, When ye pray, say, Our Father which art in heaven, hallowed be thy name; thy kingdom come; thy will be done, as in heaven, so in earth. Give us day by day our daily bread. And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation, but deliver us from evil ^a: For thine is the kingdom, and the power, and the glory, for ever. Amen ^b.—When thou prayest, thou shalt not be as the hypocrites are: For they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men. Verily, I say unto you, they have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret, shall reward thee openly. But when ye pray, use not vain repetitions, as the heathen do; for they think that they shall be heard for their much speaking. Be not ye therefore like unto them; for your Father knoweth what things ye have need of before ye ask him ^c.

S E C T. 4. *Promises of being heard, stated as motives to importunity and assiduity in prayer.*

AND he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to set before him; and he from within shall answer and say, Trouble me not; the door is now shut, and my children are with me in bed; I cannot rise and give thee. I say unto you, Though he will not rise and give him, because he is his friend; yet, because of his importunity, he will rise, and give him as many as he needeth ^d. And he spake a parable unto them, to this end, that men ought always to pray, and not to faint; saying, There was in a city a judge, which feared not God, neither

ⁱ Isa. lvi. 6, 7.

^k Zech. xii. 10.

§ 3. ^a Luke xi. 1,—4.

^b Matth. vi. 13.

^c Matth. vi. 5,—8.

§ 4. ^a Luke xi. 5,—8.

neither regarded man. And there was a widow in that city, and she came unto him, saying, Avenge me of mine adversary. And he would not for a while; but afterwards he said within himself, Though I fear not God, nor regard man, yet because this widow troubleth me, I will avenge her, lest, by her continual coming, she weary me. And the Lord said, Hear what the unjust judge saith. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily^b. And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened. If a son shall ask bread of any of you that is a father, Will he give him a stone? or if he ask a fish, Will he for a fish give him a serpent? or if he ask an egg, Will he offer him a scorpion! If ye then, being evil, know how to give good gifts unto your children, How much more shall your heavenly Father give the Holy Spirit to them that ask him^c? Where two or three are gathered together in my name, there am I in the midst of them^d *.

SECT. 5. *General exhortations of the apostles to this duty.*

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^a. I will therefore, that men pray every where, lifting up holy hands, without wrath and doubting^b. If any of you lack wisdom, let him ask of God, that giveth unto all men liberally, and upbraideth not^c. But let him ask in faith, nothing wavering. For ye have not received the spirit of bondage again

C c c 2

to

^b Luke xviii. 1,—8.

^c Luke xi. 9,—13.

^a Matth. xviii. 20.

§ 5. ^a James i. 17.

^b 1 Tim. ii. 8.

^c James i. 5, 6.

* “ We have a striking example of importunity in prayer, in the address of the “ woman of Canaan to our blessed Lord. She” cried unto him, saying, Have mercy on me, O Lord, thou Son of David; for my daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. But he answered and said, I am not sent, but unto the lost sheep of the house of Israel. Then came she and worshipped him, saying, Lord, help me. But he answered and said, It is not meet to take the childrens bread, and to cast it to dogs. And she saith, Truth, Lord; yet the dogs eat of the crumbs which fall from their master’s table. Then Jesus answered and said unto her, O woman, great is thy faith; be it unto thee even as thou wilt. Matth. xv. 22,—28.

to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father^d; Likeways the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought, but the Spirit itself maketh intercession for us with groanings which cannot be uttered^e. And this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us. And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him^f. Pray without ceasing^g. Continue in prayer, and watch in the same with thanksgiving^h. Building yourselves up in your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal lifeⁱ.

SECT. 6. *The qualifications of an acceptable worshipper, and of the prayers offered up by him.*

Who shall ascend into the hill of the Lord? and who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lift up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation. This is the generation that seek him, that seek thy face, O Jacob^a. For the sacrifice of the wicked is an abomination to the Lord; but the prayer of the upright is his delight^b. He that turneth away his ear from hearing the law, even his prayer shall be an abomination^c. This people draw near me with their mouth, and with their lips do honour me; but have removed their heart far from me^d. To what purpose is the multitude of your sacrifices unto me, saith the Lord? When ye come to appear before me, Who hath required this at your hand, to tread my courts? Bring no more vain oblations: Incense is an abomination unto me: The new moons and sabbaths, the calling of assemblies, I cannot away with: It is iniquity, even the solemn meeting. Your new moons, and your appointed feasts, my soul hateth: They are a trouble unto me; I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear: Your hands are full of blood. Wash ye, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow^e.

God is a Spirit, and they that worship him must worship him in spirit and in truth^f. And this is the confidence that we have in him, that if we ask any thing according

^a Rom. viii. 15.

^b Col. iv. 2.

§. 6.

^a Psal. xxiv. 3,—6.

^e Isa. i. 11,—17.

^c Rom. viii. 26.

^f Jude 20, 21.

^b Prov. xv. 8.

^f John iv. 24.

^f John v. 14, 15.

^c Prov. xxix. 9.

^e 1 Thess. v. 17.

^a Isa. xxix. 13.

according to his will, he heareth us^e. Let us lift up our hearts with our hands to God in the heavens. We have transgressed, and have rebelled^h. O Lord, righteousness belongeth unto thee, but unto us confusion of facesⁱ. O my God, I am ashamed, and blush to lift up my face to thee, my God: For our iniquities are increased over our head, and our trespass is grown up unto the heavens; since the days of our fathers have we been in a great trespass unto this day^k. To the Lord our God belong mercies and forgivenesses, though we have rebelled against him^l.—If thou Lord shouldst mark iniquities, O Lord, who shall stand^m?—God resisteth the proud, but giveth grace unto the humbleⁿ.—God be merciful to me a sinner^o.

O my God, incline thine ear, and hear; for we do not present our supplications before thee for our righteousnesses, but for thy great mercies. O Lord hear, O Lord forgive, O Lord hearken, and do, and defer not, for thine own name's sake, O my God^p. O Lord, we have waited for thee; the desire of our soul is to thy name, and to the remembrance of thee. With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early^q.—The effectual fervent prayer of a righteous man availeth much. Elias was a man subject to like passions as we are; and he prayed earnestly that it might not rain, and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit^r.—Put on the whole armour of God, praying always, with all prayer and supplication in the spirit; and watching thereunto with all perseverance^s. Continuing constant in prayer^t.

If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift^u. Our Father which art in heaven, forgive us our debts, as we forgive our debtors. If ye forgive men their trespasses, your heavenly Father will also forgive you; but if ye forgive not men their trespasses; neither will your heavenly Father forgive you your trespasses^v.

Jesus saith, I am the way, and the truth, and the life, no man cometh unto the Father, but by me^w. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you^x. If any man sin, we have an advocate with the Father, Jesus Christ the righteous^y. For there is one God, and one mediator between God and man, the man Christ Jesus^z. It is Christ that

^e 1 John v. 14.ⁱ Dan. ix. 9.^p Dan. ix. 18, 19.^l Rom. xii. 12.^o John xvi. 23.^h Lam. iii. 41, 42.^m Psal. cxxx. 3.^q Isa. xxvi. 8, 9.ⁿ Matth. v. 23, 24.^z 1 John ii. 1.^k Dan. ix. 7.^u James iv. 6.^r James v. 16, 17, 18.^x Matth. vi. 9, 12, 14, 15.^z 1 Tim. ii. 5.^v Ezra ix. 6, 7.^o Luke xviii. 13.^f Eph. vi. 11, 18.^y John xiv. 6.

that is risen again, who is even at the right hand of God, who also maketh intercession for us^c. Wherefore he is able also to save them to the uttermost, that come unto God by him, seeing he ever liveth to make intercession for them^d. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us through the vail, that is to say, his flesh, and having an High Priest over the house of God, let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water^e. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help us in time of need^f.

SECT. 7. *We are to pray for others, and to pray in the spirit of diffusive benevolence* *.

PRAY for the peace of Jerusalem ; they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions sake, I will now say, Peace be within thee : Because of the house of the Lord our God, I will seek thy good^a. For Zion's sake I will not hold my peace ; and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth^b.

The Lord hear thee in the day of trouble, the name of the God of Jacob defend thee ; send thee help from the sanctuary ; and strengthen thee out of Zion. Remember all thy offerings, and accept thy burnt sacrifice. Grant thee according to thine own heart, and fulfil all thy counsel. The Lord fulfil all thy petitions^c.

I exhort therefore, that first of all supplications, prayers, intercessions, and giving of thanks be made for all men ; for kings, and for all that are in authority ; that we may lead a quiet and peaceable life in all godliness and honesty ; for this is good and acceptable in the sight of God our Saviour^d. Confess your faults one to another and pray for one another, that ye may be healed^e. Brethren pray for us,

^c Rom. viii. 34.

^d Heb. vii. 25.

^e Heb. x. 19,—22.

^f Heb. iv. 16.

§ 7. ^a Psal. cxxii. 6,—9.

^b Isa. lxii. 1.

^c Psal. xx. 1,—5.

^d 1 Tim. ii. 1, 2, 3.

^e James v. 16.

* “ The duty of praying for our brethren of mankind, was considered by the prophet Samuel as indispensable. When the people were terrified by the thunder of the Lord.” They said unto Samuel, “ Pray for thy servants unto the Lord thy God, that we die not.” And Samuel said unto the people, “ God forbid that I should sin against the Lord, in ceasing to pray for you.” Sam. xii. 19, 20, 23.

us, that the word of the Lord may have free course and be glorified^f. I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me^g, that I may be delivered from them that do not believe in Judea, and that my service which I have for Jerusalem, may be accepted of the saints^h. Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance, and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel; that therein I may speak boldly, as I ought to speakⁱ.

I would that ye knew what great conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh; that their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ^k. For now we live, if ye stand fast in the Lord. For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes, before our God? night and day praying exceedingly, that we might see your face, and might perfect that which is lacking in your faith^l. Wherefore I also cease not to give thanks for you, making mention of you in my prayers^m. I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is namedⁿ, always in every prayer of mine for you all, making request with joy^o. We pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power^p. Epaphras, who is one of you, a servant of Christ, saluteth you; always labouring fervently for you in prayers, that ye may stand perfect, and compleat in all the will of God^q.

SECT. 8. *The purposes of the saints to call on God and their grateful acknowledgments of the benefits thereby obtained, and their supplications for his mercy and support, according to their circumstances of need.*

As for me, I will call upon God; and the Lord shall save me. Evening and morning, and at noon will I pray, and cry aloud; and he shall hear my voice^a. I will cry unto God most high; unto God that performeth all things for me. He shall send from heaven, and save me^b. The Lord will command his loving-kindness in the day-time, and in the night his song shall be with me, and my prayer

^f 2 Theff. iii. 1.

^k Col. ii. 1, 2.

^o Phil i. 4.

^g Rom. xv. 30.

^l 1 Theff. iii 8, 9, 10.

^p 2 Theff i. 11.

^h Rom. xv. 31.

^m Eph. i. 15, 16.

^q Col. iv. 12.

ⁱ Eph. vi. 18, 19 20.

ⁿ Eph. iii. 14, 15.

§ 8. ^a Psal. lv. 16, 17.

^b Psal. lvii. 2, 3.

prayer unto the God of my life ^c. I love the Lord, because he hath heard my voice, and my supplications. Because he hath inclined his ear unto me, therefore will I call upon him as long as I live ^d. The sorrows of death compassed me, and the pains of hell got hold upon me; I found trouble and sorrow ^e. In my distress I called upon the Lord, and cried unto my God; he heard my voice out of his temple, and my cry came before him, even unto his ears ^f; and he inclined unto me, and heard my cry ^g. Depart from me all ye workers of iniquity; for the Lord hath heard the voice of my weeping; the Lord hath heard my supplications; the Lord will receive my prayer ^h. If I regard iniquity in my heart, the Lord will not hear me; but verily God hath heard me; he hath attended to the voice of my prayer. Blessed be God, which hath not turned away my prayer, nor his mercy from me ⁱ. Who delivered us from so great a death, and doth deliver; in whom we trust, that he will yet deliver us; you also helping together by prayer for us ^k.

Hear me when I call, O God of my righteousness; thou hast enlarged me when I was in distress. Have mercy upon me, and hear my prayer ^l. Give ear to my words O Lord, consider my meditation. Harken to the voice of my cry, my King, and my God; for unto thee will I pray. My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up ^m. Have thou respect unto the prayer of thy servant, and to his supplication, O Lord my God, to hearken unto the cry, and to the prayer, which thy servant prayeth before thee ⁿ. Give ear to my prayer, O God; and hide not thyself from my supplications. Attend unto me, and hear me; I mourn in my complaint, and make a noise ^o. Let my prayer come before thee; incline thine ear unto my cry. For my soul is full of troubles, and my life draweth nigh unto the grave ^p. But unto thee, have I cried, O Lord, and in the morning shall my prayer prevent thee ^q. Hear my cry, O God, attend unto my prayer. From the end of the earth will I cry unto thee; when my heart is overwhelmed, lead me to the rock that is higher than I ^r. Make haste unto me; give ear unto my voice, when I cry unto thee. Let my prayer be set forth before thee as incense; and the lifting up of my hands, as the evening sacrifice. Hide not thy face from me in the day when I am in trouble; incline thine ear unto me; in the day when I call, answer me speedily ^s. I stretch forth my hands unto thee; my soul thirsteth after thee as a thirsty land. Hear me speedily, O Lord, my spirit faileth ^t. Mine eye mourneth by reason of affliction;

Lord

^c Psal. xlii. 8.^g Psal. xl. 1.^l Psal. iv. 1.^p Psal. lxxxviii. 2, 3.^f Psal. cii. 2.^d Psal. cxvi. 1, 2.^h Psal. vi. 8, 9.^m Psal. v. 1, 2, 3.^q Psal. lxxxviii. 13.^u Psal. cxliii. 6, 7.^e Psal. cxvi. 3.ⁱ Psal. lxvi. 18, 19, 20.ⁿ 1 Kings viii. 28.^r Psal. lxi. 1, 2.^s Psal. xviii. 6.^k 2 Cor. i. 10, 11.^o Psal. lv. 1, 2.^t Psal. cxlii. 1, 2.

Lord, I have called daily upon thee, I have stretched out my hands unto thee^x. Attend unto my cry, for I am brought very low^y. Let me not be ashamed, O Lord, for I have called upon thee^z. Hear my prayer, O Lord, and give ear unto my cry; hold not thy peace at my tears^a. Unto thee will I cry, O Lord my rock; lest if thou be silent to me I become like them that go down into the pit. Hear the voice of my supplications, when I cry unto thee; when I lift up my hands toward thy holy oracle^b.

Thou, Lord, art good, and ready to-forgive; and plenteous in mercy unto all them that call upon thee^c. In the day of my trouble I will call upon thee; for thou wilt answer me^d. I have called upon thee, for thou wilt hear me, O God; incline thine ear unto me, and hear my speech^e. In the day when I cried thou answeredst me; and strengthenedst me with strength in my soul^f. Thou drewest near in the day when I called upon thee^g. I cried to thee, O Lord; and unto the Lord I made my supplication. Hear, O Lord, and have mercy upon me; Lord be thou mine helper. Thou hast turned for me my mourning into dancing; thou hast put off my sackcloth, and girded me with gladness^h. I said in my haste, I am cut off from before thine eyes; nevertheless, thou heardst the voice of my supplications when I cried unto theeⁱ. For this shall every one that is godly pray unto thee, in a time when thou mayst be found^k. Lord, thou hast heard the desire of the humble; thou wilt prepare their heart, thou wilt cause thine ear to hear^l?

Examples of Jacob, Hezekiah, Daniel, &c.

“PRAYER is one of the most important acts and ordinances of religion. And the scriptures abound with striking examples of its power and efficacy; in so much, that what the Apostle to the Hebrews hath said concerning faith, That by it the saints wrought righteousness, obtained promises, &c. may be also said concerning prayer.”

“Of this kind is Jacob’s remarkable interview at Peniel.” Jacob was left alone; and there wrestled a man with him until the break of day. And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. And he said unto him, What is thy name? And he said, Jacob. And he said, thy name shall be called no more Jacob, but Israel; for as a prince hast thou power with God and with men, and hast prevailed. And he blessed him

^x Psal. lxxxviii. 9.

^y Psal. xxviii. 1, 2.

^z Psal. cxxxviii. 3.

^a Psal. xxxii. 6.

^b Psal. cxlii. 6.

^c Psal. lxxxvi. 5.

^d Lam. iii. 57.

^e Psal. x. 17.

^f Psal. xxxi. 17.

^g Psal. lxxxvi. 7.

^h Psal. xxx. 8, 10, 11.

ⁱ Psal. xxxix. 12.

^j Psal. xvii. 6.

^k Psal. xxxi. 22.

him there^a. “To this event the prophet Hosea refers.” By his strength he had power with God; yea, he had power over the angel, and prevailed; he wept and made supplication unto him; he found him in Bethel, and there he spake with us. Even the Lord God of hosts, the Lord is his memorial^b.

“WE have a striking contrast betwixt the blasphemous pride of Sennacherib, when threatening destruction to Jerusalem, and the humble devotion of good Hezekiah. He prayed before the Lord. The Lord heard; he destroyed the mighty host of that haughty monarch, and sent him home with shame^c.”

“DANIEL gives a very extraordinary instance of the efficacy of prayer. When Nebuchadnezzar had made the extravagant demand on his wise men, to recall a dream of his, which he himself had forgot; and at the same time required the interpretation of it.” Then Daniel went to his house, and made the thing known to Hananiah, Michael and Azariah his companions; that they would desire mercy of the God of heaven concerning this secret; that Daniel and his fellows should not perish with the rest of the wise men of Babylon. Then was the secret revealed unto Daniel in a night vision^d.

“THE same prophet affords us another memorable example of the same kind. When anxious about the fate of his countrymen the Jews, he tells us,” I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes; and I prayed unto the Lord my God, and made my confession^e *. And whiles I was speaking, and praying, and confessing my sin, and the sin of my people Israel, and presented my supplication before the Lord my God; yea whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation, &c. f.

“IT is very remarkable, that the fervent prayers of an Italian soldier were the happy means of communicating to him the blessings of the gospel, that he became the first fruits of the Gentile world.” Cornelius, a devout man, and one that feared God with all his house, who gave much alms to the people, and prayed to God alway; he saw in a vision, evidently, about the ninth hour of the day, an angel of God coming in to him, and saying unto him, Cornelius. And when he looked on him he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers, and thine alms are come up for a memorial before God. And now send men to Joppa, and call for one Simon, whose surname is Peter;

§ ^a Gen. xxxii. 24, 26,—29. ^b Hos. xii. 3, 4, 5. ^c 2 Kings xviii. and xix. chap. ^d Dan. ii. 17, 18, 19.
 ^e Dan. ix. 3, 4. ^f Dan. ix. 20, 21. * See Dan. ix. 4,—19.

SECT. 2. *The children of men are particularly called to this divine exercise.*

O COME let us sing unto the Lord; let us make a joyful noise to the rock of our salvation. Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms^a. Sing unto the Lord a new song, and his praise from the end of the earth; ye that go down to the sea, and all that is therein; the isles and the inhabitants thereof. Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit; let the inhabitants of the rock sing, let them shout from the top of the mountains, let them give glory unto the Lord, and declare his praise in the islands^b. O clap your hands, all ye people; shout unto the Lord with the voice of triumph^c; sing praises to God, sing praises; for God is King of all the earth, sing ye praises with understanding^d. Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness; come before his presence with singing. Know ye that the Lord, he is God; it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture. Enter into his gates with thanksgiving, and into his courts with praise; be thankful unto him, and bless his name. For the Lord is good; his mercy is everlasting; and his truth endureth to all generations^e. O give thanks unto the Lord; call upon his name; make known his deeds among the people. Sing unto him, sing psalms unto him; talk ye of all his wondrous works. Glory ye in his holy name; let the heart of them rejoice that seek the Lord^f. Remember his marvellous works that he hath done, his wonders, and the judgments of his mouth^g. Sing unto the Lord, all the earth; shew forth from day to day his salvation. Declare his glory among the heathen; his marvellous works among all nations. For great is the Lord, and greatly to be praised; he also is to be feared above all gods^h. O that men would praise the Lord for his goodness, and for his wonderful works to the children of men! and let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicingⁱ. Let them exalt him also in the congregation of the people, and praise him in the assembly of the elders^k. Praise ye the Lord. Praise God in his sanctuary; praise him in the firmament of his power. Praise him for his mighty acts; praise him according to his excellent greatness. Praise him with the sound of the trumpet; praise him with the psaltery and harp^l. Praise him with the timbrel and dance; praise him with stringed instruments, and organs. Praise him upon the cymbals; praise him upon the high sounding cymbals; let every thing that hath breath, praise the Lord^m. Praise our God all ye his servants, and ye that

§ 2. ^a Psal. xcv. 1, 2.

^c Psal. c. 1, -- 5.

^l Psal. cvii. 21, 22.

^b Isa. xlii. 10, 11, 12.

^f Psal. cv. 1, 2, 3.

^k Psal. cvii. 32.

^e Psal. xlvii. 1.

^g 1 Chron. xvi. 12.

^l Psal. cl. 1, -- 3.

^d Psal. xlvii. 6, 7.

^h 1 Chron. xvi. 23, 24, 25.

^m Psal. cl. 4, 5, 6.

that fear him, both small and great. Alleluia; for the Lord God Omnipotent reigneth ⁿ.

SECT. 3. *Praise is the delightful employment of the servants of God.*

REJOICE in the Lord, O ye righteous; for praise is comely for the upright ^a. Sing aloud unto God our strength; make a joyful noise unto the God of Jacob. Take a psalm, and bring hither the timbrel, the pleasant harp, with the psaltery. Blow up the trumpet in the new moon, in the time appointed, on our solemn feast-day ^b. We will go into his tabernacles; we will worship at his footstool ^c; we will shew to the generation to come, the praises of the Lord, and his strength, and his wonderful works that he hath done ^d. Praise the Lord, call upon his name; declare his doings among the people; make mention that his name is exalted. Sing unto the Lord: for he hath done excellent things; this is known in all the earth. Cry out, and shout, thou inhabitant of Zion; for great is the holy One of Israel in the midst of thee ^e. Praise the Lord, O Jerusalem; praise thy God, O Zion ^f. Let Israel rejoice in him that made him; let the children of Zion be joyful in their King ^g. Let the saints be joyful in glory; let them sing aloud upon their beds; let the high praises of God be in their mouth ^h. For it is good to sing praises unto our God; for it is pleasant, and praise is comely ⁱ.

Behold, bless ye the Lord, all ye servants of the Lord, which by night stand in the house of the Lord. Lift up your hands in the sanctuary; and bless the Lord ^k. Praise, O ye servants of the Lord, praise the name of the Lord. Blessed be the name of the Lord, from this time forth, and for evermore. From the rising of the sun, unto the going down of the same, the Lord's name is to be praised ^l. Let us be glad and rejoice, and give honour to him ^m.

Open to me the gates of righteousness; I will go into them, and I will praise the Lord ⁿ. The Lord is my strength and song, and he is become my salvation. He is my God, and I will prepare him an habitation; my fathers God, and I will exalt him ^o. My soul shall be joyful in the Lord; it shall rejoice in his salvation. All my bones shall say, Lord, Who is like unto thee, which deliverest the poor from him that is too strong for him, yea the poor and needy from him that spoileth him ^p? I will praise the name of God with a song, and will magnify him with thanksgiving. This also shall please the Lord, better than an ox or a bullock that

ⁿ Rev. xix. 5, 6.

§ 3. ^a Psal. xxxiii. 1.
 ^c Isa. xii. 4, 5, 6.
 ⁱ Psal. cxlvii. 1.
 ⁿ Psal. cxviii. 19.

^b Psal. lxxxvi. 1, 2, 3.
 ^f Psal. cxlvii. 12.
 ^k Psal. cxxxiv. 1, 2.
 ^o Exod. xv. 2.

^e Psal. cxxxii. 7.
 ^g Psal. cxlix. 2.
 ^l Psal. cxlii. 1, 2, 3.
 ^p Psal. xxxv. 9, 10.

^d Psal. lxxviii. 4.
 ^h Psal. cxlix. 5, 6.
 ^m Rev. xix. 7.

Peter; he shall tell thee what thou oughtest to do ^e. “ When Peter was come, he made this just reflection on that extraordinary event,” Of a truth I perceive, that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness is accepted with him. ^h.

“ TIME would fail me to tell of the ardent prayers made, and the gracious returns obtained by Moses, Joshua, Samuel, David, Elisha, Isaiah, Hezekiah, Peter, John, Paul, &c. I shall conclude this subject, by observing, That the bright example given by our great Lord and Saviour of habitual devotion and ardent prayer, was imitated by all his faithful apostles and disciples. It was by this mean they were animated to preach the gospel, and to suffer for the name of Jesus *. By this they triumphed over the temptations of Satan, and over all the afflictions that befel them, whether in private or in public life. By this they were enabled to finish their course with joy, and having *walked with God* on earth, they are now entered on that felicity which is prepared for all them that love and serve him.”

D d d 2

A R T.

^e Acts x. 1,—6.^h Acts x. 34, 35.

* See Acts iv. 23,—31. and 2 Cor. vii,—x.

A R T. II.

Of P R A I S I N G G O D.

S E C T. I. The whole creation called to praise God. 2. The children of men are particularly called to this divine exercise. 3. Praise is the delightful employment of the servants of God. 4. Every comfort of this life is to be received with thanksgiving. 5. With still higher praises ought we to celebrate the wonders of redeeming love. 6. Remarkable instances of divine goodness are to be thankfully remembered and acknowledged by his servants.

S E C T. I. *The whole creation called to praise God.*

PRAISE ye the Lord. O give thanks unto the Lord, for he is good, for his mercy endureth for ever. Who can utter the mighty acts of the Lord? Who can shew forth all his praise^a? Praise ye the Lord from the heavens; praise him in the heights. Praise ye him, all his angels; praise ye him all his hosts^b. Bless the Lord, ye his angels that excel in strength, that do his commandments, hearkning unto the voice of his word. Bless ye the Lord, all ye his hosts, ye ministers of his that do his pleasure. Bless ye the Lord, all his works in all places of his dominion^c. Praise ye him, sun and moon; praise him all ye stars of light; praise him ye heaven of heavens, and ye waters that be above the heavens. Let them praise the name of the Lord; for he commanded, and they were created^d. Praise the Lord from the earth, ye dragons and all deeps; fire and hail, snow and vapour, stormy wind fulfilling his word; mountains and all hills, fruitful trees and all cedars; beasts and all cattle, creeping things, and flying fowl. Kings of the earth, and all people; princes, and all judges of the earth. Both young men and maidens, old men and children. Let them praise the name of the Lord; for his name alone is excellent, his glory is above the earth and heaven^e.

S E C T.

§ 1. ^a Psal. cvi. 1, 2.^b Psal. cxlviii. 1, 2.^c Psal. ciii. 20, 21, 22.^d Psal. cxlviii. 3, 4, 5.^e Psal. cxlviii. 7--13.

that hath horns and hoofs ^a. I will praise the Lord with my whole heart in the assembly of the upright, and in the congregation^r. Bless the Lord, O my soul; and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits. Who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving-kindness, and tender mercies; who satisfieth thy mouth with good things^f. I will extol thee, my God, O King; and I will bless thy name for ever and ever. Every day will I bless thee, and I will praise thy name for ever and ever. One generation shall praise thy works to another, and shall declare thy mighty acts^t. Praise the Lord, O my soul; while I live will I praise the Lord; I will sing praises unto my God, while I have any being^u. My mouth shall speak the praise of the Lord; and let all flesh bless his holy name for ever and ever^x.

SECT. 4. *Every comfort of this life is to be received with thanksgiving.*

WHEN thou hast eaten, and art full, then thou shalt bless the Lord thy God, for the good which he hath given thee. Beware that thou forget not the Lord thy God; lest, when thou hast eaten and art full, and hast built goodly houses, and dwelt therein; and when thy herds and thy flocks multiply, and thy silver and gold is multiplied; then thine heart be lifted up^a; and thou say in thine heart, My power and the might of mine hand hath gotten me this wealth. But thou shalt remember the Lord thy God^b.

Now the Spirit speaketh expressly, that, in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils^c; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth: For every creature of God is good, and nothing to be refused, if it be received with thanksgiving; for it is sanctified by the word of God, and prayer^d.

SECT.

^a Psal. lxi. 30, 31.

^b Psal. cxlvi. 1, 2.

^r Psal. cxi. 1.

^x Psal. cxlv. 21.

^f Psal. ciii. 1, ---5.

^t Psal. cxlv. 1, 2.

§ 4. ^a Deut. viii. 10, ---14.

^b Deut. viii. 17, 18.

^c 1 Tim. iv. 1.

^d 1 Tim. iv. 3, 4, 5.

S E C T. 5. *With still higher praises ought we to celebrate the wonders of redeeming love.*

BLESSED be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ ^a, that we should be to the praise of his glory who first trusted in Christ ^b. Thanks be unto God for his unspeakable gift ^c. Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us in unto a lively hope, by the resurrection of Jesus Christ from the dead ^d. Thanks be unto God, who always causeth us to triumph in Christ, and maketh manifest the favour of his knowledge by us in every place ^e. For all things are for your sakes, that the abundant grace might, through the thanksgiving of many, redound to the glory of God ^f. Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him, who hath called you out of darkness into his marvellous light ^g. We give thanks to God, and the Father of our Lord Jesus Christ, praying always for you, for the hope that is laid up for you in heaven ^h. As ye have therefore received Christ Jesus the Lord, so walk ye in him; rooted and built up in him, and established in the faith as ye have been taught, abounding therein with thanksgivingⁱ. Rejoice evermore ^k; speaking to yourselves, teaching one another, in psalms, and hymns, and spiritual songs, singing with grace in your heart to the Lord, and making melody; giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ ^l. To whom coming, as unto a living stone, ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ ^m. By him therefore let us offer the sacrifice of praise to God continually, that is the fruit of our lips, giving thanks to his name ⁿ. In every thing give thanks; for this is the will of God in Christ Jesus concerning you ^o.

S E C T. 6. *Remarkable instances of divine goodness are to be thankfully remembered and acknowledged by his servants.*

IT is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High; to shew forth thy loving kindness in the morning, and thy faithfulness every night^a. For thou, Lord, hast made me glad through thy work;
I will

§ 5. ^a Eph. i. 3.
^c 2 Cor. ii. 14.
ⁱ Col. ii. 6, 7.
^m 1 Pet. ii. 4, 5.

^b Eph. i. 12.
^f 2 Cor. iv. 15.
^k 1 Thess. v. 16.
ⁿ Heb. xiii. 15.

^e 2 Cor. ix. 15.
^g 1 Pet. ii. 9.
^l Eph. v. 19, 20.
^o 1 Thess. v. 18.

^d 1 Pet. i. 3.
^h Col. i. 3, 5.
with Col. iii. 16, 17.

§ 6. ^a Psal. xcii. 1, 2.

I will triumph in the works of thy hands ^b. Blessed be the Lord; for he hath shewed me his marvellous loving-kindness in a strong city: For I said in my haste, I am cut off from before thine eyes; nevertheless thou heardest the voice of my supplications, when I cried unto thee ^c. When my soul fainted within me, I remembered the Lord; and my prayer came in unto thee, into thine holy temple ^d. I will sing of the mercies of the Lord for ever; with my mouth will I make known thy faithfulness to all generations ^e.

And Jacob said, O God of my father Abraham, and God of my father Isaac, I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant ^f. O give thanks unto the Lord; for he is good; for his mercy endureth for ever. Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy ^g. He saved them for his name's sake, that he might make his mighty power to be known. He rebuked the red sea also, and it was dried up: So he led them through the depths as through the wilderness. And he saved them from the hand of him that hated them; and redeemed them from the hand of the enemy ^h. Then sang Moses, and the children of Israel, saying, I will sing unto the Lord, for he hath triumphed gloriously; he is become my salvation. Who is like unto thee, O Lord, among the gods? Who is like unto thee, glorious in holiness, fearful in praises, doing wonders? Thou in thy mercy hast led forth the people which thou hast redeemed: Thou hast guided them in thy strength unto thy holy habitation ⁱ. Fear the Lord, and serve him in truth with all your heart: For consider how great things he hath done for you ^k. And David said, The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine ^l. And David the king came, and sat before the Lord, and said, Who am I, O Lord God; and what is mine house, that thou hast brought me hitherto ^m? Behold, for peace I have great bitterness (ⁿ said "Hezekiah"); but thou hast, in love to my soul, delivered it from the pit of corruption; for thou hast cast all my sins behind thy back. For the grave cannot praise thee, death cannot celebrate thee. The living, the living, he shall praise thee, as I do this day: The father to the children shall make known thy truth ^o. The sorrows of death compassed me, and the pains of hell got hold upon me: I found trouble and sorrow. Then called I upon the name of the Lord: I was brought low, and he helped me. Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee: For thou hast delivered my soul from death, mine eyes from tears, and my feet from falling. What shall I render unto the Lord for all his benefits towards me ^p? And at the end

E e e

of

^b Psal. xcii. 4.^c Psal. xxxi. 21, 22.^d Jonah ii. 7.^e Psal. lxxxix. 1.^f Gen. xxxii. 9, 10.^g Psal. cvii. 1, 2.^h Psal. cvi. 8, 9, 10.ⁱ Exod. xv. 1, 2, 11, 13.^k 1 Sam. xii. 24.^l 1 Sam. xvii. 37.^m 1 Chron. xvii. 16.ⁿ Isa. xxxviii. 17, 18, 19.^o Psal. cxvi. 3, 4, 6, 7, 8, 12.

the days, I Nebuchadnezzar lift up mine eyes unto heaven, and mine understanding returned unto me; and I blessed the Most High, and I praised and honoured him that liveth for ever; whose dominion is an everlasting dominion, and his kingdom is from generation to generation^p.—And great multitudes came unto Jesus, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus feet; and he healed them: Infomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see; and they glorified the God of Israel^q.—And Mary said, My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour; for he that is mighty hath done to me great things, and holy is his name^r.—And the shepherds returned, glorifying and praising God for all the things that they had heard and seen^s.—And Jesus said, Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger^t.—We had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead; who delivered us from so great a death, and doth deliver; in whom we trust that he will yet deliver us^u. Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort, who comforteth us in all our tribulation: For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ^x. The Lord hath done great things for us; whereof we are glad^y. Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? For thou only art holy^z.

A R T.

^p Dan. iv. 34.^q Luke xvii. 17, 18.^r Rev. xv. 3, 4.^s Matth. xv. 30, 31.^t 2 Cor. i. 9, 10.^u Luke i. 46, 47, 49.^x 2 Cor. i. 3, 4, 5.^y Luke ii. 20.^z Psal. cxxvi. 3.

A R T. III.

Of B A P T I S M.

SECT. 1. Of the baptism of John. 2. Of baptism as an institution of our Lord Jesus. 3. The doctrine and instructions of the apostles relating to this institution.—The practice in dispensing this holy ordinance in the apostolic age.

SECT. 1. *Of the baptism of John.*

SEE PART III. ART. II. CHAP. V. *Of the ministry of John as introducing that of our Lord.*

SECT. 2. *Of baptism as an institution of our Lord Jesus.*

THERE was a man of the pharisees, named Nicodemus, a ruler of the Jews ; the same came to Jesus by night, and said unto him, Rabbi, We know that thou art a teacher come from God ; for no man can do those miracles that thou doest, except God be with him. Jesus answered and said ^a, Verily, verily, I say unto thee, Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God ^b. And they brought young children to him, that he should touch them ; and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not ; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them ^c.

Then the eleven went away into Galilee, into a mountain where Jesus had appointed them. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost ; teaching them to observe all things whatsoever I have commanded you ; and lo, I am with you alway, even unto the end of the world ^d. Go ye unto all

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§ 2. ^a John iii. 1, 2, 3.

^b John iii. 5.

^c Mark x. 13, --- 16.

^d Matth. xxviii. 16, 18, 19, 20.

the world, and preach the gospel to every creature. He that believeth, and is baptized, shall be saved ; but he that believeth not shall be damned ^e.

SECT. 3. *The doctrine and instructions of the apostles relating to this institution.*

BRETHREN, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea ; and were all baptized unto Moses in the cloud, and in the sea ; and did all eat the same spiritual meat ; and did all drink the same spiritual drink ; for they drank of that spiritual rock that followed them ; and that rock was Christ ^a. The like figure whereunto, even baptism, doth also now save us [not the putting away of the filth of the flesh, but the answer of a good conscience towards God] by the resurrection of Jesus Christ ^b. In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ ; buried with him in baptism, wherein also ye are risen with him, through the faith of the operation of God, who hath raised him from the dead ^c. Christ loved the church, and gave himself for it ; that he might sanctify and cleanse it with the washing of water by the word ; that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing ; but that it should be holy, and without blemish ^d. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost ^e.

Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death ? Therefore we are buried with him by baptism into death ; that, like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life ^f. For, if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection ^g. There is one body, and one Spirit, even as ye are called in one hope of your calling ; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all ^h. For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female ; for ye are all one in Christ Jesus ⁱ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free ^k.

—The

^e Mark xvi. 15, 16.

§ 3. ^a 1 Cor. x. 1, ---4.

^c Tit. iii. 5.

ⁱ Gal. iii. 26, 27, 28.

^b 1 Pet. iii. 21.

^f Rom. vi. 3, 4.

^k 1 Cor. xii. 13.

^e Col. ii. 11, 12.

^g Rom. vi. 5.

^d Eph. v. 25, 26, 27.

^h Eph. iv. 4, 5, 6.

—The practice in dispensing this holy ordinance in the apostolic age.

“ BEFORE we leave this article relating to baptism, it may be proper to take notice of what the Scripture has recorded concerning the practice of the apostles and evangelists in dispensing this holy ordinance : And it appears, that whoever professed their belief of this one article of faith, *viz.* That Jesus was the Christ, and the Son of God, were immediately received by baptism, into full communion with the apostles and saints. This seems to have been the uniform practice in the apostolic age. Thus we read, that, on the preaching of Peter, his hearers^a were pricked in their heart, and said unto Peter, and to the rest of the apostles, Men and brethren, What shall we do ? Then Peter said unto them, Repent, and be baptized every one of you, in the name of Jesus Christ for the remission of sins ; and ye shall receive the Holy Ghost. Then they that gladly received his word, were baptized^b.

“ WHEN the Ethiopian eunuch was instructed by Philip, and had desired to be baptized, Philip states the terms of admission in these words :” If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still ; and they went down both into the water, both Philip and the eunuch ; and he baptized him^b. “ In like manner, when Ananias had restored Saul to his sight, and had informed him of the great purposes of God in calling him, he adds,” And now, Why tarriest thou ? Arise, and be baptized ; and wash away thy sins, calling on the name of the Lord^c. “ While Peter taught in the house of Cornelius,” the Holy Ghost fell on all them who heard the word. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost, as well as we ? And he commanded them to be baptized in the name of the Lord^d. “ Thus also we read of Lydia (the seller of purple) being baptized, and her household^e ; of the jailor in that same city of Philippi being baptized, he and all his^f ; and Crispus the chief ruler of the synagogue at Corinth, who” believed on the Lord with all his house ; and many of the Corinthians hearing, believed, and were baptized^g. “ To the same purpose is the interview of Paul with the disciples at Ephesus :” He said unto them, Have ye received the Holy Ghost since ye believed ? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were

^a Acts ii. 37, 38, 41.

^c Acts xvi. 14, 15.

^b Acts viii. 37, 38.

^f Acts xvi. 25, ---34.

^e Acts xxii. 13, ---16.

^g Acts xviii. 8.

^d Acts x. 44, ---48.

were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, That they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus^a.

A R T. IV.

Of the LORD'S SUPPER.

SECT. I. The institution of this holy ordinance. 2. The abuse of this sacred institution among the Corinthians corrected by the apostle Paul.—A note concerning the frequent celebration of this divine ordinance.

SECT. I. The institution of this holy ordinance.

LABOUR not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the son of man shall give unto you^a. I am the bread of life; he that cometh to me, shall never hunger; and he that believeth on me, shall never thirst^b.

Now the first day of the feast of unleavened bread, the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover? And he said, Go into the city, to such a man, and say unto him, The master saith, My time is at hand, I will keep the passover at thy house, with my disciples. And the disciples did as Jesus had appointed them; and they made ready the passover^c. And when the hour was come, he sat down and the twelve apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer. For I say unto you, I will not eat any more thereof, until it be fulfilled in the kingdom of God^d. And as they were eating, Jesus took bread and blessed it, and brake it, and gave it to the disciples, and said, Take, eat, this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the New Testament which is shed for many, for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it

^a Acts xix. 1,—5.

§ 1. ^a John vi. 27.

^b John vi. 35.

^c Matth. xxvi. 17, 18, 19.

^d Luke xxii. 14, 15, 16.

it new with you in my Father's kingdom^e. And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you : This do in remembrance of me. Likewise also the cup after supper, saying, This cup is the New Testament in my blood, which is shed for you^f. And as they did eat, Jesus took bread, and blessed and brake it, and gave to them, and said, Take, eat ; this is my body. And he took the cup, and when he had given thanks, he gave it to them : And they all drank of it. And he said unto them, This is my blood of the New Testament, which is shed for many. Verily, I say unto you, I will drink no more of the fruit of the vine until that day that I drink it new in the kingdom of God^g.

SECT. 2. *The abuse of this sacred institution among the Corinthians corrected by the apostle Paul.*

Now in this, that I declare unto you, I praise you not, that you come together not for the better, but for the worse^a. When ye come together therefore into one place, this is not to eat the Lord's supper. For in eating, every one taketh before another his own supper ; and one is hungry, and another is drunken. What, have ye not houses to eat and to drink in ? or despise ye the church of God, and shame them that have not ? What shall I say to you ? shall I praise you in this ? I praise you not. For I have received of the Lord, that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread ; and when he had given thanks, he brake it, and said, Take, eat ; this is my body broken for you ; this do in remembrance of me. After the same manner also, he took the cup, when he had supped, saying, This cup is the New Testament in my blood ; this do ye, as oft as ye drink it, in remembrance of me. For, as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come^b. The cup of blessing which we bless, is it not the communion of the blood of Christ ? The bread which we break, is it not the communion of the body of Christ ? For we being many, are one bread, and one body ; for we are all partakers of that one bread^c. I would not that ye should have fellowship with devils. Ye cannot drink the cup of the Lord, and the cup of devils. Ye cannot be partakers of the Lord's table, and of the table of devils^d. Wherefore, whosoever shall eat this bread, and drink this cup of the Lord unworthily ; shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup.

For

^e Matth. xxvi. 26,—29.

^f Luke xxii. 19, 20.

^g Mark xiv. 22,—25.

§ 2. ^a 1 Cor. xi. 17.

^b 1 Cor. xi. 20,—26.

^c 1 Cor. x. 16, 17.

^d 1 Cor. x. 20, 21.

For he that eateth and drinketh unworthily, eateth and drinketh damnation (or judgment) to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep*.

A note concerning the frequent celebration of this holy ordinance.

“ FROM many passages in the New Testament, it seems probable, that the primitive Christians celebrated the Lord's Supper, every time they met for public worship; or at least every Lord's day. We are confirmed in this by the well known passage in one of Pliny's epistles to Trajan:—“ Soliti statō die ante lucem convenire; carmenque Christo, quasi Deo, dicere secum invicem: Seque sacramento, non in scelus aliquod obstringere; sed ne furta, ne latrocinia, ne adulteria committerent; ne fidem fallerent, ne depositum adpellati abnegarent. Quibus peractis, morem sibi discedendi fuisse, rursusque cocundi ad capiendum cibum promiscuum, tamen et innoxium.*” Perhaps this passage led some of the fathers to call the Lord's Supper by the name of a SACRAMENT. Though this is a word not found in scripture, yet it cannot be thought improper; as, in the Roman stile, it signified a most solemn and inviolable engagement.”

A R T.

* 1 Cor. xi. 27,—30.

* “ They used to meet on a certain stated day before it was light, and addressed themselves in a form of prayer to Christ, as to some God, binding themselves by a solemn oath, not for the purposes of any wicked design, but never to commit any fraud, theft, or adultery, never to falsify their word, nor deny a trust when they should be called upon to deliver it up; after which it was their custom to separate, and then re-assemble to eat in common a harmless meal.”

A R T. V.

Of O A T H S and V O W S.

SECT. 1. Oaths and vows are considered as acts of worship. 2. In these acts the strictest regard to truth is required by the all-seeing God. 3. Oaths in ordinary conversation are expressly prohibited by our Lord Jesus. 4. Lawful vows or promissory oaths bind the soul, and cannot be retracted. 5. This illustrated by the purposes of the servants of God.—The examples of Joshua and the princes of Israel.

SECT. 1. *Oaths and vows are considered as acts of worship.*

THOU shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain ^a. Thou shalt fear the Lord thy God; him shalt thou serve, and to him shalt thou cleave, and swear by his name; he is thy praise, and he is thy God ^b. And thou shalt swear, the Lord liveth, in truth, in judgment, and in righteousness ^c. For men verily swear by the greater, and an oath for confirmation is to them an end of all strife ^d.

SECT. 2. *In these acts the strictest regard to truth is required by the all-seeing God.*

THUS saith the Lord God, He who bleisseth himself in the earth, shall bless himself in the God of truth; and he that sweareth in the earth, shall swear by the God of truth ^a. For I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear ^b. These are the things that ye shall do; speak ye every man the truth to his neighbour; execute the judgment of truth and peace in your gates; and let none of you imagine evil in your hearts against his neighbour; and love no false oath; for all these are things that I hate, saith the Lord ^c. Thou shalt not bear false witness against thy neighbour ^d. And ye shall not swear

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§ 1. ^a Exod. xx. 7.

^b Deut. x. 20, 21.

^c Jer. iv. 2.

^d Heb. vi. 16.

§ 2. ^a Isa. lxxv. 13, 16.

^b Isa. xlv. 23.

^c Zech. viii. 16, 17.

^d Exod. xx. 16.

swear by my name falsely; neither shalt thou profane the name of thy God^e. Be not a witness against thy brother without cause; and deceive not with thy lips^f. The curse goeth forth over the face of the whole earth; for every one that stealeth shall be cut off; and every one that sweareth shall be cut off. I will bring it forth, saith the Lord of hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name; and it shall remain in the midst of his house, and shall consume it, with the timber thereof, and the stones thereof^g. Thus saith the Lord God, as I live, surely mine oath that he hath despised, and my covenant that he hath broken, even it will I recompense upon his own head^h. Hear ye this, O house of Jacob, which are called by the name of Israel, and are come forth out of the waters of Judah; which swear by the name of the Lord, and make mention of the God of Israel, but not in truth, nor in righteousnessⁱ. And though they say, The Lord liveth, surely they swear falsely^k. Will ye steal, murder, and commit adultery, and swear falsely; and come and stand before me in this house, which is called by my name? Behold, I will come near to you to judgment; and I will be a swift witness against the forcerers, and against the adulterers, and against false swearers, and against those that fear not me, saith the Lord^m.

SECT. 3. *Oaths in our ordinary conversation are expressly prohibited by our Lord Jesus.*

YE have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shall perform unto the Lord thine oaths. But I say unto you, Swear not at all; neither by heaven, for it is God's throne; nor by the earth, for it is his footstool; neither by Jerusalem, for it is the city of the great King. Neither shalt thou swear by thy head; because thou canst not make one hair white or black. But let your communication be yea, yea; nay, nay; for whatsoever is more than these cometh of evil^a. Wo unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor. Ye fools and blind; for whether is greater the gold, or the temple that sanctifieth the gold? And whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty. Ye fools and blind, for whether is greater, the gift, or the altar that sanctifieth the gift? Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon. And whosoever shall swear by the temple, sweareth by it, and by him that dwelleth therein^b; and he that shall swear

^e Lev. xix. 12.

^f Isa. xlviii. 1.

^g Prov. xxiv. 28.

^h Jer. v. 2.

ⁱ Zech. v. 3, 4.

^j Jer. vii. 9, 10.

^k Ezek. xvii. 19.

^m Mal. iii. 1, 5.

swear by heaven, sweareth by the throne of God, and by him that sitteth thereon^c.

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^d.

SECT. 4. *Lawful vows or promissory oaths bind the soul, and cannot be retracted.*

THIS is the thing which the Lord hath commanded, If a man vow a vow unto the Lord, or swear an oath to bind his soul with a bond; he shall not break his word; he shall do according to all that proceedeth out of his mouth. If a woman also vow a vow unto the Lord, and bind herself by a bond, being in her father's house, in her youth; and her father hear her vow, and her bond wherewith she hath bound her soul, and her father shall hold his peace at her; then all her vows shall stand, and every bond wherewith she hath bound her soul, shall stand. But if her father disallow her, in the day that he heareth; not any of her vows, or of her bonds wherewith she hath bound her soul, shall stand. And the Lord shall forgive her, because her father disallowed her^a *. When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it; for the Lord thy God will surely require it of thee; and it would be sin in thee. But if thou shalt forbear to vow, it shall be no sin in thee. That which is gone out of thy lips, thou shalt keep and perform; even a free-will offering, according as thou hast vowed unto the Lord thy God, which thou hast promised with thy mouth^b. Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools; for they consider not that they do evil. Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God; for God is in heaven, and thou upon earth; therefore let thy words be few^c. When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools; pay that which thou hast vowed. Better it is that thou shouldst not vow, than that thou shouldst vow and not pay. Suffer not thy mouth to cause thy flesh to sin, neither say thou before the angel, that it was an error. Wherefore should God be angry at thy voice, and destroy the work of thine hands^d? It is a snare to the man who devoureth that which is holy; and after vows to make enquiry^e. Vow, and pay unto the Lord your God; let all

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that

^c Matth. xxiii. 22.

^a James v. 12.

§ 4. ^a Num. xxx. 1,—5.

^b Deut. xxiii. 21, 22, 23.

^c Eccles. v. 1, 2.

^d Eccles. v. 4, 5, 6.

^e Prov. xx. 25.

* See Numb. xxx. 6—15. “*Where the same rule is applied to the vows of a wife.*”

that be round about him, bring presents unto him that ought to be feared ^f. O Judah, keep thy solemn feasts, perform thy vows ^g.

S E C T. 5. *This illustrated by the purposes of the servants of God.*

LORD, remember David in all his afflictions ; how he sware unto the Lord, and vowed unto the mighty God of Jacob ^a. Thy vows are upon me, O God ; I will render praises unto thee ^b. I will go into thy house with burnt offerings ; I will pay thee my vows, which my lips have uttered, and my mouth hath spoken when I was in trouble ^c. What shall I render unto the Lord for all his benefits towards me ? I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord, now in the presence of all his people ^d ; in the courts of the Lord's house, in the midst of thee, O Jerusalem ^e. I have sworn, and I will perform it, that I will keep thy righteous judgments ^f. For thou, O God, hast heard my vows ; thou hast given me the heritage of those that fear thy name ^g. I will pay that that I have vowed : Salvation is of the Lord ^h. Thou shalt make thy prayer unto him, and he shall hear thee, and thou shalt pay thy vows ⁱ. They shall vow a vow unto the Lord, and perform it ^k. O prepare mercy and truth ; so will I sing praise unto thy name for ever, that I may daily perform my vows ^l.

Of the examples of Joshua, and the Princes of Israel.

“ JOSHUA, with the princes of Israel, give us a noble example of that strict regard which ought to be paid to oaths and vows. When they had sworn to the Gibeonites, and the deceit of that people was discovered ; we are told,” The children of Israel smote them not ; because the princes of the congregation had sworn unto them by the Lord God of Israel. And all the congregation murmured against the princes ; but all the princes said unto all the congregation, We have sworn unto them by the Lord God of Israel ; now therefore we may not touch them ; This we will do to them, we will even let them live, lest wrath be upon us, because of the oath which we sware unto them ^a.

A R T.

^f Psal. lxxvi. 11.

^g Nah. i. 15.

§§ 5. ^a Psal. cxxxii. 1, 2.

^b Psal. lvi. 12.

^c Psal. lxvii. 13, 14.

^d Psal. cxvi. 12, 13, 14.

^e Psal. cxvi. 19.

^f Psal. cxix. 106.

^g Psal. lxi. 5.

^h Jonah ii. 9.

ⁱ Job xxii. 27.

^k Isa. xix. 21.

^l Psal. lxi. 7, 8.

^a Joshua ix. 18, 19, 20.

A R T. VI.

*Of an open and steady Profession of our Faith, and of our Devotions to our
G O D and S A V I O U R.*

S E C T. I. To this duty the true worshippers of God are solemnly called. 2. Such an open profession is indispensibly required of all the disciples of our Lord Jesus. 3. The subject illustrated by the purposes of the saints. The examples of Shadrach, Meshach, and Abednego, of Daniel, of Jeremiah, and of the Apostles Peter, John, and Paul.

S E C T. I. *To this duty the true worshippers of God are solemnly called.*

MAKE a joyful noise unto God, all ye lands. Sing forth the honour of his name ; make his praise glorious ^a. Give thanks unto the Lord, call upon his name, make known his deeds among the people ^b. Sing unto the Lord all the earth ; shew forth from day to day his salvation. Declare his glory among the heathen ; his marvellous works among all nations ^c. O bless our God, ye people, and make the voice of his praise to be heard ; which holdeth our soul in life, and suffereth not our feet to be moved ^d. Give ear, O ye heavens, and I will speak ; hear, O earth the words of my mouth ^e ; because I will publish the name of the Lord ; ascribe ye greatness unto our God ^f. Come and hear, all ye that fear God, and I will declare what the Lord hath done for my soul. I cried unto him with my mouth, and he was extolled with my tongue ^g. I will declare for ever ; I will sing praises to the God of Jacob ^h.

Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might ; let not the rich man glory in his riches : But let him that glorieth, glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness in the earth ; for in these things I delight, saith the Lord ⁱ. And I will send unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal and Javan, to the isles afar off, that have not heard of my fame, neither have seen my

^a 1. ^a Psal. lxi. 1, 2.

^c Deut. xxxii. 1.

ⁱ Jer. ix. 23, 24.

^b 1 Chron. xvi. 8.

^f Deut. xxxii. 3.

^c 1 Chron. xvi. 23, 24,

^g Psal. lxi. 16, 17.

^d Psal. lxi. 8, 9.

^h Psal. lxxv. 9.

my glory ; and they shall declare my glory among the Gentiles ^k. And thou shalt rejoice in the Lord and shalt glory in the holy One of Israel ^l. Declare ye, tell this, utter it even to the end of the earth ; say ye, 'The Lord hath redeemed his servant Jacob ^m. Surely shall one say, in the Lord have I righteousness and strength, even to him shall men come ; and all that are incensed against him shall be ashamed ; in the Lord shall all the seed of Israel be justified, and shall glory ⁿ.

SECT. 2. Such an open profession is indispensibly required of all the disciples of our Lord Jesus.

AND when *Jesus* had called the people unto him, with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross and follow me. For whosoever will save his life shall lose it ; but whosoever shall lose his life for my sake, and the gospel's, the same shall save it. For what shall it profit a man, if he shall gain the whole world, and lose his own soul ? or what shall a man give in exchange for his soul ? Whosoever therefore shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father, with the holy angels ^a. Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven ^b. Nevertheless, among the chief rulers also, many believed on him ; but because of the pharisees, they did not confess him, lest they should be put out of the synagogue ; for they loved the praise of men, more than the praise of God ^c.

Jesus, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach ^d. Rejoice in as much as ye are partakers of Christ's sufferings ; that when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye, for the Spirit of glory and of God resteth upon you ^e. If any man suffer as a Christian, let him not be ashamed ; but let him glorify God in this behalf ^f. God forbid, that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world ^g. Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner ^h. For I am not ashamed of the gospel of Christ ; for it is the power of God unto salvation, to every one that believeth

^k Isa. lxvi. 19.

^l Isa. xli. 16.

^m Isa. xlviii. 20.

ⁿ Isa. xlv. 24, 25.

§ 2. ^a Mark viii. 34,—38.

^b Math. x. 32, 33.

^c John xii. 42, 43.

^d Heb. xiii. 12, 13.

^e 1 Pet. iv. 13, 14.

^f 1 Pet. iv. 16.

^g Gal. vi. 14.

^h 2 Tim. i. 8.

vet^h. And we have seen and do testify, that the Father sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God^k. It is a faithful saying; for if we be dead with him, we shall also live with him; if we suffer, we shall also^l reign with him; if we deny him, he will also deny us^l. Say not in thine heart, Who shall ascend into heaven? or who shall descend into the deep? The word is nigh thee, even in thy mouth, and in thy heart; that is the word of faith which we preach, that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart, that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation^m. *Wherefore* earnestly contend for the faith which was once delivered unto the saintsⁿ; Fight the good fight of faith; lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses^o.

To the angel of the church in Pergamus, write, I know thy works, and where thou dwellest, even where Satan's seat is; and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth. Hold fast till I come^p. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels^q.

SECT. 3. *This subject illustrated by the purposes of the saints.*

THE proud have had me greatly in derision; yet have I not declined from thy law^a. O God thou hast taught me from my youth; and hitherto have I declared thy wondrous works. Now also when I am old and grey-headed, forsake me not; until I have shewed thy strength unto this generation, and thy power to every one that is to come^b. I will wash mine hands in innocency; so will I compass thine altar, O Lord; that I may publish with the voice of thanksgiving, and tell of all thy wondrous works^c. I will declare thy name unto my brethren; in the midst of the congregation will I praise thee^d. With my lips have I declared all the judgments of thy mouth^e. I will speak of thy testimonies also before kings, and will not be ashamed^f. My tongue shall speak of thy

ⁱ Rom. i. 16.

^j Jude 3.

^k 3. ^a Psal. cxix. 51.

^c Psal. cxix. 13.

^k 1 John iv. 14, 15.

^o 2 Tim. vi. 12.

^b Psal. lxxi. 17, 18.

^f Psal. cxix. 46.

^l 2 Tim. ii. 11, 12.

^p Rev. ii. 12, 13, 25.

^c Psal. xxvi. 6, 7.

^m Rom. x. 6,—10.

^q Rev. iii. 5.

^d Psal. xxii. 22.

thy word; for all thy commandments are righteousness^s. I have put my trust in the Lord God, that I may declare all thy works^h. We will not hide them from their children, shewing to the generation to come, the praises of the Lord, and his strength, and his wonderful works that he hath doneⁱ.

Examples of Shadrach, Meshach, &c.

“ THIS subject may be further illustrated, by quoting a few of the noble examples on sacred record, of these saints who adhered to the profession of their faith in the greatest extremities. Remarkable to this purpose was the behaviour of Shadrach, Meshach, and Abednego; when commanded to worship the image which Nebuchadnezzar had set up.” *They* answered and said, O Nebuchadnezzar, We are not careful to answer thee in this matter. If it be so, our God whom we serve, is able to deliver us from the burning fiery furnace; and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up^a. “ Daniel acted with the same firmness, when Darius had prohibited prayer.” When Daniel knew, that the writing was signed, he went into his house; and his windows being open in his chamber towards Jerusalem, kneeled upon his knees three times a-day, and prayed, and gave thanks before his God as aforetime^b. “ The same steady mind appeared in Jeremiah, when threatened, if he should continue to prophesy against Jerusalem.” Then spake Jeremiah to all the princes, and to all the people, saying, The Lord sent me to prophesy against this house, and against this city, all the words ye have heard. As for me, behold I am in your hand, do with me, as seemeth good and meet unto you^c.

“ WITH what a noble fortitude were the apostles inspired, in bearing witness to the name of Jesus? When Peter and John were commanded by the Sanhedrim,” not to speak at all, nor teach in the name of Jesus; they answered, Whether it be right in the sight of God, to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard. And they said, We ought to obey God rather than men^a. “ The same unshaken firmness

^s Psal. cxix. 172.

^h Psal. lxxiii. 28.

ⁱ Psal. lxxviii. 4.

^a Dan. iii. 16, 17, 18.

^b Dan. vi. 10.

^c Jer. xxvi. 12, 14.

^a Acts iv. 18, 19, 20. with chap. v. 29.

“firmness was conspicuous in the Apostle Paul:” I am ready, said he, not only to be bound, but to die at Jerusalem for the name of the Lord Jesus^b. And when he appeared before Felix and Festus, “With undaunted boldness he says,” This I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers^c. Having therefore obtained help of God, I continue unto this day witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come; that Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles^d.

S E C T. III.

Of TIMES for WORSHIP.

A R T I.

Of the SABBATH DAY.

SECT. I. The institution of the Sabbath day. 2. The people of Israel are solemnly charged to observe that holy day with the utmost strictness. 3. Our Lord and Saviour’s instructions on this head. Note concerning the Lord’s day.

SECT. I. *The institution of the Sabbath day.*

THE heavens and the earth were finished, and all the host of them, *on the sixth day*. And on the seventh day, God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made^a. Remember the Sabbath day to keep it holy. Six days shalt thou labour, and do all thy work; but the
G g g
seventh

^b Acts xxi. 13.^c Acts xxiv. 14.^d Acts xxvi. 22, 23.^a Gen. ii. 1, 2, 3.

seventh day is the Sabbath of the Lord thy God ; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day ; wherefore the Lord blessed the Sabbath day, and hallowed it ^b.

SECT. 2. The people of Israel are solemnly charged to observe that holy day, with the utmost strictness.

AND the Lord spake unto Moses, saying, Speak thou unto the children of Israel, saying, Verily my Sabbaths ye shall keep ; for it is a sign between me and you, throughout your generations ; that ye may know that I am the Lord, that doth sanctify you. Ye shall keep the Sabbath therefore ; for it is holy unto you. Every one that defileth it, shall surely be put to death. For whosoever doth any work therein, that soul shall be cut off from amongst his people ^a. Six days may work be done, but in the seventh is the Sabbath of rest, holy to the Lord ; whosoever doth any work on the Sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath day, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel for ever ; for in six days the Lord made heaven and earth ; and on the seventh day he rested ^b. Six days thou shalt do thy work, and on the seventh thou shalt rest ; that thine ox and thine ass may rest ; and the son of thine handmaid, and the stranger may be refreshed ^c.

Thus saith the Lord, Take heed to yourselves, and bear no burden on the Sabbath day, nor bring it in by the gates of Jerusalem. Neither carry forth a burden out of your houses on the Sabbath day, neither do ye any work, but hallow the Sabbath day, as I commanded your fathers ^d. And it shall come to pass, if ye diligently hearken unto me, saith the Lord, to hallow the Sabbath day, to do no work therein ; then shall there enter into the gates of this city, kings and princes sitting on the throne of David, riding in chariots, and on horses. And they shall come from the cities of Judah, and from the places about Jerusalem, bringing burnt-offerings and sacrifices, and meat-offerings, and incense, and bringing sacrifices of praise unto the house of the Lord. But if ye will not hearken unto me, to hallow the Sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath day, then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched ^e. Blessed is the man that keepeth the Sabbath day from polluting it, and keepeth his hand from doing evil ^f. For thus saith the Lord unto the eunuchs that keep my Sabbaths, and choose the things that

^b Exod. xx. 8, — 11.

§ 2. ^a Exod. xxxi. 12, 13, 14.

^c Jer. xvii. 24, — 27.

^b Exod. xxxi. 15, — 17.

^f Isa. lvi. 2.

^e Exod. xxiii. 12.

^d Jer. xvii. 21, 22.

that please me, and take hold of my covenant ; even unto them will I give in mine house, and within my walls, a place and a name better than of sons and daughters ; I will give them an everlasting name that shall not be cut off^a ; and also the sons of the stranger that join themselves to the Lord to serve him, and to love the name of the Lord, every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant ; even them will I bring to my holy mountain, and make them joyful in my house of prayer^b. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honourable, and shall honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words ; then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father^c.

SECT. 3. *Our Lord and Saviour's instructions on this head.*

JESUS went on the Sabbath day through the corn, and his disciples were an hungred, and began to pluck the ears of corn, and to eat. But when the pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the Sabbath day. But he said unto them, Have ye not read what David did when he was an hungred, and they that were with him, how he entered into the house of God, and did eat the shew-bread, which was not lawful for him to eat, neither for them which were with him, but only for the priests ? Or have ye not read in the law, how that on the Sabbath days, the priests in the temple profane the Sabbath, and are blameless ? But I say unto you, that in this place, is one greater than the temple. But if ye had known what this meaneth, I will have mercy and not sacrifice, ye would not have condemned the guiltless^d. And he said unto them, The Sabbath was made for man, and not man for the Sabbath ; therefore the Son of man is Lord also of the Sabbath^e. And when he was departed thence, he went into the synagogue. And behold there was a man which had his hand withered ; and they asked him, saying, Is it lawful to heal on the Sabbath days ? that they might accuse him. And he said unto them, What man shall there be among you that shall have one sheep, and it fall into a pit on the Sabbath day, Will he not lay hold on it, and lift it out ? How much then is a man better than a sheep ? Wherefore it is lawful to do well on the Sabbath days. Then saith he to the man, Stretch forth thine hand ; and he stretched it forth ; and it was restored whole like as the other^f.

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And

^a Isa. lvi. 4, 5.

^b Isa. lvi. 6, 7.

^c Isa. lviii. 13, 14.

^d 3. ^e Matth. xii. 1,—7.

^b Mark ii. 27, 28.

^e Matth. xii. 9.—13.

And behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity. And he laid his hands on her; and immediately she was made straight, and glorified God. And the ruler of the synagogue answered with indignation, because Jesus had healed on the Sabbath day, and said unto the people, There are six days in which men ought to work; in them therefore come and be healed, and not on the Sabbath day. The Lord then answered him and said, Thou hypocrite, Doth not each one of you, on the Sabbath, loose his ox or his ass from the stall, and lead him away to watering? and ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo! these eighteen years, be loosed from this bond on the Sabbath-day? And when he had said these things, all his adversaries were ashamed ^d.

There was a feast of the Jews, and Jesus went up to Jerusalem. And a certain man was there, which had an infirmity thirty and eight years ^e. Jesus saith unto him, Rise, take up thy bed, and walk. And immediately the man was made whole, and took up his bed, and walked; and on the same day was the Sabbath. The Jews therefore said unto him that was cured, It is the Sabbath day; it is not lawful for thee to carry thy bed. He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk. Then asked they him, What man is that which said unto thee, Take up thy bed, and walk? And he that was healed wist not who it was. Afterwards Jesus findeth him in the temple, and said unto him, Behold thou art made whole; sin no more, lest a worse thing come unto thee. The man departed, and told the Jews, that it was Jesus which had made him whole. And therefore did the Jews persecute Jesus, and sought to slay him; because he had done these things on the Sabbath-day ^f. Jesus answered and said unto them, I have done one work, and ye all marvel. Moses therefore gave unto you circumcision, (not because it is of Moses, but of the fathers) and ye on the Sabbath day circumcise a man. If a man on the Sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the Sabbath day? Judge not according to the appearance, but judge righteous judgment ^g.

Note

^d Luke xiii. 11,—17.

^e John v. 1, 5.

^f John v. 8,—16.

^g John vii. 21,—24.

Note concerning the Lord's Day.

“ BEFORE we leave this subject, it may be proper to observe, That the Sabbath day, among the devout Israelites, was always considered as one of their most sacred and valuable privileges. When the strict observance of it was enjoined by Moses in the wilderness, the duty is urged from this consideration:” See, for that the Lord hath given you the Sabbath, therefore he giveth you on the sixth day, the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day ^a. “ Nehemiah records this holy day as a distinguishing favour of God, requiring the thanksgiving and praises of his people.” Thou camest down also upon mount Sinai, and spakest with them from heaven, and madest known unto them thy holy Sabbath ^b. “ And the prophet Ezekiel introduces the Almighty as regretting the unthankfulness of Israel.” Moreover also I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them. And my Sabbaths they greatly polluted ^c.

“ It is likewise to be observed, that, after the resurrection and ascension of our Lord, the first day of the week was sanctified as the Sabbath in place of the seventh, as being the day whereon he arose from the dead. We may certainly conclude, that it was by divine appointment, from the practice of the apostles and of all the first christian churches, who set apart that day for the worship of God. On it we are called to remember Christ's resurrection from the dead, in which it was declared, that the work of our redemption was compleated; and to unite in our minds these two views or characters of God, Our Creator and our Redeemer ^d.”

A. R. T.

^a Exod. xvi. 29.^b Neh. ix. 13, 14.^c Ezek. xx. 12, 13.^d See 1 Cor. xvi. 2. . Rev. i. 10. and Pliny's Epistle quoted in p. 408.

A R T. II.

Of FASTS and FESTIVALS.

S E C T. I. Of religious fasting. 2. Of solemn feasts in commemoration of signal mercies. 3. Of holy days and other ceremonials in worship.

S E C T. I. *Of religious fasting.*

BLOW ye the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land tremble; for the day of the Lord cometh; for it is nigh at hand^a. Cry loud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins^b. Wherefore have we fasted, say they, and thou seeest not? wherefore have we afflicted our soul, and thou takest no knowledge^c? When ye fasted and mourned, in the fifth and seventh month, did ye at all fast to me, even to me^d? Behold, in the day of your fast, ye find pleasure, and exact all your labours. Behold ye fast for strife and debate, and to smite with the fist of wickedness. Ye shall not fast as ye do this day, to make your voice to be heard on high. Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head like a bulrush? and to spread sackcloth and ashes under him? Wilt thou call this a fast, and an acceptable day to the Lord? Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out, to thy house? when thou seeest the naked, that thou cover him, and that thou hide not thyself from thine own flesh^e. Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting and with weeping, and with mourning; and rent your heart, and not your garments, and turn unto the Lord your God^f. Blow the trumpet in Zion; sanctify a fast; call a solemn assembly; gather the people; sanctify the congregation; assemble the elders; gather the children, and those that suck the breasts; let the bridegroom go forth

§ 1. ^a Joel ii. 1.^e Isa. lviii. 3,—7.^b Isa. lviii. 1.^f Joel ii. 12, 13.^c Isa. lviii. 3.^d Zech. vii. 5.

forth of his chamber, and the bride out of her closet; let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach. Then will the Lord be jealous for his land, and pity his people^s. Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy rereward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee, the yoke, the putting forth the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon-day. And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not^h.

“The Scribes and Pharisees said unto Jesus,” Why do the disciples of John fast often, and make prayers, and likewise the disciples of the Pharisees; but thine eat and drink? And he said unto them, Can ye make the children of the bride-chamber fast while the bridegroom is with them? but the days will come when the bridegroom shall be taken away from them, and then shall they fast in those daysⁱ. Moreover, when ye fast, be not as the hypocrites, of a sad countenance, for they disfigure their faces, that they may appear unto men to fast. Verily, I say unto you, they have their reward. But thou, when thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret; and thy Father which seeth in secret, shall reward thee openly^{**}.

SECT. 2. *Of solemn feasts in commemoration of signal mercies.*

OBSERVE the month Abib, and keep the passover unto the Lord thy God; for in the month of Abib the Lord thy God brought thee forth out of Egypt by night^a. This day shall be unto you for a memorial; and you shall keep it a feast to the Lord, throughout your generations; you shall keep it a feast by an ordinance

^a Joel ii. 15,—18.

^b Isa. lviii. 8,—11.

ⁱ Luke v. 33, 34, 35.

^{*} Matth. vi. 16, 17, 18.

§ 2. ^a Deut. xvi. 1.

“* See more concerning fasts in the second chapter of this part, *Of repentance*, several examples illustrating this subject. To which may be added, the fast kept by Jehoshaphat in his extreme danger, and its happy effects; recorded 2 Chron. xx. 1---30. And that of Nehemiah, and of Ezra, recorded Neh. ix. 1, 2, 3. and Ezra viii. 21.”

ordinance for ever ^b. And ye shall rejoice before the Lord your God, ye, and your sons, and your daughters, and your man-servants, and your maid-servants, and the Levite that is within your gates ^c. And thou shalt keep the feast of weeks unto the Lord thy God, with a tribute of a free-will offering of thine hand, which thou shalt give unto the Lord thy God, according as the Lord thy God hath blessed thee ^d. Thou shalt observe the feast of tabernacles seven days; and thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite, the stranger, and the fatherless, and the widow, that are within thy gates. Seven days shalt thou keep a solemn feast unto the Lord thy God; because the Lord thy God shall bless thee in all thy increase, and in all the works of thine hands; therefore thou shalt joyfully rejoice ^e. This day is holy unto the Lord your God, mourn not nor weep. Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared; for this day is holy unto our Lord; neither be you sorry, for the joy of the Lord is your strength ^f *.

They that gladly received the word were baptized. And they continued steadfastly in the apostles doctrine and fellowship, and in breaking of bread, and in prayers ^g. And they continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favour with all the people ^h.

SECT. 3. *Of holy days, and other ceremonials in worship.*

O FOOLISH Galatians, who hath bewitched you, that ye should not obey the truth ^a? Now after ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain ^b. Wherefore if ye be dead with Christ from the rudiments of this world; why, as though living in the world, are ye subject to ordinances ^c, after the commandments and doctrines of men ^d? Him that is weak in faith, receive you; but not to doubtful disputations. For one believeth that he may eat all things; another who is weak, eateth herbs. Let not him that eateth despise him that eateth not; and let not him which eateth not, judge him that eateth; For God hath received him. Who art thou that judgest another man's servant? to his own master he standeth or

^b Exod. xii. 14.

^c Deut. xii. 12.

^d Deut. xvi. 10.

^e Deut. xvi. 13, 14, 15.

^f Neh. viii. 9, 10.

^g Acts ii. 41, 42.

^h Acts ii. 46, 47.

§ 3. ^a Gal. iii. 1.

^b Gal. iv. 9, 10, 11.

^c Col. ii. 20.

^d Col. ii. 22.

* See the institution of the feast of Esther. Esth. ix. 17, 18, 19, 21, 22."

or falleth ; yea he shall be holden up ; for God is able to make him stand. One man esteemeth one day above another ; another esteemeth every day alike. Let every man be full perswaded in his own mind. He that regardeth the day, regardeth it unto the Lord ; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks ; and he that eateth not, to the Lord he eateth not, and giveth God thanks^c. But why dost thou judge thy brother ? or why dost thou set at nought thy brother ? for we shall all stand before the judgment-seat of Christ^e. So then every one of us shall give an account of himself to God. Let us not therefore judge one another any more ; but judge this rather, that no man put a stumbling block, or an occasion to fall in his brother's way^s. For the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost. For he that in these things serveth Christ, is acceptable to God and approved of men. Let us therefore follow after the things which make for peace, and things wherewith one may edify another^h. Hast thou faith ? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth. And he that doubteth, is damned if he eat ; because he eateth not of faith ; for whatsoever is not of faith is sinⁱ. Let no man therefore judge you in meat or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath-days ; which are a shadow of things to come ; but the body is of Christ. Let no man beguile you of your reward, in a voluntary humility, and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind^k.

H h h

S E C T.

^c Rom. xiv. 1,—6.ⁱ Rom. xiv. 22, 23.^e Rom. xiv. 10.^s Rom. xiv. 12, 13.^k Col. ii. 16, 17, 18.^h Rom. xiv. 17, 18, 19.

S E C T. IV.

Of P U B L I C K W O R S H I P.

S E C T. I. The people of God are called to assemble, and join together in worship. 2. In these religious congregations, order and regularity are absolutely requisite.

S E C T. I. The people of God are called to assemble, and join together in worship.

MOSES wrote the law, and delivered it to the priests the sons of Levi, and commanded them, saying, When all Israel is come to appear before the Lord thy God, in the place which he shall choose; thou shalt read this law before all Israel in their hearing. Gather the people together, men, and women, and children, and thy stranger that is within thy gates; that they may hear and that they may learn, and fear the Lord your God, and observe to do all the words of this law; and that their children which have not known any thing, may hear and learn to fear the Lord your God, as long as ye live ^a.

And all the people gathered themselves together as one man, and they spake unto Ezra the scribe, to bring the book of the law of Moses, which the Lord had commanded to Israel. And Ezra the priest brought the law before the congregation, both men and women, and all that could hear with understanding, and he read therein from the morning until mid-day, before the men and the women, and those that could understand; and the ears of all the people were attentive to the book of the law. And Ezra the scribe stood upon a pulpit of wood, which they had made for the purpose. And Ezra opened the book in the sight of all the people; and when he opened it, all the people stood up; and Ezra blessed the Lord, the great God; and all the people answered, Amen, Amen, with lifting up their hands; and they bowed their heads, and worshipped the Lord, with their faces to the ground. Also the Levites caused the people to understand the law; and the people stood in their place ^b. They that gladly received his word were baptized; and they continued stedfastly in the apostles doctrine and fellowship, and in breaking of bread and in prayers ^c. And upon the first

§ 1. ^a Deut. xxxi. 9,—13.^b Neh. viii. 1,—7,^c Acts ii. 41, 42.

first day of the week, when the disciples came together to break bread, Paul preached unto them ^a. Let us consider one another, to provoke unto love and to good works; not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another ^c.

S E C T. 2. *In these religious congregations, order and regularity are absolutely requisite.*

Now in this that I declare unto you, I praise you not, that you come together not for the better, but for the worse. For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it ^a. If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say, that ye are mad? but if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all. And thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth. How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done to edifying ^b; that ye come not together into condemnation ^c. If any man speak in an unknown tongue, let it be by two, or at the most by three; and that by course; and let one interpret. But if there be no interpreter, let him keep silence in the church; and let him speak to himself and to God ^d. For God is not the author of confusion, but of peace, as in all churches of the saints ^e. Let all things be done decently and in order ^f.

H h h 2

S E C T.

^a Acts xx. 7.^c Heb. x. 24, 25.§ 2. ^a 1 Cor. xi. 17, 18.^b 1 Cor. xiv. 23,—26.^c 1 Cor. xi. 34.^d 1 Cor. xiv. 27, 28.^e 1 Cor. xiv. 33.^f 1 Cor. xiv. 40.

S E C T. V.

Of P L A C E S of W O R S H I P.

S E C T. I. Of places appointed for worship under the law. 2. By the gospel every one in every place is allowed and invited to draw near to God.

S E C T. I. *Of places appointed for worship under the law.*

AND the Lord spake unto Moses, saying, Speak unto the children of Israel, that they bring me an offering^a. And let them make me a sanctuary, that I may dwell amongst them. According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it^b. And there will I meet with thee, and will commune with thee from above the mercy-seat, from between the cherubims^c.

And Solomon sent to Hiram the king of Tyre, saying, Behold, I build an house to the name of the Lord my God, to dedicate it to him, and to burn before him sweet incense, and for the continual shew-bread, and for the burnt-offerings morning and evening, on the Sabbaths, and on the new-moons, and on the solemn feasts of the Lord our God. And the house which I build is great; for great is our God above all gods. But who is able to build him an house, seeing the heaven and heaven of heavens cannot contain him? Who am I then that I should build him an house, save only to burn sacrifice before him^d?

Thus saith the Lord, The heaven is my throne, and the earth is my footstool; where is the house that ye build unto me? and where is the place of my rest? for all these hath mine hand made, saith the Lord^e. Yet the Lord hath chosen Zion; he hath desired it for his habitation. This is my rest for ever; here will I dwell, for I have desired it. I will abundantly bless her provision; I will satisfy her poor with bread. I will also clothe her priests with salvation; and her saints shall shout aloud for joy. There will I make the horn of David to bud; I have ordained a lamp for mine anointed^f.

And the Lord appeared to Solomon by night, and said unto him, I have heard thy prayer, and have chosen this place to myself for an house of sacrifice^g. Now
mine

§ 1. ^a Exod. xxv. 1, 2.
^c Isa. lxvi. 1, 2.

^b Exod. xxv. 8, 9.
^f Psal. cxxxii. 13,—17.

^c Exod. xxv. 22.
^g 2 Chron. vii. 12.

^d 2 Chron. ii. 3—6.

mine eyes shall be open, and mine ears attent unto the prayer that is made in this place. For now have I chosen and sanctified this house, that my name may be there for ever; and mine eyes and mine heart shall be there perpetuallyⁱ.

SECT. 2. *By the gospel every one in every place is allowed, and invited to draw near to God.*

THE woman of Samaria saith unto Jesus, Sir, I perceive that thou art a prophet. Our fathers worshipped in this mountain; and ye say that in Jerusalem is the place where men ought to worship. Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem worship the Father. Ye worship ye know not what. We know what we worship; for salvation is of the Jews. But the hour cometh and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him^a. And it shall come to pass, that whosoever shall call on the name of the Lord, shall be saved^b. Of a truth, God is no respecter of persons; but in every nation, he that feareth him and worketh righteousness is accepted with him^c. For there is no difference between the Jew and the Greek; for the same Lord over all, is rich unto all that call upon him^d. For ye are all the children of God by faith in Christ Jesus^e. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus^f. There is neither circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is all and in all^g. For the same Lord over all, is rich unto all that call upon him; for whosoever shall call upon the name of the Lord shall be saved^h. Where two or three are gathered together in my name, there am I in the midst of themⁱ.

S E C T.

^b 2 Chron. vii. 15, 16.

§ 2. ^a John iv. 19,---23.

^c Gal. iii. 26.

ⁱ Matth. xviii. 20.

^b Acts ii. 21.

^f Gal. iii. 28.

^c Acts x. 34, 35.

^g Col. iii. 11.

^d Rom. x. 12.

^h Rom. x. 12, 13.

S E C T. VI.

Of Things which separate from GOD, and render our WORSHIP unacceptable.

S E C T. I. Of vice and wickedness, as separating us from God. 2. Of hypocrisy, as highly provoking to him. 3. A due sense of this expressed in prayer to God.

S E C T. I. *Of vice and wickedness, as separating us from God.*

A Son honoureth his father, and a servant his master; if then I be a father, where is mine honour? and if I be a master, where is my fear? saith the Lord of hosts unto you, O priests, that despise my name; and ye say, wherein have we despised thy name? Ye offer polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, the table of the Lord is contemptible. If ye offer the blind for sacrifice, is it not evil? And if ye offer the lame and sick, is it not evil? Offer it now unto thy governor, will he be pleased with thee, or accept thy person? saith the Lord of hosts^a. Ye said also, Behold what a weariness is it; and ye brought that which was torn, and the lame, and the sick; thus ye brought an offering; should I accept this of your hands? saith the Lord. But cursed be the deceiver which hath in his flock a male, and voweth, and sacrificeth unto the Lord a corrupt thing^b. He that killeth an ox, is as he slew a man; he that sacrificeth a lamb, as if he cut off a dog's neck; and he that offereth an oblation, as if he offered swine's blood; he that burneth incense, as if he blessed an idol; yea they have chosen their own ways, and their soul delighteth in their abominations. I also will choose their delusions, and will bring their fear upon them; because when I called, none did answer; when I spake, they did not hear; but they did evil before mine eyes, and chose that in which I delighted not^c.

Unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth? seeing thou hatest instruction, and castest my words behind thee^d. Hear the word of the Lord, ye rulers

§ ^a Mal. i. 6, 7, 8.

^b Mal. i. 13, 14.

^c Isa. lxvi. 3, 4.

^d Psal. l. 16, 17.

lers of Sodom, give ear unto the law of our God, ye people of Gomorrah. To what purpose is the multitude of your sacrifices unto me? saith the Lord. I am full of the burnt-offerings of rams, and the fat of fed beasts, and I delight not in the blood of bullocks, or of lambs, or of he-goats. When ye come to appear before me, Who hath required this at your hand to tread my courts? Bring no more vain oblations, incense is abomination unto me; the new moons, and Sabbaths, the calling of assemblies I cannot away with, it is iniquity, even the solemn meeting. Your new moons, and your appointed feasts my soul hateth; they are a trouble unto me, I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you; yea when ye make many prayers, I will not hear; your hands are full of blood^a. I despise your feast-days, and I will not smell in your solemn assemblies. Though ye offer me burnt-offerings, and your meat-offerings, I will not accept them, neither will I regard the peace-offerings of your fat beasts. Take thou away from me the noise of thy songs, for I will not hear the melody of thy viols^b. The sacrifice of the wicked is abomination; how much more when he bringeth it with a wicked mind^c. Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof; I also will laugh at your calamity, and mock when your fear cometh^d. Then shall they call upon me, but I will not answer; they shall seek me early, but shall not find me; for that they hated knowledge, and did not choose the fear of the Lord^e. He that turneth away his ear from hearing the law, even his prayer shall be abomination^f. Then said the Lord unto me, Pray not for this people for their good. When they fast I will not hear their cry; and when they offer burnt-offerings and an oblation, I will not accept them^g; and though they cry in mine ears with a loud voice, yet will I not hear them^h. Hear this, O ye that swallow up the needy, even to make the poor in the land to fail; saying, When will the new moon be gone, that we may sell corn? and the Sabbath, that we may set forth wheat; making the ephah small, and the shekel great, and falsifying the balance by deceit? that we may buy the poor for silver, and the needy for a pair of shoes; yea and sell the refuse of the wheat? The Lord hath sworn by the excellency of Jacob, Surely I will never forget any of their worksⁱ. And I will turn your feasts into mourning, and all your songs into lamentation^j.

Ye ask, and receive not; because ye ask amiss, that ye may consume it upon your lusts^k. Now we know that God heareth not sinners, but if any man be a worshipper of God, and doth his will, him he heareth^l. If thou doest well shalt thou not be accepted? and if thou doest not well, sin lieth at the door^m. Submit

^a Isa. i. 10,—15.^b Amos v. 21, 22, 23.^c Prov. xxi. 27.^d Prov. i. 24, 25, 26.^e Prov. i. 28. 29.^f Prov. xxviii. 9.^g Jer. xiv. 11, 12.^h Ezek. viii. 18.ⁱ Amos viii. 4,—7.^j Amos viii. 10.^k James iv. 3.^l John ix. 31.^m Gen. iv. 7.

mit yourselves therefore to God. Draw nigh to God, and he will draw nigh to you; cleanse your hands, ye sinners, and purify your hearts ye double-minded. Be afflicted and mourn, and weep; let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up^f.

SECT. 2. *Of hypocrisy, as highly provoking to him.*

UNTO the pure, all things are pure; but unto them that are defiled and unbelieving is nothing pure, but even their mind and conscience is defiled. They profess that they know God, but in works they deny him; being abominable and disobedient, and unto every good work reprobate^a. For the vile person will speak villainy, and his heart will work iniquity, to practise hypocrisy, and to utter error against the Lord^b. But an hypocrite shall not come before him^c. For what is the hope of the hypocrite, though he hath gained, when God taketh away his soul? Will God hear his cry when trouble cometh upon him? Will he delight himself in the Almighty? Will he always call upon God^d. Knowest thou not this of old, since man was placed upon earth, that the triumphing of the wicked is short, and the joy of the hypocrite but for a moment^e. If thou prepare thine heart, and stretch out thine hands towards him; if iniquity be in thine hand, put it far away, and let not wickedness dwell in thy tabernacles^f. For then shalt thou have thy delight in the Almighty, and shalt lift up thy face unto God; thou shalt make thy prayer unto him, and he shall hear thee; and thou shalt pay thy vows^g.

I have spread out my hands all the day unto a rebellious people, which walketh in a way that was not good, after their own thoughts; a people that provoketh me to anger continually to my face^h; which say, Stand by thyself, come not near to me, for I am holier than thou. These are a smoke in my nose, a fire that burneth all the dayⁱ. Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God; they ask of me the ordinance of justice; they take delight in approaching to God^k. Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men^l. Behold it is written before me, I will not keep silence, but will recompense, e-

ven

^f James iv. 7. — 10.

§ 2. ^a Tit i. 15, 16.

^c Job xx. 4, 5.

ⁱ Isa. lxxv. 5.

^b Isa. xxxii. 6.

^f Job xi. 13, 14.

^k Isa. lvi. 2.

^e Job xiii. 16.

^g Job xxii. 26, 27.

^l Isa. xxix. 13.

^d Job xxvii. 8, 9, 10.

^h Isa. lxxv. 2, 3.

ven recompense into their bosom ^m. Also thou son of man, the children of thy people still are talking against thee by the walls, and in the doors of the houses; and speak one to another, every one to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from the Lord. And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them; for with their mouth they shew much love, but their heart goeth after their covetousness. And lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument; for they hear thy words, but they do them not ⁿ. Judah hath not turned unto me with her whole heart, but feignedly, saith the Lord ^o; and they have not cried unto me with their heart, when they howled upon their beds ^p. Hear ye that are far off, what I have done; and ye that are near acknowledge my might. The sinners in Zion are afraid, fearfulness hath surpris'd the hypocrites; who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings ^q?

Then came to Jesus, scribes and pharisees which were of Jerusalem, saying, Why do thy disciples transgress the tradition of the elders? For they wash not their hands when they eat bread. But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition? Ye are they which justify yourselves before men; but God knoweth your hearts, Ye hypocrites, well did Esaias prophesy concerning you, saying, This people draweth nigh unto me with their mouths, and honoureth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men ^r. Wo unto you, scribes, and pharisees, hypocrites; for ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in ^s. Thus have ye made the commandment of God of none effect by your tradition ^t. Wo unto you, scribes and pharisees, hypocrites; for ye devour widows houses, and for a pretence make long prayer; therefore ye shall receive the greater damnation. Wo unto you; for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves ^u. Wo unto you; for ye pay tithe of mint, and anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith; these ought ye to have done, and not to leave the other undone. Ye blind guides, which strain at a gnat, and swallow a camel. Wo unto you; for ye make clean the outside of the cup, and of the platter; but within they are full of extortion and excess. Thou blind pharisee, cleanse first that which is within the cup and platter, that

I i i

the

^m Isa. lxxv. 6.ⁿ Isa. xxxiii. 13, 14.^o Matth. xxiii. 13.^p Ezek. xxxiii. 30, 31, 32.^q Matth. xv. 1, 2, 3.^r Matth. xv. 6.^s Jer. iii. 10.^t Luke xvi. 15.^u Matth. xxiii. 14, 15.^v Hof. vii. 14.^w Matth. xv. 7, 8, 9.

the out-side of them may be clean also. Wo unto you ; for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness, even so ye also outwardly appear righteous unto men ; but within ye are full of hypocrisy and iniquity ^a.

Then said one unto him, Lord, are there few that be saved ? And he said unto them, Strive to enter in at the strait gate ; for many, I say unto you, will seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us ; and he shall answer and say unto you, I know you not whence you are ; then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I know you not whence you are ; depart from me all ye workers of iniquity ^a. Not every one that sayeth unto me, Lord, Lord, shall enter into the kingdom of heaven ; but he that doth the will of my Father which is in heaven. Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name ? And in thy name cast out devils ? and in thy name done many wonderful works ? And then will I profess unto them, I never knew you ; depart from me, ye that work iniquity ^b.

SECT. 3. A due sense of this expressed in prayer to God.

HEAR the right, O Lord, attend unto my cry, give ear unto my prayer, that goeth not out of feigned lips ^a. Thou hast proved mine heart, thou hast visited me in the night, thou hast tried me, and shall find nothing ; I am purposed that my mouth shall not transgress ^b. Lord, who shall abide in thy tabernacle ? who shall dwell in thy holy hill ? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doth evil to his neighbour, nor taketh up a reproach against his neighbour ; in whose eyes a vile person is contemned ; but he honoureth them that fear the Lord ; he that sweareth to his own hurt and changeth not ; he that putteth not out his money to usury, nor taketh reward against the innocent ^c ; he that hath clean hands, and a pure heart ; who hath not lift up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation. This is the generation of them that seek him ; that seek thy face, O Jacob ^d.

Examples

^a Matth. xxiii. 23,—28.
§ 3. ^a Psal. xvii. 1.

^a Luke xiii. 23,—27.
^b Psal. xvii. 3.

^b Matth. vii. 21, 22, 23.
^c Psal. xv. 1,—5.

^d Psal. xxiv. 4, 5, 6.

Examples of unaccepted worshippers, Cain, Korah, and Saul.

“ A WICKED man presuming to worship, or any person pretending to worship
 “ in a different way from that appointed by God himself, cannot be accepted.
 “ The wicked Cain (soon after displayed by the murder of his brother) offering
 “ the firstlings of his flock, could not be regarded of God^a Korah, Dathan,
 “ Abiram, and On, pretended to worship God in their own way without regard-
 “ ing his institutions by Moses. Their judgment which followed their doing
 “ so, is recorded Numb. xvi. 1,—35. Saul by offering a sacrifice, which God had
 “ ordered to be offered by a priest only, incurred the indignation of God^b. The
 “ great rule to be observed is,” To the law and to the testimony ; if they speak
 not, *and all not*, according to this word, it is because there is no light in them.

I i i 2

S E C T.

^a Gen. iv. 3,—8.^b 1 Sam. xiii. 8,—15.

• Isa. viii. 20.

S E C T. VII.

*Of the DISPOSITIONS required of those WORSHIPPERS
who may hope to be accepted of GOD.*

S E C T. I. Our hearts must be reconciled to our duty, and obedient to the will of God, before we can rightly worship him. 2. The mind and heart must be engaged in the sacred act. 3. We must draw near to God in the name of our Lord Jesus. 4. Humility is required in every act of worship. 5. All our acts of worship must be attended with a grateful acknowledgment of the divine goodness. 6. Ardour and importunity are dispositions necessary to worshippers. 7. If our hearts are not reconciled to all mankind we cannot be accepted. 8. The above dispositions contained in the praises and prayers of the servants of God. 9. The courts and ordinances of God are objects of the warmest desires, and the delight of the saints.

S E C T. I. *Our hearts must be reconciled to our duty, and obedient to the will of God, before we can rightly worship him.*

WHEREWITH shall I come before the Lord, and bow myself before the high God? Shall I come before him with burnt-offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul? He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly and to love mercy, and to walk humbly with thy God^a? Hath the Lord as great delight in burnt-offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice; and to hearken than the fat of rams^b. Offer unto God thanksgiving, and pay thy vows unto the most High. And call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me^c. Whoso offereth praise glorifieth me; and to him that ordereth his conversation aright will I shew the salvation of God^d.

Beloved,

§ 1. ^a Micah vi. 6, 7, 8.

^b 1 Sam. xv. 22.

^c Psal. l. 14, 15.

^d Psal. l. 23.

Beloved, if our heart condemn us not, then have we confidence towards God. And whatsoever we ask, we receive of him; because we keep his commandments, and do those things that are pleasing in his sight^c. And if ye call on the Father, who, without respect of persons, judgeth according to every man's work, pass the time of your sojourning here in fear^c.

S E C T. 2. *The mind and heart must be engaged in the sacred act.*

MY son give me thine heart^a. For the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart^b. God is a spirit; and they that worship him must worship him in spirit and in truth^c. If thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart and soul^d. Now set your heart and your soul to seek the Lord your God^e. Trust in him at all times, ye people, pour out your hearts before him^f.

If I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful. What is it then? I will pray with the spirit, and I will pray with the understanding also; I will sing with the spirit, and I will sing with the understanding also. Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned, say, Amen, at thy giving of thanks^g? Follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart^h. For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the fleshⁱ. For he is not a Jew who is one outwardly; neither is that circumcision, which is outward in the flesh; but he is a Jew who is one inwardly; and circumcision is that of the heart in the spirit, and not in the letter, whose praise is not of man but of God^k.

S E C T. 3. *We must draw near to God in the name of our Lord Jesus.*

“ See this chapter, Sect. I. § 6. *It is by Jesus Christ as our Mediator, that we are allowed to draw near to God.*”

S E C T. 4. *Humility is required in every act of worship.*

SING praises to the Lord who dwelleth in Zion; declare among the people his doings; he forgetteth not the cry of the humble^a. The Lord is nigh unto them

^a 1 John iii. 21, 22.

^c 1 Pet. i. 17.

§ 2. ^a Prov. xxiii. 26.

^b 1 Sam. xvi. 7.

^e John iv. 24.

^d Deut. iv. 29.

^c 1 Chron. xxii. 19.

^f Psal. lxii. 8.

^g 1 Cor. xiv. 14, 15, 16. ^h 2 Tim. ii. 22.

ⁱ Phil. iii. 3.

^k Rom. ii. 28, 29.

§ 4. ^a Psal. ix. 11, 12.

them that are of a broken heart; and saveth such as be of a contrite spirit^b. Though the Lord be high, yet hath he respect unto the lowly; but the proud he knoweth afar off^c. For thus saith the high and lofty One, that inhabiteth eternity, whose name is holy, I dwell in the high and holy place; with him also that is of a contrite and humble spirit; to revive the spirit of the humble, and to revive the heart of the contrite ones^d. To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word^e *.

S E C T. 5. *All our acts of worship are to be attended with a grateful acknowledgment of the divine goodness.*

SEE this Part and Chapter, Sect. II. Art. II. *Of praising God.*

S E C T. 6. *Importunity and ardour of soul, in drawing near to God, are dispositions necessary to real worshippers.*

SEE, of this same Part and Chapter, Sect. II. Art. I. § 4, 5. *Of importunity in prayer.*

S E C T. 7. *If our hearts are not reconciled to all mankind, our worship cannot be accepted.*

IF thou bring thy gift to the altar, and there remembreſt that thy brother hath ought againſt thee; leave there thy gift before the altar, and go thy way; firſt be reconciled to thy brother, and then come and offer thy gift^a. Ye have heard that it hath been ſaid, Thou ſhalt love thy neighbour, and hate thine enemy; but I ſay unto you, Love your enemies; bleſs them that curſe you; do good to them that hate you; and pray for them that deſpitefully uſe you and perſecute you; that ye may be the children of your Father which is in heaven: For he maketh his ſun to riſe on the evil and on the good, and ſendeth rain on the juſt and on the unjuſt^b. For if ye forgive men their treſpaſſes, your heavenly Father will alſo forgive you; but if ye forgive not men their treſpaſſes, neither will your Father forgive your treſpaſſes^c.

S E C T.

^b Pſal. xxxiv. 18.

^c Pſal. cxxxviii. 6.

^d Iſa. lvii. 15.

^e Iſa. lxvi. 2.

§ 7. ^a Matth. v. 23, 24.

^b Matth. v. 43, 44, 45.

^c Matth. vi. 14, 15.

* “ Concerning humility, as a qualification of true worshippers, a great deal more may be ſeen in this PART, Chap. II. *Of Repentance.*”

SECT. 8. *The above dispositions contained in the praises and prayers of the saints.*

IN the way of thy judgments, O Lord, we have waited for thee ; the desire of our souls is to thy name, and to the remembrance of thee. With my soul have I desired thee in the night, yea with my spirit within me will I seek thee early ^a. With my whole heart have I sought thee ; O let me not wander from thy commandments ^b. I entreated thy favour with my whole heart ^c ; I cried unto thee, save me. I prevented the dawning of the morning, and cried ; mine eyes prevent the night-watches. Hear my voice according to thy loving kindness ^d. Accept, I beseech thee, the free will offerings of my mouth, O Lord ^e. Lord, thou hast heard the desire of the humble ; thou wilt prepare their heart ; thou wilt cause thine ear to hear ^f. For thou desirest not sacrifice, else would I give it ; thou delightest not in burnt-offerings. The sacrifices of God are a broken spirit ; a broken and a contrite heart, O God, thou wilt not despise ^g. Let the words of my mouth, and the meditations of my heart, be acceptable in thy sight, O Lord, my Strength and my Redeemer ^h.

“ SOME of the dispositions, mentioned as requisite in worshippers, may be “ seen in the following examples :” Hannah was in bitterness of soul, and prayed unto the Lord, and wept fore. She spake in her heart, only her lips moved, but her voice was not heard ; therefore Eli thought she had been drunken. And Eli said unto her, How long wilt thou be drunken ? Put away thy wine from thee. And Hannah answered and said, No, my Lord, I am a woman of a sorrowful spirit ; I have drunk neither wine nor strong drink, but have poured out my soul before the Lord. Count not thine handmaid for a daughter of Belial ; for out of the abundance of my complaint and grief have I spoken hitherto. Then Eli answered and said, Go in peace ; and the God of Israel grant thee thy petition ^a.

“ ANOTHER example is given us by David and his people, when offering for “ the building of the temple.” Then the people rejoiced, for that they offered willingly ; because with perfect heart they offered willingly to the Lord. And David the king also rejoiced with great joy ; and said, Our God, we thank thee, and praise thy glorious name ^b. But who am I ? and what is my people, that we should be able to offer so willingly after this sort ? For all things come of

§ 8. ^a Isa. xxvi. 8, 9.

^c Psal. cxix. 108.

^b Psal. cxix. 10.

^f Psal. x. 17.

^e Psal. cxix. 58.

^g Psal. li. 16, 17.

^d Psal. cxix. 146,--149.

^h Psal. xix. 14.

^a 1 Sam. i. 10, 13,—17. ^b 1 Chron. xxix. 9, 10, 13.

of thee ; and of thine own have we given thee. O Lord our God, all this store that we have prepared to build thee an house for thine holy name, cometh of thine hand, and is all thine own. I know also, my God, that thou triest the heart, and hast pleasure in uprightness : As for me, in the uprightness of mine heart, I have willingly offered all these things ; and now have I seen with joy thy people that are present here, to offer willingly unto thee ^b.

SECT. 9. *The courts and ordinances of God are objects of the warmest desires, and delight of the saints.*

THE Lord loveth the gates of Zion, more than all the dwellings of Jacob. Glorious things are spoken of thee, O city of God^a. Beautiful for situation, the joy of the whole earth is mount Zion, on the sides of the north, the city of the Great King. God is known in her palaces for a refuge ^b. Walk about Zion, and go round about her ; tell the towers thereof ; mark ye well her bulwarks, consider her palaces ; that ye may tell it to the generation following ; for this God is our God for ever and ever ; he will be our guide even unto death ^c. I was glad when they said unto me, Let us go into the house of the Lord. Our feet shall stand within thy gates, O Jerusalem. Jerusalem is builded as a city that is compact together ; whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord^d. One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple ^e.

Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth ^f. As the hart panteth after the water-brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God ; when shall I come and appear before God^g ? O God, thou art my God, early will I seek thee ; my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is ; to see thy power and thy glory, so as I have seen thee in the sanctuary ^h. Blessed is the man whom thou choosest, and causest to approach unto thee, that he may dwell in thy courts ; we shall be satisfied with the goodness of thy house, even of thy holy templeⁱ. How amiable are thy tabernacles, O Lord of hosts ! My soul longeth, yea even fainteth for the courts of the Lord ; my heart and flesh crieth out for the living God. Blessed are they that dwell in thy house ; they will be still praising thee. Blessed is the man

^a 1 Chron. xxix. 14, 16, 17.

§ 9. ^a Psal. lxxxvii. 2, 3.

^c Psal. xxvii. 4.

^d Psal. lxxv. 4.

^b Psal. xlviii. 2, 3.

^f Psal. xxvi. 8.

^e Psal. xlviii. 12,—14.

^g Psal. xlii. 1, 2.

^d Psal. cxxii. 1,—4.

^h Psal. lxxiii. 3, 2.

man whose strength is in thee, in whose heart are the ways of them who passing through the valley of Baca, make it a well ; the rain also filleth the pools. They go from strength to strength, every one of them in Zion appeareth before God^k. For a day in thy courts is better than a thousand ; I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness : For the Lord God is a Sun and Shield ; the Lord will give grace and glory ; no good thing will he with-hold from them that walk uprightly^l. I will wash mine hands in innocency, so will I compass thine altar, O Lord ; that I may publish with the voice of thanksgiving, and tell of all thy wondrous works^m. O send forth thy light, and thy truth ; let them lead me, let them bring me unto thy holy hill, and to thy tabernacles. Then will I go unto the altar of God, unto God my exceeding joy ; yea upon the harp will I praise thee, O God, my Godⁿ.

“ BEFORE we conclude this chapter, it may be proper to mention some solemn engagements and acts of worship of the people of Israel and Judah ; in renewing the covenant with God. This covenant was given to them at Sinai, and there they swore obedience to it. When they were put in possession of the promised land, and Joshua the servant of the Lord was grown old, he took peculiar care to remind them of the sacred engagement ; and to have it renewed. He” gathered all the tribes of Israel to Shechem, and called for all the elders of Israel, and for their heads, and for their judges, and for their officers ; and they presented themselves before God^a. “ After Joshua had put them in mind of all the wondrous things which God had done for them, he concluded in this manner :” Now, therefore, fear the Lord, and serve him in sincerity and in truth, and put away the gods which your fathers served on the other side of the flood, and in Egypt ; and serve ye the Lord. And if it seem evil to you to serve the Lord, choose you this day whom ye will serve, whether the gods which your fathers served, or the gods of the Amorites in whose land ye dwell ; but as for me and my house, we will serve the Lord. And the people answered and said, God forbid that we should forsake the Lord, to serve other gods. For the Lord our God, he it is that brought us up, and our fathers, out of the land of Egypt ; and drove out before us all the people which dwelt in the land ; therefore will we also serve the Lord, for he is our God^b. And Joshua said unto the people, Ye are witnesses against yourselves, that ye have chosen you the Lord to serve him. And they said, We are witnesses^c ;

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^k Psal. lxxxiv. 1, 2, 4,—7.^l Psal. lxxxiv. 10, 11.^m Psal. xxvi. 6, 7.ⁿ Psal. xlii. 3, 4.^a Josh. xxiv. 1.^b Josh. xxiv. 14,---18.^c Josh. xxiv. 22.

the Lord our God will we serve, and his voice will we obey. So Joshua made a covenant with the people that day, and set them a statute and an ordinance in Shechem ^d.

“THE covenant was again renewed in the reign of the good king Aſa.” He gathered all Judah and Benjamin, and the ſtrangers with them out of Ephraim and Manaſſeh, and out of Simeon. So they gathered themſelves together at Jeruſalem. And they offered unto the Lord ſeven hundred oxen, and ſeven thouſand ſheep. And they entered into a covenant to ſeek the Lord God of their fathers, with all their heart, and with all their ſoul ; that whoſoever would not ſeek the Lord God of Iſrael ſhould be put to death, whether ſmall or great, whether man or woman. And they ſware unto the Lord with a loud voice, and with ſhoutiug, and with trumpets, and with cornets. And all Judah rejoiced at the oath ; for they had ſworn with all their heart, and fought him with their whole deſire, and he was found of them ; and the Lord gave them reſt round about ^e.

“WITH a like ſpirit of devotion was the covenant renewed, and the paſſover ſolemnly celebrated, by Hezekiah ; as recorded in the 2d book of Chronicles, the xxixth and xxxth chapters. So too was the covenant renewed by Joſiah, 2 Chron. xxxiv. 30,—34. Theſe paſſages we refer to, and conclude with the exemplary devotion of the people of Judah, on their return from the Babylonish captivity. They kept the feaſt of tabernacles in a very ſolemn manner.” Since the days of Joshua the ſon of Nun, unto that day, had not the children of Iſrael done ſo ; and there was very great gladneſs. Alſo, day by day, from the firſt day unto the laſt day, *Ezra* read in the book of the law of God ; and they kept the feaſt ſeven days, and on the eighth day was a ſolemn aſſembly according unto the manner ^f. Now, upon the twenty and fourth day of this month, the children of Iſrael were aſſembled, with faſting and with ſackcloths, and earth upon them. And the ſeed of Iſrael ſeparated themſelves from all ſtrangers, and ſtood and confeſſed their ſins, and the iniquities of their fathers. And they ſtood up in their place, and read in the book of the law of the Lord their God, one fourth part of the day ; and another fourth part, they confeſſed, and worſhipped the Lord their God. Then the Levites ſaid, Stand up, and bleſs the Lord your God for ever and ever ^g. (“ It was at this time that the ſolemn thankſgiving, confeſſion, and prayer, recorded in Neh. ix. from the 5th to the 37th verſe, was delivered ; and “ it

^d Joſh. xxiv. 24, 25.^e 2 Chron. xv. 9,---15.^f Neh. viii. 17, 18.^g Neh. ix. 1, 2, 3, 5.

“ it is concluded by these remarkable words :”) And now, because of all this, we make a sure covenant, and write it ; and our princes, Levites, and priests seal unto it ^h. And the rest of the people, the priests, the Levites, the porters, the singers, the Nethinims, and all they that had separated themselves from the people of the lands unto the law of God, their wives, their sons, and their daughters, every one having knowledge, and having understanding ; they clave to their brethren, their nobles, and entered into a curse, and into an oath, to walk in God’s law, which was given by Moses the servant of God ; and to observe, and do all the commandments of the Lord our God, and his judgments, and his statutes ⁱ.

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^h Neh. ix. 38.ⁱ Neh. x. 28, 29.

C H A P. VII.

*Of TRUST, HOPE, and CONFIDENCE in our GOD and SAVIOUR,
and in none else.*

S E C T. 1. General calls to this duty. 2. The folly and danger of trusting in wealth or possessions. 3.—or in our own might. 4.—or in man. 5. A right trust in God supposes that the heart is reconciled to him, and disposed to do his will. 6. Such persons may confidently trust in God for protection from dangers, support in trouble, and deliverance from all that is really evil. 7. The promises of God to his people, lay a sure foundation for their hope and confidence in him. 8. Through our Lord Jesus Christ, we have an interest in the richest promises, and by him the most illustrious hopes are fully ascertained. 9. Through him we may confidently hope for all that is truly necessary for us in this state of mortality. 10.—for aid and support in duties and trials, and 11.—for final salvation, and eternal life. 12. A steady trust in God, and the comforts flowing from it, expressed in the prayers and praises of the saints. Examples of genuine trust, in the character of Abraham, Joshua, and Caleb, David, Aśa, Jehoshaphat, and Hezekiah.

S E C T. 1. General calls to this duty.

BOW down thine ear, and hear the words of the wise; that thy trust may be in the Lord^a. Trust in the Lord with all thine heart; and lean not to thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths^b. Trust ye in the Lord for ever, for in the Lord Jehovah is everlasting strength^c.

S E C T. 2. The folly and danger of trusting in wealth or possessions.

CHARGE them that are rich in this world, that they be not high minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things

§ 1. ^a Prov. xxii. 17, 19.^b Prov. iii. 5, 6.^c Isa. xxvi. 4.

things to enjoy^a. The rich man's wealth is his strong city, and as an high wall in his own conceit^b; *but* he that trusteth in his riches shall fall^c. They trust in their wealth, and boast themselves in the multitude of their riches; none of them can by any means redeem his brother, nor give to God a ransom for him^d. 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 name: Nevertheless, man being in honour abideth not; he is like the beasts that perish^e. For what is the hope of the hypocrite though he hath gained, when God taketh away his soul? Will God hear his cry when trouble cometh upon him^f. The hypocrite's hope shall perish; whose hope shall be cut off, and whose trust shall be a spider's web. He shall lean upon his house, but it shall not stand; he shall hold it fast, but it shall not endure^g. Labour not to be rich: cease from thine own wisdom; wilt thou set thine eyes upon that which is not? for riches certainly make themselves wings; they fly away as an eagle towards heaven^h. Trust not in oppression, and become not vain in robbery; if riches increase, set not your heart upon themⁱ. If I have made gold my hope, or have said to the fine gold, Thou art my confidence; if I rejoiced because my wealth was great, and because mine hand had gotten much; this also were an iniquity to be punished by the judge; for I should have denied the God that is above^k.

Wherefore gloriest thou in the valleys, thy flowing valley, O backsliding daughter? that trusted in her treasures, saying, Who shall come unto me? Wo to the oppressing city! She obeyed not the voice, she received not correction; she trusted not in the Lord; she drew not near to her God^m. Because thou hast forgotten the God of thy salvation, and hast not been mindful of the rock of thy strengthⁿ; because thou hast trusted in thy works, and in thy treasures; thou shalt also be taken, and shalt go into captivity^o. Lo this is the man that made not God his strength; but trusted in the abundance of his riches, and strengthened himself in his wickedness^p.

SECT. 3.—*in our own might and power.*

TRULY in vain is salvation hoped for from the hills, and from the multitude of mountains; truly in the Lord our God is the salvation of Israel^a. Wo to them that stay on horses, and trust in chariots, because they are many; and in horsemen because they are very strong; but they look not to the holy One of Israel, neither

§ 2. ^a 1 Tim. vi. 17.

^c Psal. xlix. 11, 12.

^d Psal. lxii. 10.

^e Isa. xvii. 10.

^b Prov. xviii. 11.

^f Job xxvii. 8, 9.

^k Job xxxi. 24, 25, 28.

^o Jer. xlviii. 7.

^e Prov. xi. 28.

^g Job viii. 13, 14, 15.

ⁱ Jer. xlix. 4.

^p Psal. lii. 7.

^a Psal. xlix. 6, 7.

^h Prov. xxiii. 4, 5.

^m Zeph. iii. 1, 2.

§ 3. ^a Jer. iii. 23.

neither seek the Lord ^b. There is no king saved by the multitude of an host; a mighty man is not delivered by much strength; an horse is a vain thing for safety; neither shall he deliver any by his great strength. Behold the eye of the Lord is upon them that fear him; upon them that hope in his mercy; to deliver their soul from death, and to keep them alive in famine ^c. Some trust in chariots, and some in horses; but we will remember the name of the Lord our God ^d. A horse shall not save us, we will not ride upon horses, neither will we say any more to the work of our hands, Ye are our Gods ^e. I will not trust in my bow, neither shall my sword save me ^f. In God is my salvation ^g.

SECT. 4.—*or in man.*

CURSED be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh. Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green, and shall not be careful in the year of drought, neither shall cease from yielding fruit ^a. Put not your trust in princes, nor in the son of man in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish. Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God, which made heaven and earth, the sea, and all that therein is; which keepeth truth for ever ^b. It is better to trust in the Lord, than to put confidence in man; it is better to trust in the Lord, than to put confidence in princes ^c. Cease ye from man whose breath is in his nostrils? for wherein is he to be accounted of ^d?

SECT. 5: *A right trust in God supposes that the heart is reconciled to him, and disposed to do his will.*

TRUST in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed. Delight thyself also in the Lord; and he shall give thee the desires of thine heart. Commit thy way unto the Lord; trust also in him, and he shall bring it to pass; and he shall bring forth thy righteousness as the light, and thy judgment as the noon-day. Rest in the Lord, and wait patiently for

^b Isa. xxxi. 1.

^c Psal. xlv. 6.

§. 4. ^a Jer. xvii. 5, — 8.

^e Psal. xxxiii. 16, — 19.

^f Psal. lxii. 7.

^g Psal. cxlvi. 3, — 6.

^d Psal. xx. 7.

^e Psal. cxviii. 8, 9.

^e Hos. xiv. 3.

^a Isa. ii. 22.

for him; fret not thyself in any ways to do evil^a; for those that wait upon the Lord, they shall inherit the earth^b. The righteous shall be glad in the Lord, and shall trust in him; and all the upright in heart shall glory^c. Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land; when the wicked are cut off, thou shalt see it^d. Commit thy works unto the Lord, and thy thoughts shall be established^e. Cast thy burden upon the Lord, and he shall sustain thee; he shall never suffer the righteous to be moved^f. Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God^g.

SECT. 6. *Such persons may confidently trust in God for protection from dangers, support in trouble, and deliverance from all that is really evil.*

THERE is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky. The eternal God is thy refuge, and underneath are the everlasting arms^a. Happy art thou, O Israel! Who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency^b? The beloved of the Lord shall dwell in safety by him, and the Lord shall cover him all the day long; and he shall dwell between his shoulders^c. They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth for ever. As the mountains are round about Jerusalem, so the Lord is round about his people, from henceforth, even for ever^d. Trust in him at all times, ye people; pour out your heart before him; God is a refuge for us^e. God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the seas; though the waters thereof roar and be troubled, tho' the mountains shake with the swelling thereof. There is a river, the streams whereof shall make glad the city of God; the holy place of the tabernacles of the most high God is in the midst of her; she shall not be moved. God shall help her, and that right early^f. The Lord redeemeth the souls of his servants; and none of them that trust in him, shall be desolate^g.

The Lord is good, a strong hold in the day of trouble, and he knoweth them that trust in him^h. The name of the Lord is a strong tower; the righteous runneth into it, and is safeⁱ. In the fear of the Lord is strong confidence^k; he is

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§ 5. ^a Psal. xxxvii. 3,—8.^c Prov. xvi. 3.^b Psal. xxxvii. 9.^f Psal. lv. 42.^e Psal. lxxiv. 10.^k Isa. l. 10.^d Psal. xxxvii. 34.§ 6. ^a Deut. xxxiii. 26, 27.^c Psal. lxxii. 8.^b Deut. xxxiii. 29.^f Psal. xli. 1.—5.^e Deut. xxxiii. 12.^k Psal. xxxiv. 22.^d Psal. cxxv. 1, 2.^h Nah. i. 7.^g Prov. xviii. 10.^k Prov. xiv. 26.

a buckler to all them that trust in him¹. He that dwelleth in the secret place of the most High, shall abide under the shadow of the Almighty. I will say of the Lord, he is my refuge, and my fortress; my God, in him will I trust. Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with his feathers, and under his wings shalt thou trust; his truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that waiteth at noon-day. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee^m. Because thou hast made the Lord which is my refuge, even the most High thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee to keep thee in all thy waysⁿ. The angel of the Lord encamps round about them that fear him, and delivereth them. O taste and see that God is good; blessed is the man that trusteth in him^a.

The fear of man bringeth a snare; but whoso putteth his trust in the Lord, shall be safe^b. Therefore turn thou to thy God; keep mercy and judgment, and wait on thy God continually^c. Then shalt thou walk in thy way safely, and thy foot shall not stumble. When thou liest down, thou shalt not be afraid; yea thou shalt lie down, and thy sleep shall be sweet. Be not afraid of sudden fear; neither for the desolation of the wicked when it cometh. For the Lord shall be thy confidence, and shall keep thy foot from being taken^d. He will not suffer thy foot to be moved; he that keepeth thee will not slumber. Behold, he that keepeth Israel, shall neither slumber nor sleep. The Lord is thy keeper, the Lord is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night; the Lord shall preserve thee from all evil; he shall preserve thy soul. The Lord shall preserve thy going out and thy coming in from this time forth, and even for ever more^e. He that trusteth in the Lord, mercy shall compass him about^f.

In the Lord I put my trust; how say ye to my soul, Flee as a bird to your mountain^g? The Lord is my portion, saith my soul; therefore will I hope in him^h. I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord who made heaven and earthⁱ. The Lord is good unto them that wait for him, to the soul that seeketh him^j. My soul wait thou only upon God; for my expectation is from him. He only is my rock, and my salvation; he is my defence, I shall not be moved. In God is my salvation and my

¹ 2 Sam. xxii. 31.^b Prov. xxix. 25.^c Psal. xxxii. 10.^a Lam. iii. 25,^m Psal. xci. 1,—7.ⁿ Hos. xii. 6.^a Psal. xi. 1.^b Psal. xci. 9, 10, 11.^c Prov. iii. 23,—26.^d Lam. iii. 24.^e Psal. xxxiv. 7, 8.^f Psal. cxxi. 3—8.^g Psal. cxxi. 1, 2.

my glory ; the rock of my strength, and my refuge is in God^a. I have trusted also in the Lord ; therefore I shall not slide^b. I waited patiently for the Lord, and he inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock and established my goings. Many shall see it and fear, and shall trust in the Lord. Blessed is that man that maketh the Lord his trust, and respecteth not the proud, nor such as turn aside to lies^c. The Lord is my rock, and my fortress, and my deliverer ; my God, my strength, in whom I will trust ; my buckler, and the horn of my salvation, and my high tower^d. The Lord is my light and my salvation, whom shall I fear ? The Lord is the strength of my life ; of whom shall I be afraid^e ! Tho' an host should encamp against me, my heart shall not fear ; though war should rise against me, in this will I be confident^f. I am like a green olive in the house of my God ; I trust in the mercy of God for ever and ever^g. Behold, God is my salvation, I will trust and not be afraid ; for the Lord Jehovah is my strength and my song^h. I laid me down and slept ; I awaked ; for the Lord sustained me. I will not be afraid of ten thousands of people, that have set themselves against me round aboutⁱ. The Lord is my strength and my shield ; my heart trusted in him, and I am helped ; therefore my heart greatly rejoiceth, and with my song will I praise him^k. The Lord will be the hope of his people, and the strength of the children of Israel^l. Our help is in the name of the Lord, who made heaven and earth^m. The God of Israel is he that giveth strength and power unto his peopleⁿ. Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord^o.

SECT. 7. *The promises of God to his people lay a sure foundation for their hope and confidence in him.*

THUS saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not ; for I have redeemed thee, I have called thee by thy name, thou art mine^a. Fear thou not, for I am with thee ; be not dismayed, for I am thy God. I will strengthen thee, yea I will help thee, yea I will uphold thee with the right hand of my righteousness^b. Look unto me, and be ye saved, all the ends of the earth ; for I am God and there is none else^c. My righteousness is near, my salvation is gone forth, and mine arm shall judge the people ; the isles shall wait on me, and on mine arm shall they trust^d. At that day shall a

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^a Psal. lxii. 5, 6, 7.

^e Psal. xxvii. 1.

ⁱ Psal. iii. 5, 6.

ⁿ Psal. lxviii. 35.

§ 7. ^a Isa. xliii. 1.

^b Psal. xxvi. 1.

^f Psal. xxvii. 3.

^k Psal. xxviii. 7.

^o Psal. xxxi. 24.

^b Isa. xli. 10.

^c Psal. xl. 1,—4.

^g Psal. lii. 8.

^l Joel iii. 16.

^c Isa. xlv. 22.

^d Psal. xviii. 2.

^h Isa. xii. 2.

^m Psal. cxxiv. 8.

^a Isa. li. 5.

man look to his maker, and his eyes shall have respect to the holy One of Israel. And he shall not look to the altars, the work of his hands ; neither respect that which his fingers have made, either the groves or the images ^e. And the work of righteousness shall be peace ; and the effect of righteousness, quietness and assurance for ever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places ^f. In returning and rest shall ye be saved ; in quietness and confidence shall be your strength ^g. He that putteth his trust in me shall possess the land, and shall inherit my holy mountain ^h. For they shall not be ashamed that wait for me ⁱ. For the Lord is a God of judgment ; blessed are all they that wait for him ^k. In that day it shall be said to Jerusalem, Fear thou not ; and to Zion, Let not thine hands be slack. The Lord thy God in the midst of thee is mighty ; he will save, he will rejoice over thee with joy ; he will rest in his love, he will joy over thee with singing ^l. And it shall be said in that day, Lo this is our God, we have waited for him, and he will save us. This is the Lord, we have waited for him ; we will be glad, and rejoice in his salvation ^m. Faithful is he that hath promised ⁿ.

SECT. 8. Through our Lord Jesus Christ we have an interest in the richest promises, and by him the most illustrious hopes are fully ascertained.

GRACE and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord : According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue : Whereby are given unto us exceeding great and precious promises ; that by these we might be partakers of the divine nature, having escaped the corruption that is in the world ^a. Blessed be the God and Father of our Lord Jesus Christ, who according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead ^b. Who verily was fore-ordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God that raised him from the dead, and gave him glory, that your faith and hope might be in God ^c. And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end ^d. Even as Abraham believed God, and it was accounted to him for righteousness ^e. Who against hope believed in hope ; he staggered not at the promise of God through unbelief ; but was strong in

^e Isa. xvii. 7, 8.

^f Isa. xlix. 23.

^g Heb. x. 23.

^h Isa. xxxii. 17, 18.

ⁱ Isa. xxx. 18.

^j Isa. xxx. 15.

^k Zeph. iii. 16, 17.

^l Isa. lvii. 13.

^m Isa. xxv. 9.

§ 8. ^a 2 Pet. i. 2, 3, 4.

^b Gal. iii. 6.

^c 1 Pet. i. 3.

^d 1 Pet. i. 20, 21.

^e Heb. vi. 11.

in faith, giving glory to God ^ε. And therefore it was imputed to him for righteousness. Now it was not written for his sake alone, that it was imputed to him; but for us also to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead ^ς. For when God made promise to Abraham, because he could swear by no greater, he swore by himself, saying, Surely blessing, I will bless thee; and multiplying, I will multiply thee. And so after he had patiently endured, he obtained the promise. For men verily swear by the greater; and an oath for confirmation, is to them an end of all strife. Wherein God willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation who have fled for refuge to lay hold upon the hope set before us; which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil ^h.

Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand, and rejoice in the hope of the glory of God ⁱ. In whom also we have obtained an inheritance; that we should be to the praise of his glory, who first trusted in Christ. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation ^k. For all the promises of God, in him are Yea, and in him Amen, unto the glory of God by us ^l. For if when we were enemies, we were reconciled to God by the death of his Son; much more being reconciled, we shall be saved by his life ^m. What shall we say then to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things ⁿ?

SECT. 9. *Through him we may confidently hope for all that is truly necessary for us in this state of mortality.*

And Jesus said unto his disciples, Take no thought for your life, what ye shall eat; neither for the body what ye shall put on. The life is more than meat, and the body is more than raiment. Consider the ravens; for they neither sow nor reap; which neither have store-house nor barn; and God feedeth them, how much more are ye better than the fowls? And which of you taking thought, can add to his stature one cubit? If ye then be not able to do that thing which is least, why take ye thought for the rest? Consider the lilies how they grow; they

L I I 2

toil

^ε Rom. iv. 18, 20.

^k Eph. i. 11, 12, 13.

^ς Rom. iv. 22, 23, 24.

^l 2 Cor. i. 20.

^h Heb. vi. 13, —19.

^m Rom. v. 10.

ⁱ Rom. v. 1, 2.

ⁿ Rom. viii. 31, 32.

toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these. If then God so clothe the grass, which is to day in the field, and to-morrow is cast into the oven; how much more will he clothe you, O ye of little faith ^a? Therefore take no thought, saying ^b, What shall we eat? or what shall we drink? or wherewithal shall we be clothed? neither be ye of doubtful mind. For all these things do the nations of the world seek after; and your Father knoweth you have need of these things. But rather seek ye the kingdom of God, and all these things shall be added unto you ^c.

Be careful for nothing; but in every thing, by prayer and supplication with thanksgiving, let your requests be made known unto God ^d; casting all your care upon him; for he careth for you ^e. For he hath said, I will never leave thee, nor forsake thee ^f.

SECT. 10. — *For aid and support in duties and trials.*

BEWARE of men; for they will deliver you up to the councils, and they will scourge you in their synagogues; and ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. But when they deliver you up, take no thought how, or what ye shall speak; for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the spirit of your Father which speaketh in you ^a. Settle it therefore in your hearts, not to meditate before what ye shall answer. For I will give you a mouth and wisdom which all your adversaries shall not be able to gainsay nor resist ^b. And lo, I am with you alway even unto the end of the world ^c. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer, I have overcome the world ^d. Peace I leave with you, my peace I give unto you: Not as the world giveth give I unto you: Let not your heart be troubled, neither let it be afraid ^e. Greater is he that is in you, than he that is in the world ^f. I can do all things through Christ which strengtheneth me ^g.

Now for a season, if need be, ye are in heaviness through manifold temptations, that the trial of your faith being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honour and glory, at the appearing of Jesus Christ; whom having not seen ye love; in whom, though now ye see him not, yet believing ye rejoice with joy unspeakable, and full of glory ^h. Cast not away therefore your confidence, which hath great

§ 9. ^a Luke xii. 22,—28.

^e 1 Pet. v. 7

^b Matth. vi. 31, 34. with ^c Luke xii. 29, 30, 31. ^d Phil. iv. 6.

^f Heb. xiii. 5.

§ 10. ^a Matth. x. 17,—20.

^e John xiv. 27.

^b Luke xxi. 14, 15.

^f 1 John iv. 4.

^c Matth. xxviii. 20.

^g Phil. iv. 13.

^d John xvi. 33.

^h 1 Pet. i. 6,—8.

great recompence of reward ; for ye have need of patience, that after ye have done the will of God. ye might receive the promiseⁱ. Be patient, therefore, brethren, unto the coming of the Lord. Behold the husband-man waiteth for the precious fruits of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient ; stablish your hearts ; for the coming of the Lord draweth nigh^k ; and unto them that look for him, shall he appear the second time, without sin unto salvation^l. Wherefore, let them that suffer according to the will of God, commit the keeping of their souls to him in well-doing, as unto a faithful Creator^m. For therefore we both labour, and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believeⁿ. My grace is sufficient for thee^o. Now our Lord Jesus Christ himself, and God, even our Father, who hath loved us, and hath given us everlasting consolation, and good hope through grace, comfort your hearts, and stablish you in every good word and work^p. And the Lord direct your hearts into the love of God, and into the patient waiting for Christ^q.

SECT. II.—*for final salvation, and eternal life.*

FEAR not, little flock ; for it is your Father's good pleasure to give you the kingdom^a. Let not your hearts be troubled ; ye believe in God, believe also in me. In my Father's house are many mansions ; if it were not so, I would have told you ; I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself ; that where I am, there ye may be also^b.

The earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope^c. And not only they, but ourselves also, who have the first fruits of the Spirit, to wit, we ourselves groan within ourselves, waiting for the adoption, even the redemption of our body. For we are saved by hope ; but hope that is seen is not hope ; for what a man seeth, why doth he yet hope for ? But if we hope for that we see not, then do we with patience wait for it^d. For we know, that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens^e. For we that are in this tabernacle do groan, being burdened ; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life^f. Therefore we are always confident,

ⁱ Heb. x. 35, 36.

ⁿ 1 Tim. iv. 10.

§ 11. ^a Luke xii. 32.

^c 2 Cor. v. 1.

^k James v. 7, 8.

^o 2 Cor. xii. 9.

^b John xiv. 1, 2, 3.

^f 2 Cor. v. 4.

^l Heb. ix. 28.

^p 2 Thess. ii. 16, 17.

^e Rom. viii. 19, 20.

^m 1 Pet. iv. 19.

^q 2 Thess. iii. 5.

^d Rom. viii. 23, 24, 25.

fidest, knowing that whilst we are at home in the body, we are absent from the Lord ^g. We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord ^h. For we, through the Spirit, wait for the hope of righteousness by faith ⁱ; looking for, and hastening unto the coming of the day of God. *For* we, according to his promise, look for new heavens, and a new earth, wherein dwelleth righteousness ^k. Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ ^l; if ye continue in the faith, grounded and settled, and be not moved away from the hope of the gospel ^m: Looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ ⁿ; putting on the breastplate of faith and love, and for an helmet the hope of salvation ^o; wait for his Son from heaven, whom he raised from the dead, even Jesus who delivered us from the wrath to come ^p. And now, little children, abide in him; that when he shall appear, we may have confidence, and not be ashamed before him at his coming ^q: Waiting for the coming of the Lord Jesus Christ, who shall also confirm you to the end ^r, in the hope of eternal life, which God that cannot lie, promised before the world began ^s; building up yourselves in your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life ^t. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost ^u.

God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world ^x. *For* I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life that I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me ^y. We are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh ^z. We are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end ^a. For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself ^b.

S E C T.

^g 2 Cor. v. 6.^h 1 Pet. i. 13.ⁱ 1 Thess. i. 10.^j Jude 20, 21.^k Phil. iii. 3.^l 2 Cor. v. 8.^m Col. i. 23.ⁿ 1 John ii. 28.^o Rom. xv. 13.^p Heb. iii. 14.^q Gal. v. 5.^r Tit. ii. 13.^s 1 Cor. i. 7, 8.^t Gal. vi. 14.^u Phil. iii. 20, 21.^x 2 Pet. iii. 12, 13.^y 1 Thess. v. 8.^z Tit. i. 2.^a Gal. ii. 20.

SECT. 12. *A steady trust in God, and the comforts flowing from it, expressed in the prayers and praises of the saints.*

BLESSED is the people that know the joyful sound; they shall walk, O Lord, in the light of thy countenance. In thy name shall they rejoice all the day; and in thy righteousness shall they be exalted. For thou art the glory of their strength; and in thy favour our horn shall be exalted. For the Lord is our defence, and the holy One of Israel is our king^a. The Lord will be a refuge for the oppressed, a refuge in times of trouble. And they that know thy name, will put their trust in thee; for thou hast not forsaken them that seek thee^b. Thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat; when the blast of the terrible ones is as a storm against the wall^c. O how great is thy goodness which thou hast laid up for them that fear thee; which thou wroughtst for them that trust in thee, before the sons of men! Thou shalt hide him in the secret of thy presence from the pride of man; thou shalt keep them secretly in a pavilion from the strife of tongues^d. Thou wilt keep him in perfect peace, whose mind is stayed upon thee; because he trusteth in thee^e. Since the beginning of the world, men have not heard, nor perceived by the ear, neither hath the eye seen, O God, besides thee, what he hath prepared for him that waiteth for him^f.

O God of our salvation, who art the confidence of all the ends of the earth, and of them that are afar off upon the sea^g. Let all those that put their trust in thee, rejoice. Let them ever shout for joy; because thou defendest them. For thou, Lord, wilt bless the righteous; with favour wilt thou compass him as with a shield^h. For the Lord God is a sun and shield; the Lord will give grace and glory; no good thing will he withhold from them that walk uprightly. O Lord of hosts, blessed is the man that trusteth in theeⁱ. Our fathers trusted in thee; they trusted and thou didst deliver them. They cried unto thee and were delivered; they trusted in thee, and were not confounded^k. O Lord, be gracious to us, we have waited for thee; be thou their arm every morning; our salvation also in the time of trouble^l. Behold as the eyes of servants look unto the hand of their masters, and the eyes of a maiden unto the hand of her mistress; so our eyes wait upon the Lord our God, until that he have mercy upon us^m. Art not thou he, O Lord our God? therefore we will wait upon thee; for thou hast made all thingsⁿ. Our soul waiteth for the Lord; he is our help and our shield. For
our

§ 12. ^a Psal. lxxxix. 15,—18.

^c Isa. xxvi. 3.

^l Psal. lxxxiv. 11, 12.

ⁿ Jer. xiv. 22.

^b Psal. ix. 9, 10.

^f Isa. lxiv. 4.

^k Psal. xxii. 4, 5.

^e Isa. xxv. 4.

^g Psal. lxv. 5.

ⁱ Isa. xxxiii. 2.

^d Psal. xxxi. 19, 20.

^h Psal. v. 11, 12.

^m Psal. cxxiii. 2.

our heart shall rejoice in him ; because we have trusted in him. Let thy mercy O Lord, be upon us, according as we hope in thee °.

In thee, O Lord, do I put my trust ; let me never be ashamed. Be thou my strong rock, for an house of defence to save me ; for thou art my rock, and my fortress ; thou art my strength^p. Unto thee, O Lord, do I lift up my soul. O my God, I trust in thee ; let me not be ashamed^q ; for thou art the God of my salvation, on thee do I wait all the day. O keep my soul and deliver me ; for I put my trust in thee^r. Many there be which say of my soul, there is no help for him in God. But thou, O Lord, art a shield for me, my glory, and the lifter up of mine head^s. I will wait upon thy name, for it is good before thy saints^t. I wait for the Lord ; my soul doth wait, and in his word do I hope. My soul waiteth for the Lord, more than they that watch for the morning. Let Israel hope in the Lord ; for with the Lord there is mercy, and with him is plenteous redemption^u. Unless the Lord had been my help, my soul had almost dwelt in silence. When I said, my foot slippeth ; thy mercy, O Lord, held me up^v. I cried unto thee, O Lord ; I said, thou art my refuge, and my portion in the land of the living^w. Remember thy word unto thy servant, on which thou hast caused me to hope ; for I have hoped in thy judgments^x. And now, Lord, what wait I for ? my hope is in thee^y. I have trusted in thy mercy, my heart shall rejoice in thy salvation^z. Lord I have hoped for thy salvation, and done thy commandments ; uphold me according to thy word ; and let me not be ashamed of my hope^a. Be thou my strong habitation, whereunto I may continually resort ; for thou art my rock and fortress^b. Thou art my hope, O Lord God ; thou art my trust from my youth ; by thee have I been holden up from the womb ; thou art he that took me out of my mother's bowels. I am as a wonder unto many ; but thou art my strong refuge^c. Blessed be the Lord my strength, my goodness, and my fortress, my high-tower, and my deliverer, my shield, and he in whom I trust^d. The Lord is my defence ; and my God is the rock of my refuge^e. What time I am afraid, I will trust in thee ; when I cry unto thee, then shall mine enemies turn back ; this I know, for God is for me^f. In God have I put my trust ; I will not fear what man can do unto me^g. I will hope continually, and will yet praise thee more and more^h. I will go in the strength of the Lord God ; I will make mention of thy righteousness, even of thine onlyⁱ. For thou hast been a shelter for me, and a strong tower from the enemy. I will abide in thy tabernacle for ever ; I will trust in the covert of thy wings^m. I will both

° Psal. xxxiii. 20, 21, 22.

^r Psal. iii. 2, 3.

^y Psal. cxlii. 5.

^e Psal. cxix. 166, 116.

^z Psal. xciv. 22.

¹ Psal. lxxi. 16.

^p Psal. xxxi. 1, — 4.

^t Psal. lii. 9.

^x Psal. cxix. 49, 43.

^a Psal. lxxi. 3.

^h Psal. lvi. 3, 9.

^m Psal. lxi. 3, 4.

^q Psal. xxv. 1, 2.

^u Psal. cxxx. 5, 6, 7.

^v Psal. xxxix. 7.

^w Psal. lxxi. 5, 6, 7.

ⁱ Psal. lvi. 11.

^s Psal. xxv. 5, 20.

^x Psal. xciv. 17, 18.

^b Psal. xiii. 5.

^f Psal. cxliv. 1, 2.

^k Psal. lxxi. 14.

both lay me down in peace, and sleep; for thou only makest me dwell in safety^a. I will sing of thy power; yea I will sing of thy mercy in the morning; for thou hast been my defence, and refuge in the day of trouble^o.

My Father thou art the guide of my youth^p. Because thou hast been my help; therefore in the shadow of thy wings will I rejoice^q. I am continually with thee; thou hast holden me by my right hand. Thou shalt guide me with thy counsel, and afterwards receive me to glory. Whom have I in heaven, but thee? and there is none upon earth that I desire besides thee^r. My flesh and my heart faileth; but God is the strength of my heart, and my portion for ever^s. The Lord is the portion of mine inheritance, and of my cup; thou maintainest my lot^t. Therefore my heart is glad, and my glory rejoiceth; my flesh also shall rest in hope^u. As for me I will behold thy face in righteousness, I shall be satisfied when I awake with thy likeness^v.

Examples of genuine trust, in the characters of Abraham, Joshua and Caleb, David, Asa, Jehoshaphat, and Hezekiah.

“THERE are many texts relating to this important subject of trusting in God, which are not quoted in this chapter. Many of these will occur in the following chapter, *Of Resignation*; and others will be found in part 1. chap. 17. *Of the Truth and Faithfulness of God.*”

“BUT before we leave this article, it will not be improper to mention a few instances of distrust, and its fatal consequences; and some examples of a holy confidence in God, and the blessed fruits arising from it.”

“OF the first sort, the people of Israel give us many melancholy instances. They had been signally favoured of God, who, by many miracles and wonders, had brought them out of Egypt, and supported them in the wilderness by the same miraculous interposition. But their criminal distrust which prompted them to say,” Can God furnish a table in the wilderness? Can he give bread also? Can he provide flesh for his people? “highly provoked the Lord.” The Lord was wroth, so a fire was kindled against Jacob, and anger also came up against Israel; because they believed not in God, and trusted not in his salvation^x.

M m m

BUT

^a Psal. iv. 8.

^o Psal. lix. 16.

^p Jer. iii. 4.

^q Psal. lxiii. 7.

^r Psal. lxxii. 23, 24, 25. ^t Psal. lxxiii. 26.

^s Psal. xvi. 5.

^u Psal. xvi. 9.

^v Psal. xvii. 15.

^x Psal. lxxviii. 19, —22.

“ BUT the sin and danger of distrustful God, and confiding in created power,
 “ is represented in a very striking manner by the prophet Isaiah, in the rebuke gi-
 “ ven by him to the people of Judah, on account of their confidence in Egypt.”
 Wo to the rebellious children, saith the Lord, that take counsel, but not of me;
 and that cover with a covering, but not of my Spirit; that they may add sin to
 sin: That walk to go down into Egypt, (and have not asked at my mouth) to
 strengthen themselves in the strength of Pharaoh, and to trust in the shadow of
 Egypt ^b. Therefore shall the strength of Pharaoh be your shame, and the trust
 in the shadow of Egypt your confusion ^c. Wo to them that go down to Egypt
 for help, and stay on horses, and trust in chariots, because they are many, and
 in horsemen, because they are very strong; but they look not to the Holy One
 of Israel, neither seek the Lord ^d. Now the Egyptians are men, and not God;
 and their horses flesh, and not spirit; when the Lord shall stretch out his hand,
 both he that helpeth shall fall, and he that is holpen shall fall down, and they
 all shall fail together ^e.

“ WITH far greater pleasure we quote the following examples of a humble
 “ trust in God, in arduous circumstances.

“ ABRAHAM bears the name of the father of the faithful; and what is record-
 “ ed concerning him, shows the justness of the title. Scarcely can there be a
 “ stronger proof of an unlimited confidence in the promise of God, than the
 “ words of the apostle import.” By faith Abraham, when he was tried, offer-
 ed up Isaac; and he that had received the promises, offered up his only son;
 of whom it was said, That in Isaac shall thy seed be called. Accounting that
 God was able to raise him up even from the dead; from whence also he re-
 ceived him in a figure ^f.

“ WHAT a noble confidence in God did Joshua and Caleb express, when the
 “ distrustful Israelites murmured, on the report of the spies, and talked of re-
 “ turning to Egypt?” They spake unto all the company of the children of Is-
 rael, saying, The land which we passed through to search it, is an exceeding
 good land. If the Lord delight in us, he will bring us into this land, and give
 it us. Only rebel not ye against the Lord, neither fear ye the people of the
 land; for they are bread for us; their defence is departed from them, and the
 Lord is with us; fear them not ^g.

“ THE words of David, when going to fight with Goliath, give us one of the
 “ noblest examples of true bravery, founded on a holy confidence in the living
 “ God.”

^b Isa. xxx. 1, 2.

^c Isa. xxx. 3.

^d Isa. xxxi. 1.

^e Isa. xxxi. 3.

^f Heb. xi. 17, 18, 19.

^g Numb. xiv. 7, 8, 9.

“ God.” Then said David to the Philistine, Thou comest to me with a sword and with a spear, and with a shield; but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied. This day will the Lord deliver thee into mine hand; that all the earth may know, that there is a God in Israel ^b. And all this assembly shall know, that the Lord saveth not with sword and spear; for the battle is the Lord’s, and he will give you into our hands ⁱ.

“ In the history of Aſa we find one diſtinguiſhed inſtance of pious confidence in God, and another of ſhameful timidity and diſtruſt. The firſt was, when, going to battle againſt Zerah the Ethiopian, and his mighty hoſt.” Aſa cried unto the Lord his God, and ſaid, Lord, it is nothing with thee to help, whether with many, or with them that have no power. Help us, O Lord our God; for we reſt on thee; and in thy name we go againſt this multitude. O Lord, thou art our God, let not man prevail againſt thee. So the Lord ſmote the Ethiopians before Aſa ^k. “ Yet even this good king became culpable by a timorous diffidence. In order to ſecure himſelf againſt the deſigns of Baasha king of Iſrael,” Aſa brought out ſilver and gold out of the treaſures of the houſe of the Lord, and of the king’s houſe, and ſent to Benhadad king of Syria ^l. “ His league with that prince was diſpleaſing to God, and unfortunate for himſelf.” Hanani the ſeer came to Aſa king of Judah, and ſaid unto him, Becauſe thou haſt relied on the king of Syria, and not relied on the Lord thy God, therefore is the hoſt of the king of Syria eſcaped out of thy hand. Were not the Ethiopians and the Lubims a huge hoſt, with very many chariots and horſemen? Yet becauſe thou didſt rely on the Lord, he delivered them into thine hand. For the eyes of the Lord run to and fro throughout the whole earth, to ſhew himſelf ſtrong in behalf of them whoſe heart is perfect towards him ^m.

“ THE fervent prayer, and the humble confidence of Jehoſhaphat, when invaded by the vaſt armies of Moab, Ammon, and mount Seir, was followed with glorious ſucceſs. Jehoſhaphat ſaid,” O our God, wilt thou not judge them? for we have no might againſt this great company that cometh againſt us; neither know we what to do; but our eyes are upon thee ⁿ. Then upon Jaha-zeel came the Spirit of the Lord, and he ſaid, Hearken ye, all Judah, and ye inhabitants of Jeruſalem, and thou king Jehoſhaphat, Thus ſaith the Lord unto you, Be not afraid, nor diſmaid, by reaſon of this great multitude; for the battle is not yours, but God’s ^o. Ye ſhall not need to fight in this battle; ſet yourſelves, ſtand ye ſtill, and ſee the ſalvation of the Lord with you, O Judah and Jeruſalem; for the Lord will be with you ^p.

M m m 2

“ HEZEKIAH

^b 1 Sam. xvii. 45, 46.ⁱ 1 Sam. xvii. 47.^k 2 Chron. xiv. 11, 12.^l 2 Chron. xvi. 2.^m 2 Chron. xvi. 7, 8, 9.ⁿ 2 Chron. xx. 12.^o 2 Chron. xx. 14, 15.^p 2 Chron. xx. 17.

“ HEZEKIAH is highly honoured by the character given him in holy writ, “ that” he trusted in the Lord God of Israel. “ In what a noble manner did “ he express his confidence in God, when the land of Judah was invaded by Sennacherib, that blasphemous king of Assyria? After taking every prudent measure for defence, he endeavoured to inspire his people with the same holy confidence in God, with which he himself was animated.” He gathered them together to him, in the street of the gate of the city, and spake comfortably to them, saying, Be strong and courageous; be not afraid, nor dismayed for the king of Assyria, nor for all the multitude that is with him; for there be more with us than with him. With him is an arm of flesh, but with us is the Lord our God, to help us, and to fight our battles: And the people rested themselves upon the words of Hezekiah king of Judah^a. And the Lord sent an angel which cut off all the mighty men of valour, and the leaders and captains in the camp of the king of Assyria; so he returned with shame of face to his own land. Thus the Lord saved Hezekiah; so that he was magnified in the sight of all nations, from thenceforth^b.

C H A P.

^a 2 Chron. xxxii. 6, 7, 8.^b 2 Chron. xxxii. 21, 22, 23.

C H A P. VIII.

*Of RESIGNATION to the WILL of GOD, and of SUBMISSION
and PATIENCE in AFFLICTION.*

SECT. I. In this state of discipline and trial, we must expect afflictions. 2. All these are directed by the eternal Sovereign, whose dominion is over all. 3. Various distresses are brought upon men, which are the natural effects as well as the just punishment of their vice and wickedness. 4. Even the heaviest afflictions are to be endured by his servants with humble submission. 5. Especially when they consider their own demerits, and his gracious purposes towards them. 6. His merciful declarations and promises for their support and consolation. 7. To this purpose also are the instructions of our great Lord and Saviour. 8. In his last sufferings, he has given us the most perfect example of resignation to the divine will. 9. His example is stated as a rule and motive to this duty. 10. We have also laid before us the sufferings of his apostles, and their worthy behaviour under them. 11. Under all our sufferings we are called to abide steadfastly in the way of our duty. 12.—With patience to wait on God for support and deliverance. 13. To this conduct we are encouraged by the view of the blessed fruits of affliction to the servants of God. 14.—By our being assured that the Christian's sufferings will soon have an end. And, 15.—By the prospect of the eternal recompence provided for us. 16. The apostle John's vision of the felicity to be enjoyed in the kingdom of God by those who have suffered for his sake. 17. These views have animated the saints, so as to make them sometimes to triumph even in the greatest tribulations. 18. The whole subject illustrated in the confessions, prayers, and praises of the servants of God. Examples.

SECT. I. *In this state of discipline and trial, we must expect afflictions.*

ALTHOUGH affliction cometh not forth of the dust, neither doth trouble spring out of the ground; yet man is born unto trouble as the sparks fly upward^a. Consider the work of God! for who can make that straight which he hath made crooked? In the day of prosperity be joyful; but in the day of adversity

§ 1. ^a Job v. 6, 7.

verity consider. God also hath set the one over against the other ^b. It is better to go to the house of mourning, than to go to the house of feasting; for that is the end of all men, and the living will lay it to his heart. Sorrow is better than laughter; for by the sadness of the countenance the heart is made better. The heart of the wise is in the house of mourning; but the heart of fools is in the house of mirth ^c. Man that is born of a woman, is of few days and full of trouble ^d.

SECT. 2. *All these are directed by the eternal Sovereign, whose dominion is over all.*

WHY, seeing times are not hidden from the Almighty, do they that know him, not see his days ^a? Dominion and fear are with him, he maketh peace in his high places. Is there any number of his armies ^b? With him is wisdom and strength, he hath counsel and understanding. Behold he breaketh down, and it cannot be built again; he shutteth up a man, and there can be no opening. Behold he withholdeth the waters, and they dry up; also he sendeth them out, and they overturn the earth ^c. If he cut off, and shut up, or gather together; then who can hinder him ^d? None can stay his hand, or say unto him What dost thou ^e? Should it be according to thy mind? he will recompence it, whether thou refuse, or whether thou choose ^f. Why dost thou strive against him? for he giveth not account of any of his matters ^g. If God will not withdraw his anger, the proud helpers do stoop under him. How much less shall I answer him, and choose out my words to reason with him? whom, though I were righteous, yet would I not answer, but I would make supplication to my judge ^h. Shall he that contendeth with the Almighty instruct him? he that reprovethe God, let him answer it ⁱ. Wilt thou condemn him that is most just? Is it fit to say to a king, Thou art wicked? and to princes, Ye are ungodly? how much less to him, that accepteth not the persons of princes, nor regardeth the rich more than the poor? for they all are the works of his hands ^k. He is wise in heart, and mighty in strength; who hath hardened himself against him, and hath prospered ^l? The Lord killeth, and maketh alive; he bringeth down to the grave, and bringeth up. The Lord maketh poor, and maketh rich; he bringeth low, and lifteth up. He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill ^m. What, shall we receive good at the hand of the

^b Eccles. vii. 13, 14.

^c Eccles. vii. 2, 3, 4.

^d Job. xiv. 1.

§ 2. ^a Job xxiv. 1.

^b Job xxv. 2, 3.

^c Job xii. 13, 14, 15.

^d Job xi. 10.

^e Dan iv. 35.

^f Job xxxiv. 33.

^g Job xxxiii. 13.

^h Job ix. 13-15.

ⁱ Job xl. 2.

^k Job xxxiv. 17, 18, 19.

^l Job ix. 4.

^m 1 Sam. ii. 6, 7, 8.

the Lord, and shall we not receive evil^a? The Lord gave, and the Lord hath taken away; blessed be the name of the Lord^b. Behold he taketh away; who can hinder him? who will say unto him, What dost thou^c.

Thus saith the Lord, I am the Lord, and there is none else, there is no god besides me^d. I form the light, and create darkness; I make peace, and create evil; I the Lord do all these things^e. See now that I, even I am he, and there is no god with me. I kill, and I make alive; I wound, and I heal; neither is there any that can deliver out of my hand^f. O house of Israel, saith the Lord, Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel^g. Wo unto him that striveth with his Maker; let the potsherd strive with the potsherd of the earth; shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands? Wo unto him that saith to his father, What begettest thou? or to the woman, What hast thou brought forth^h? Shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understandingⁱ?

SECT. 3. Various distresses are brought upon men, which are the natural effects, as well as the just punishment of their vice and wickedness.

SAY ye to the righteous, that it shall be well with him: For they shall eat the fruit of their doings. Wo unto the wicked, it shall be ill with him: For the reward of his hands shall be given him^a. The wicked shall fall by his own wickedness^b. The foolishness of man perverteth his way; and his heart fretteth against the Lord^c. Thine own wickedness shall correct thee, and thy backslidings shall reprove thee: Know therefore and see, that it is an evil thing and bitter, that thou hast forsaken the Lord thy God, and that my fear is not in thee, saith the Lord God of hosts^d. Evil pursueth sinners^e. They shall eat of the fruit of their own way, and be filled with their own devices^f. He that pursueth evil, pursueth it to his own death^g: His bones are full of the sin of his youth^h. Many sorrows shall be to the wickedⁱ. *They* are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked^k.

S. E. C. T.

^a Job ii. 10.

^b Isa. xlv. 7.

^c Isa. xxix. 16.

^d Job i. 21.

^e Deut. xxxii. 39.

^f Job ix. 12.

^g Jer. xviii. 6.

^h Isa. xlv. 1, 5.

ⁱ Isa. xlv. 9, 10.

§ 3. ^a Isa. iii. 10, 11.

^b Prov. xiii. 21.

^c Psal. xxxii. 10.

^d Prov. xi. 5.

^e Prov. i. 31.

^f Isa. lvii. 20, 21.

^g Prov. xix. 3.

^h Prov. xi. 19.

^a Jer. ii. 19.

^b Job xx. 11.

S E C T. 4. *Even the heaviest afflictions are to be endured by his servants with humble submission.*

I AM the man that hath seen affliction by the rod of his wrath. He hath led me, and brought me into darkness, but not into light. Surely against me is he turned, he turneth his hand against me all the day ^a. He hath bent his bow, and set me as a mark for the arrow. He hath caused the arrows of his quiver to enter into my reins ^b. He hath filled me with bitterness, he hath made me drunken with worwood ^c. Is it nothing to you, all ye that pass by? behold and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger ^d? And I said, my strength and my hope is perished from the Lord; remembering mine affliction and misery, the wormwood and the gall. My soul hath them still in remembrance, and is humbled in me. It is of the Lord's mercies that we are not consumed, because his compassions fail not ^e. It is good that a man should both hope, and quietly wait for the salvation of the Lord. It is good for a man that he bear the yoke in his youth. He sitteth alone and keepeth silence, because he hath born it upon him. He putteth his mouth in the dust, if so be there may be hope. He giveth his cheek to him that smiteth him, he is filled full with reproach. For the Lord will not cast off for ever. But though he cause grief, yet will he have compassion, according to the multitude of his mercies; for he doth not afflict willingly nor grieve the children of men ^f.

S E C T. 5. *Especially when they consider their own demerits, and his gracious purposes towards them.*

WHEREFORE doth a living man complain, a man for the punishment of his sins ^a? Behold, happy is the man whom God correcteth; therefore despise not thou the chastning of the Almighty; for he maketh sore, and bindeth up; he woundeth and his hands make whole ^b. And if they be bound in fetters, and be holden in cords of affliction, then he sheweth them their work, and their transgressions wherein they have exceeded. He openeth their ear to discipline and commandeth that they return from iniquity ^c; that he may withdraw man from his purpose, and hide pride from man ^d. My son despise thou not the chastning of the Lord; neither be weary of his correction; for whom the Lord loveth

§ 4. ^a Lam. iii. 1. 2, 3.
^e Lam. iii. 18,—22.

^b Lam. iii. 12, 13.
^f Lam. iii. 26,—33.

^c Lam. iii. 15.

^d Lam i. 12.

§ 5. ^a Lam. iii. 39.

^b Job v. 17, 18.

^c Job xxxvi. 8, 9, 10. ^d Job xxxiii. 17.

loveth, he correcteth, even as a father the son in whom he delighteth^e. If thou faint in the day of adversity, thy strength is small^f. Surely it is meet to be said unto God, I have born chastisement, I will not offend any more^g. Behold I am vile, what shall I answer thee? I will lay mine hand upon my mouth. Once have I spoken, but I will not answer; yea twice, but I will proceed no further^h. All the days of my appointed time will I wait till my change comeⁱ. *Yea*, though he should slay me, yet will I trust in him^k; and I will wait upon the Lord that hideth his face, and I will look for him^l. I will bear the indignation of the Lord, because I have sinned against him, until he plead my cause, and execute judgment for me; he will bring me forth to the light, and I shall behold his righteousness^m. When he hath tried me I shall come forth as goldⁿ.

SECT. 6. *His merciful declarations and promises for their support and consolation.*

THOU spakest in vision to thy holy One, and saidst, I have laid help on one that is mighty; I have exalted one chosen out of the people^a. His seed also will I make to endure for ever, and his throne as the days of heaven. If his children shall forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless, my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail^b. And they shall bear the punishment of their iniquity; that the house of Israel may go no more astray from me^c. I will bring *them* through the fire, and will refine them as silver is refined, and will try them as gold is tried^d. And I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin^e. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant^f. Zion shall be redeemed with judgment, and her converts with righteousness^g. And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy; when the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof, by the spirit of judgment, and by the spirit of burning^h. By this shall the iniquity of Jacob be purged; and this is all the fruit to take away his sinⁱ. As many as I love, I rebuke and chasten^k.

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^e Prov. iii. 11, 12.

^f Job xiv. 14.

^g Job xxiii. 10.

^h Prov. xxiv. 10.

^k Job xiii. 15.

^g Job xxxiv. 31.

^l Isa. viii. 17.

^h Job xl. 4, 5.

^m Mic. vii. 9.

§ 6. ^a Psal. lxxxix. 19.

^c Isa. i. 25.

ⁱ Isa. xxvii. 9.

^b Psal. lxxxix. 29,—33.

^f Ezek. xx. 37.

^k Rev. iii. 19.

^e Ezek. xiv. 10, 11.

^z Isa. i. 27.

^d Zech. xiii. 9.

ⁿ Isa. iv. 3, 4.

Though briars and thorns be with thee, and thou dwell among scorpions; be not afraid, nor dismayed¹. Fear none of these things which thou shalt suffer. Behold the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation. Be thou faithful unto death, and I will give thee a crown of life^m. For thou hast a little strength, and hast not denied my name. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earthⁿ. For a small moment have I forsaken thee, but with great mercy will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer^o. Oh thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones^p. Sing, O heavens, and be joyful, O earth, and break forth into singing, O mountains; for the Lord hath comforted his people, and will have mercy upon his afflicted. But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea they may forget, yet will I not forget thee. Behold I have graven thee upon the palms of my hands, thy walls are continually before me^q.

SECT. 7. *To this purpose also are the instructions of our Lord and Saviour.*

BLESSED are they that mourn; for they shall be comforted^a. Blessed are they which are persecuted for righteousness sake; for theirs is the kingdom of heaven. Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake^b; rejoice and be exceeding glad; for great is your reward in heaven; for so persecuted they the prophets which were before you^c. Blessed be ye poor; for yours is the kingdom of God. Blessed are ye that hunger now; for ye shall be filled. Blessed are ye that weep now; for ye shall laugh. Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy; for behold your reward is great in heaven^d. Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my name's sake, shall receive an hundredfold, and shall inherit everlasting life^e. If any man will come after

¹ Ezek. ii. 6.

^p Isa. liv. 11, 12.

§ 7. ^a Matth. v. 4.
^e Matth. xix. 29.

^m Rev. ii. 10.

ⁿ Isa. xlix. 13,—16.

^b Matth. v. 10, 11.

^o Rev. iii. 8, 10.

^c Matth. v. 12.

^o Isa. liv. 7, 8.

^d Luke vi. 20,—23.

after me, let him deny himself, and take up his cross and follow me. For whosoever will save his life, shall lose it; and whosoever will lose his life for my sake, shall find it ^r. And blessed is he whosoever shall not be offended in me ^s. These things have I spoken, that ye should not be offended. They shall put you out of the synagogues; yea the time cometh that whosoever killeth you, will think he doth God service ^h. They shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons; being brought before kings and rulers for my name's sake ⁱ. And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death. And ye shall be hated of all men for my name's sake ^k. In your patience possess ye your souls ^l.

“ The twelve Jesus sent forth, and commanded them, Saying.” Behold, I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents, and harmless as doves. But beware of men; for they will deliver you up to the councils, and they will scourge you in their synagogues. And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles ^m. And ye shall be hated of all men for my name's sake; but he that endureth to the end shall be saved ⁿ. Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows ^o. If the world hate you, ye know that it hated me, before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than the Lord. If they have persecuted me, they will also persecute you ^p. Verily, verily I say unto you, that ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow because her hour is come; but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow; but I will see you again, and your hearts shall rejoice, and your joy no man taketh from you ^q. These things have I spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer, I have overcome the world ^r.

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S E C T.

^r Matth. xvi. 24, 25.^s Luke xxi. 16, 17.^o Matth. x. 29, 30, 31.^h Matth. xi. 6.ⁱ Luke xxi. 19.^p John xv. 18, 19, 20.^h John xvi. 1, 2.^m Matth. x. 16, 17, 18.^q John xvi. 20, 21, 22.ⁱ Luke xxi. 12.ⁿ Matth. x. 22.^r John xvi. 33.

S E C T. 8. *In his last sufferings he has given us the most perfect example of intire resignation to the will of God.*

THEN cometh Jesus unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. And he took with him Peter, and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, My soul is exceeding sorrowful even unto death. And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will but as thou wilt^a. He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me except I drink it, thy will be done. Now is my soul troubled; and what shall I say? Father, Save me from this hour, but for this cause came I unto this hour: Father glorify thy name^c. And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve went before them, and drew near unto Jesus, to kiss him. And Jesus saith unto him, Judas, betrayest thou the Son of man with a kiss? When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword? and one of them smote the servant of the high priest, and cut off his ear: And Jesus answered and said, Suffer ye thus far; and he touched his ear, and healed him^d. Then said Jesus unto Peter, Put up thy sword into the sheath; the cup which my Father hath given me, shall I not drink it^e. Father forgive them; for they know not what they do^f.

S E C T. 9. *His example is stated as a rule and motive to our resignation.*

HE that saith he abideth in him, ought himself also so to walk, even as he walked^a. Wherefore let us run with patience the race that is set before us: looking unto Jesus, the author and finisher of our faith, who, for the joy that was set before him, endured the cross, despising the shame, and is set down on the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds^b. Because Christ also suffered for us, leaving us an example that ye should follow his steps; who did no sin, neither was guile found in his mouth; who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously^c. He was oppressed, and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and

§ 8. ^a Matth. xxvi. 36,—39.

^c John xviii. 11.

^b Matth. xxvi. 42.

^f Luke xxiii. 34.

^e John xii. 27, 28.

^d Luke xxii. 47,—51.

§ 9. ^a 1 John ii. 6.

^b Heb. xii. 1, 2, 3.

^c 1 Pet. ii. 21, 22, 23.

and as a sheep before her shearers is dumb, so he openeth not his mouth ^d. Though he were a son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him ^e. For it became him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through suffering ^f. For in that he himself hath suffered being tempted, he is able to succour them that are tempted ^g.

SECT. 10. *We have also laid before us the sufferings of the apostles, and their worthy behaviour under them.*

BE ye followers of me, even as I also am of Christ ^a. From Miletus *Paul* sent to Ephesus, and called the elders of the church. And when they were come to him, he said unto them, Ye know from the first day that I came unto Asia, after what manner I have been with you at all seasons ^b; serving the Lord with all humility of mind, and with many tears and temptations, which befel me by the laying wait of the Jews; and how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publickly, and from house to house ^c; confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God ^d. And now behold I go bound in the spirit unto Jerusalem; not knowing the things that shall befall me there; save that the Holy Ghost witnesseth in every city, saying, that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord, to testify the gospel of the grace of God ^e; whereof I Paul am made a minister, who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh, for his body's sake, which is the church ^f. And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name ^g.

For we would not, brethren, have you ignorant of our trouble; that we were pressed out of measure, above strength, insomuch that we despaired even of life. But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God who raiseth the dead ^h. Our flesh had no rest, but we were troubled on every side; without were fightings, within were fears ⁱ. For I think

^a Isa. liii. 7.

^e Heb. v. 8, 9.

^f Heb. ii. 10.

^g Heb. ii. 18.

^b 1 Cor. xi. 1.

^c Acts xx. 17, 18.

^d Acts xx. 19, 20.

^e Acts xiv. 22.

^f Acts xx. 22, 23, 24.

^g Col. i. 23, 24.

^h Acts v. 41.

ⁱ 2 Cor. i. 8, 9.

^j 2 Cor. vii. 5.

think that God hath set forth us the apostles last, as it were appointed to death. For we are made a spectacle unto the world, and to angels, and to men^k. Even unto this present hour, we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling-place; and labour, working with our own hands; being reviled, we bless; being persecuted, we suffer it; being defamed, we intreat^l; giving no offence in any thing, that the ministry be not blamed; but in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; by pureness, by knowledge, by long-suffering^m, by honour and dishonour, by evil report, and good report; as deceivers, and yet trueⁿ; as unknown, and yet well known; as dying, and behold we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, yet possessing all things^o. We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body: For we which live, are always delivered unto death for Jesus sake, that the life also of Jesus might be made manifest in our mortal flesh^p.

SECT. II. *Under all our afflictions we are called to abide stedfastly in the way of our duty.*

BE not therefore ashamed of the testimony of our Lord, nor of me his prisoner; but be thou partaker of the afflictions of the gospel, according to the power of God^a: In nothing terrified by your adversaries; which is to them an evident token of perdition, but to you of salvation, and that of God. For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake; having the same conflict which ye saw in me, and now hear to be in me^b. Wherefore we sent Timotheus to establish you, and to comfort you concerning your faith; that no man should be moved by these afflictions; for yourselves know that we are appointed thereunto. For verily when we were with you, we told you before, that we should suffer tribulation, even as it came to pass, and ye know^c. Yea, and all that will live godly in Christ Jesus, shall suffer persecution^d. If ye suffer for righteousness sake, happy are ye; and be not afraid of their terror, neither be troubled; but sanctify the Lord God in your hearts, having a good conscience; that whereas they speak evil of you as of evil doers, they may be ashamed that falsely accuse your good conversation in

^k 1 Cor. iv. 9.^o 2 Cor. vi. 9, 10.^l 1 Cor. iv. 11, 12, 13,^p 2 Cor. iv. 8,—11.^m 2 Cor. vi. 3,—6.ⁿ 2 Cor. vi. 8.§ II. ^a 2 Tim. i. 8.^b Phil. i. 28, 29, 30.^c 1 Thess. iii. 1,—4.^d 2 Tim. iii. 12.

in Christ. For it is better, if the will of God be so, that ye suffer for well-doing, than for evil-doing^e. For this is thank-worthy, if a man for conscience towards God endure grief, suffering wrongfully. For what glory is it, if when ye be buffeted for your faults, ye take it patiently? but if when ye do well, and suffer for it, ye take it patiently; this is acceptable with God. For even heretofore were ye called^f. Beloved, think it not strange concerning the fiery trial, which is to try you, as though some strange thing happened unto you; but rejoice, in as much as ye are made partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the Spirit of God and of glory resteth upon you. On their part he is evil spoken of, but on your part he is glorified. But let none of you suffer as a murderer, or as a thief, or as an evil-doer, or as a busy body in other mens matters. Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf^g. Wherefore, let them that suffer according to the will of God, commit the keeping of their souls to him, in well-doing, as unto a faithful Creator^h. Humble yourselves therefore, under the mighty hand of God, that he may exalt you in due time; casting all your care upon him, for he careth for youⁱ. And the God of peace shall bruise Satan under your feet shortly^k.

SECT. 12.—*And with patience to wait on God for support and for deliverance.*

THEREFORE, my brethren, dearly beloved, and longed for, stand fast in the Lord^a; rejoicing in hope, patient in tribulation, continuing instant in prayer^b. There hath no temptation taken you, but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it^c. The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust to the day of judgment to be punished^d. Be patient, therefore, brethren, unto the coming of the Lord. Behold the husband-man waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh^e. Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. Behold we count them happy which endure. Ye have heard of the
patience

^a 1 Pet. iii. 14—17.

^b 1 Pet. v. 6, 7.

^c 12. ^e Phil. iv. 1.

^f James v. 7, 8.

^g 1 Pet. ii. 19, 20, 21.

^h Rom. xvi. 20.

ⁱ Rom. xii. 12.

^k 1 Pet. iv. 12—16.

^a 1 Cor. x. 13.

^b 1 Pet. iv. 19.

^d 2 Pet. ii. 9.

patience of Job, and have seen the end of the Lord; that the Lord is very pitiful and of tender mercy ^f. *Wherefore* be not slothful, but followers of them who through faith and patience inherit the promises ^g. *Some* were tortured, not accepting deliverance; that they might obtain a better resurrection: And others had trial of cruel mockings, and scourgings, yea moreover, of bonds and imprisonment. They were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheep-skins, and goat-skins, being destitute, afflicted, tormented; (of whom the world was not worthy) they wandered in deserts, and in mountains, and in dens and caves of the earth. And these all having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they without us should not be made perfect ^h. Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ: And our hope of you is stedfast, knowing, that as you are partakers of the sufferings, so shall ye be also of the consolation ⁱ.

SECT. 13. *To this conduct we are encouraged by the view of the blessed fruits of affliction to the servants of God.*

My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and intire, wanting nothing ^a. Ye have not yet resisted unto blood, striving against sin. And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth, he chasteneth; and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the Father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards and not sons. Furthermore, we have had fathers of our flesh, which corrected us, and we gave them reverence; shall we not much rather be in subjection to the Father of spirits, and live? for they verily for a few days chastened us, after their own pleasure; but he for our profit, that we might be partakers of his holiness ^b. Now no chastisement for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peace-
able

^f James v. 10, 11.

^g Heb. vi. 12.

^h Heb. xi. 35,—40.

ⁱ 2 Cor. i. 3, 4, 5, 7.

§ 13. ^a James i. 2, 3, 4.

^b Heb. xii. 4,—10.

able fruit of righteousness, unto them which are exercised thereby. Wherefore lift up the hands which hang down, and the feeble knees; and make straight paths for your feet; lest that which is lame be turned out of the way, but let it be rather healed^c. And we know that all things work together for good to them that love God, to them who are the called according to his purpose^d.

SECT. 14.—*by our being assured that the Christian's sufferings will soon have an end.*

THIS I say, brethren, the time is short. It remaineth, that they that weep, be as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; and they that use this world, as not abusing it; for the fashion of this world passeth away^a. For we know, that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens^b. For we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but clothed upon; that mortality might be swallowed up of life^c. Therefore we are always confident, knowing that while we are at home in the body, we are absent from the Lord^d; we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. Wherefore we labour, that whether present or absent we may be accepted of him^e. According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life or by death. For to me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labour; yet what I shall choose I wot not^f.

SECT. 15.—*and by the glorious prospect of the eternal recompence provided in heaven for us.*

IF in this life only we have hope in Christ, we are of all men most miserable^a. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world^b. 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^c. *Wherefore, call to remembrance the former*

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days

^c Heb. xii. 11, 12, 13.

^d Rom. viii. 28.

§ 14. ^a 1 Cor. vii. 29, 30, 31.

^b 2 Cor. v. 1.

^c 2 Cor. v. 4.

^d 2 Cor. v. 6.

^e 2 Cor. v. 8, 9.

^f Phil. i. 20, 21, 22.

§ 15. ^a 1 Cor. xv. 19.

^b 1 Cor. xi. 32.

^c James i. 12.

days, in which after ye were illuminated, ye endured a great fight of afflictions; partly whilst ye were made a gazing stock, both by reproaches and afflictions; and partly whilst ye became companions of them that were so used. For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves, that ye have in heaven a better and an enduring substance. Cast not away therefore your confidence, which hath great recompence of reward. For ye have need of patience, that after ye have done the will of God, ye might receive the promise^d. For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us^e. For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen, are temporal; but the things which are not seen are eternal^f.

We give thanks to God always for you all, making mention of you in our prayers; remembring without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father^g. For ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost^h. So that we ourselves glory in you in the churches of God, for your patience and faith in all your persecutions and tribulations that ye endure, which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom for which ye also suffer; seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled, rest with us; when the Lord Jesus shall be revealed from heaven, with his mighty angelsⁱ; when he shall come to be glorified in his saints, and to be admired in all them that believe^k, wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations; that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honour, and glory, at the appearing of Jesus Christ^l.

I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin, worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another, though my reins be consumed within me^m. I suffer
trouble

^d Heb. x. 32, — 36.^e Rom. viii. 18.^f 2 Cor. iv. 16, 17, 18.^g 1 Thess. i. 2, 3.^h 1 Thess. i. 6.ⁱ 2 Thess. i. 4, — 7.^k 2 Thess. i. 10.^l 1 Pet. i. 6, 7.^m Job xix. 25, 26, 27.

trouble as an evil doer, even unto bonds; but the word of God is not bound. Therefore I endure all things for the elect's sake; that they also may obtain the salvation which is in Christ Jesus, with eternal glory. It is a faithful saying; for if we be dead with him, we shall also live with him; if we suffer with him, we shall also reign with himⁿ. For the which cause, I also suffer these things; nevertheless, I am not ashamed; for I know whom I have believed, and I am persuaded, that he is able to keep that which I have committed unto him, against that day^o. I am now ready to be offered, and the time of my departure is at hand; I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me at that day; and not to me only, but unto all them also that love his appearing^p.

SECT. 16. *The apostle John's vision of the felicity to be enjoyed in the kingdom of God by them who have suffered for his sake.*

I JOHN, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle called Patmos, for the word of God, and for the testimony of Jesus Christ. I was in the spirit on the Lord's day^a; and I looked, and behold, under the altar, the souls of them that were slain for the word of God, and for the testimony which they held. And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? and white robes were given unto every one of them, and it was said unto them, that they should rest yet for a little season, until their fellow-servants also, and their brethren that should be killed as they were, should be fulfilled^b.

And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat; for the Lamb which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes^c. And the great dragon was cast out, that old serpent called the Devil, and Satan, which deceiveth the whole world; he

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was

ⁿ 2 Tim. ii. 9,—12.

^o 2 Tim. i. 12.

^p 2 Tim. iv. 6, 7, 8.

^a 16. ^a Rev. i. 9, 10.

^b Rev. vi. 8,—11.

^c Rev. vii. 13,—17.

was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death^a. Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus^e.

SECT. 17. *These views have so animated the saints, as to make them sometimes to triumph even in the greatest tribulations.*

BEING justified by faith, we have peace with God through our Lord Jesus Christ. By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also, knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed, because the love of God is shed abroad in our hearts, by the Holy Ghost which is given unto us^a. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake; for when I am weak, then am I strong^b. Who shall separate us from the love of Christ? Shall tribulation or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay in all these things we are more than conquerors through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord^c.

SECT. 18. *The whole subject illustrated in the confessions, prayers, and praises of the saints.*

As for me my feet were almost gone; my steps had well nigh slipped. For I was envious at the foolish, when I saw the prosperity of the wicked. For there are no bands in their death; but their strength is firm. They are not in trouble as other men; neither are they plagued like other men. Therefore pride compasseth them about as a chain; violence covereth them as a garment^a. When I thought

^a Rev. xii. 9, 10, 11.

^c Rev. xiv. 12.

§ 17. ^a Rom. v. 1,—5.

^b 2 Cor. xii. 10.

^c Rom. viii. 35,—39.

§ 18. ^a Psal. lxxiii. 2,—6.

thought to know this, it was too painful for me ; until I went unto the sanctuary of God ; then understood I their end ^b. If I be wicked, wo unto me ; and if I be righteous, yet will I not lift up my head ; I am full of confusion, therefore see thou mine affliction ^c. Behold I am vile ; what shall I answer thee ? I will lay my hand upon my mouth. Once have I spoken, but I will not answer ; yea twice, but I will proceed no further ^d.

Our God, the great, the mighty, and the terrible God, who keepest covenant and mercy ; let not all the trouble seem little before thee, that hath come upon us. Howbeit thou art just in all that is brought upon us ; for thou hast done right, but we have done wickedly ^e. Mine eyes are unto thee, O God the Lord ; in thee is my trust, leave not my soul destitute ^f. Yea in the way of thy judgments, O Lord, have we waited for thee ; the desire of our soul is to thy name, and to the remembrance of thee ; for when thy judgments are in the earth, the inhabitants of the world will learn righteousness ^g. The Lord's voice crieth unto the city, and the man of wisdom shall see thy name ; hear ye the rod, and who hath appointed it ^h. Now, O Lord, thou art our Father ; we are the clay, and thou our Potter ; and we all are the work of thy hand. Be not wroth very sore, O Lord, neither remember iniquity for ever ; behold, see, we beseech thee, we are all thy people ⁱ. For thou, O God, hast proved us ; thou hast tried us, as silver is tried. Thou broughtst us into the net, thou laidst affliction upon our loins. Thou hast caused men to ride over our heads ; we went through fire, and through water ^k. Surely the wrath of man shall praise thee ; the remainder of wrath shalt thou restrain ^l. Lord thou hast heard the desire of the humble ; thou wilt prepare their heart ; thou wilt cause thine ear to hear ; to judge the fatherless and the oppressed ; that the man of the earth may no more oppress ^m. Blessed is the man whom thou chastenest, O Lord, and teachest him out of thy law ; that thou mayest give him rest from the days of adversity, until the pit be digged for the wicked. For the Lord will not cast off his people, neither will he forsake his inheritance ; but judgment shall return unto righteousness ; and all the upright in heart shall follow it ⁿ. For thou wilt save the afflicted people ^o.

O my God, my soul is cast down within me ; deep calleth unto deep at the noise of thy water-spouts ; all thy waves and thy billows are gone over me ^p. O Lord, correct me, but with judgment ; not in thine anger, lest thou bring me to nothing ^q. O Lord, rebuke me not in thy wrath ; neither chasten me in thy hot displeasure. For thine arrows stick fast in me, and thy hand presseth me sore ^r. I am feeble and sore broken ; I have roared by reason of the disquiet-
ness

^b Psal. lxxiii. 16, 17.

^c Psal. cxli. 8.

^d Psal. lxvi. 10, 11, 12.

^e Psal. xviii. 27.

^f Job x. 15.

^g Isa. xxvi. 8, 9.

^h Psal. lxxvi. 10.

ⁱ Psal. xlii. 6, 7.

^j Job xl. 4, 5.

^k Mic. vi. 9.

^l Psal. x. 17, 18.

^m Jer. x. 24.

ⁿ Neh. ix. 32, 33.

^o Isa. lxiv. 8, 9.

^p Psal. xciv. 12, — 15.

^q Psal. xxxviii. 1, 2.

ness of my heart. Lord, all my desire is before thee ; and my groaning is not hid from thee^l. My heart is sore pained within me ; and the terrors of death are fallen upon meⁱ. They also that seek after my life, lay snares for me ; and they that seek my hurt, speak mischievous things, and imagine deceits all the day long. But I, as a deaf man, heard not ; and I was as a dumb man that openeth not his mouth. Thus I was as a man that heareth not, and in whose mouth are no reproofs^u. I was dumb, I opened not my mouth ; because thou didst it^x. In thee, O Lord, do I hope ; thou wilt hear, O Lord my God^y. Unless the Lord had been my help, my soul had almost dwelt in silence. When I said, my foot slippeth, thy mercy, O Lord, held me up. In the multitude of my thoughts within me, thy comforts delight my soul^z. Unless thy law had been my delight, I should have perished in mine affliction^a. Look upon mine affliction, and my pain, and forgive all my sins^b. Thou which hast shewed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depth of the earth. Thou shalt increase my greatness, and comfort me on every side^c. The Lord hath chastened me sore ; but he hath not given me over unto death^d. I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me. Let, I pray thee, thy merciful kindness be for my comfort^e. Remember the word unto thy servant, upon which thou hast caused me to hope ; this is my comfort in my affliction^f. It is good for me that I have been afflicted, that I might learn thy statutes^g. Before I was afflicted, I went astray ; but now have I kept thy word^h. Hear my cry, O God, attend unto my prayer. From the end of the earth will I cry unto thee ; when my heart is overwhelmed lead me to the Rock that is higher than Iⁱ. Though I walk in the midst of trouble, thou wilt revive me ; thou shalt stretch forth thine hand against the wrath of mine enemies, and thy right hand shall save me^k. Yea though I walk through the valley of the shadow of death, I will fear no evil ; for thou art with me, thy rod, and thy staff, they comfort me^l. My flesh and my heart faileth : but God is the strength of my heart, and my portion for ever^m. *And* the God of all grace who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while make you perfect, stablish, strengthen youⁿ. We do not cease to pray for you, and to desire, that ye might walk worthy of the Lord unto all pleasing ; strengthened with all might, according to his glorious power, unto all patience, and long-suffering with joyfulness ; giving thanks unto the Father which hath made us meet to be partakers of the inheritance of the saints in light^o.

Examples

^l Psal. xxxviii. 8, 9.

^y Psal. xxxviii. 15.

^u Psal. lxxi. 20, 21.

^z Psal. cxiv. 71.

^a Psal. xxiii. 4.

ⁱ Psal. lv. 4.

^z Psal. xciv. 17, 18, 19.

^d Psal. cxviii. 18.

^b Psal. cxix. 67.

^m Psal. lxxiii. 26.

^u Psal. xxxviii. 12, 13, 14.

^x Psal. cxix. 92.

^c Psal. cxix. 75, 76.

ⁱ Psal. lxi. 1, 2.

ⁿ 1 Pet. v. 10.

^x Psal. xxxix. 9.

^b Psal. xxiv. 18.

^f Psal. cxix. 49, 50.

^k Psal. cxxxviii. 7.

^o Col. i. 9, -- 12.

Examples.

“OPPOSITE to the virtue of resignation, are the sins of murmuring, discontent, and fretting against the dispensations of divine providence. Of these the people of Israel afford many melancholy instances. The Psalmist gives us a detail of them in the lxxviiith psalm :” They tempted God in their hearts, by asking meat for their lust. Yea, they spake against God ; they said, Can God furnish a table in the wilderness ? Behold he smote the rock, that the waters gushed out : Can he give bread also ? Can he provide flesh for his people ? Therefore the Lord heard, and was wroth ; so a fire was kindled against Jacob, and anger also came up against Israel ; because they believed not in God, nor trusted in his salvation ^a : For all this they sinned still, and believed not for his wondrous works ^b. How oft did they provoke him in the wilderness, and grieve him in the desert ? Yea they turned back, and tempted God, and limited the Holy One of Israel ^c. When God heard this, he was wroth, and greatly abhorred Israel ^d. “To this the Apostle Paul refers, when he says,” Now these things were our examples, to the intent we should not lust after evil things, as they also lusted ^e. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples ; and they are written for our admonition, upon whom the ends of the world are come ^f.

“BUT let us turn our thoughts to the following noble examples of dutiful resignation.—In the midst of that complicated distress wherewith Job was visited,” The Lord gave, “faith he,” and the Lord hath taken away : Blessed be the name of the Lord ^g.

“ELI, on receiving, by the mouth of Samuel, the most distressful message from the Lord, importing no less than the total destruction of his family, submissively replied,” It is the Lord ; let him do what seemeth him good ^h.

“DAVID’s behaviour furnishes us with a variety of instructing examples of devout trust and resignation. When the Amalekites had smitten Ziklag, and burnt it with fire, and had taken the women and children captives,” David was greatly distressed ; for the people spake of stoning him ; because the soul of all the people was grieved, every man for his sons, and for his daughters ; but David encouraged himself in the Lord his God ⁱ.

“AFTER

^a Psal. lxxviii. 18,—22.

^c 1 Cor. x. 6.

^f 1 Sam. xxx. 6.

^b Psal. lxxviii. 32.

^e 1 Cor. x. 9, 10, 11.

^d Psal. lxxviii. 40, 41.

^g Job i. 21.

^h Psal. lxxviii. 59.

ⁱ 1 Sam. iii. 18.

“ AFTER he had besought the Lord for the child which the wife of Uriah
 “ had born to him, and had fasted, and lain all night upon the earth, and would
 “ neither arise nor eat bread; when he understood that the child was dead, he”
 arose from the earth, and washed, and anointed himself, and changed his apparel,
 and came into the house of the Lord, and worshipped: Then he came to his own house;
 and when he required, they set bread before him, and he did eat. Then said his servants
 unto him, What thing is this that thou hast done? Thou didst fast and weep for the child
 while it was alive; but when the child was dead, thou didst rise and eat bread. And he
 said, While the child was yet alive, I fasted and wept; for I said, Who can tell whether
 God will be gracious to me, that the child may live? but now he is dead, Wherefore
 should I fast? Can I bring him back again? I shall go to him, but he shall not return to me^k.

“ A VERY remarkable example of resignation was given by him, when flying
 “ from the fury of his unnatural son Absalom. He commanded Zadok to return
 “ to Jerusalem with the ark of God, in these memorable words:” Carry back the ark
 of God into the city; if I shall find favour in the eyes of the Lord, he will bring me
 again, and shew me both it, and his habitation; but if he thus say, I have no delight
 in thee; behold here am I, let him do to me as seemeth good unto him^l.

“ THE words of the Lord to Ananias, when St Paul was called to the apostle-
 “ ship, deserve our particular attention.” Go thy way; for he is a chosen vessel
 unto me, to bear my name before the Gentiles, and kings, and the children of Israel:
 For I will shew him how great things he must suffer for my name’s sake^m. “ The Apostle
 tells Agrippa, that he” was not disobedient to the heavenly visionⁿ; “ and the Galatians,
 that he” conferred not with flesh and blood^o; “ but, with resignation and fortitude,
 set about his sacred mission; “ and, with the same spirit, he prosecuted its great
 purposes to the close of life.” What mean ye to weep, and to break mine heart? I
 am ready not to be bound only, but also to die at Jerusalem for the name of the Lord
 Jesus^p. The Holy Ghost witnesseth in every city, that bonds and afflictions abide me.
 But none of these things move me; neither count I my life dear unto myself, so that
 I might finish my course with joy, and the ministry which I have received of the
 Lord Jesus, to testify the gospel of the grace of God^q.

P A R T

^k 2 Sam. xii. 20,—23.

^o Gal. i. 16.

^l 2 Sam. xv. 25, 26.

^p Acts xxi. 13.

^m Acts ix. 15, 16.

^q Acts xx. 23, 24.

ⁿ Acts xxvi. 19.

PART VI.

Of the PRECEPTS of GOD.

ARTICLE I.

Of the DUTIES and VIRTUES that are purely personal.

CHAP. I.

*Of knowing ourselves, and giving a due attention to our real character,
our state, and true interest.*

SECT. I. Want of attention is one fatal cause of the ruin and misery of men.

2. This evil becomes still more fatal, when attended with flattering ideas of our own worth, leading us to condemn others. 3. We are therefore called impartially to try our ways, and to enquire into our real character and state. 4. We are also called to awake from our security, and to hearken to the message of divine mercy. 5. We are likewise called to habitual self-attention and watchfulness. 6. Prayers of the saints on this head. Examples.

SECT. I. *Want of attention is one fatal cause of the ruin and misery of men.*

THUS saith the Lord of hosts, Consider your ways ^a. The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider ^b. The Lord hath not given you an heart to perceive, nor eyes to see, and ears to hear unto this day ^c. They know not, neither will they understand; they walk on in darkness ^d. Go and tell this

P p p

people,

^a Hag. i. 7.

^b Isa. i. 3.

^c Deut. xxix. 4.

^d Psal. lxxxii. 5.

people, Hear ye indeed, but understand not ; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes ; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed^c. For that they hated knowledge, and did not choose the fear of the Lord ; they would none of my counsel, they despised all my reproof ; therefore shall they eat of the fruit of their own way, and be filled with their own devices^d. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil : For every one that doth evil, hateth the light, neither cometh to the light ; lest his deeds should be reproved^e.

Ephraim feedeth on wind, and followeth after the east wind^f. He feedeth on thies ; a deceived heart hath turned him aside, that he cannot deliver his own soul, nor say, Is there not a lie in my right hand^g? Strangers have devoured his strength, and he knoweth it not ; yea gray hairs are here and there upon him, yet he knoweth not. And the pride of Israel testifieth to his face, and they do not return to the Lord their God, nor seek him for all this^h. They consider not in their hearts, that I remember all their wickedness ; now their own doings have beset them about, they are before my faceⁱ. I the Lord search the heart, I try the reins ; even to give every man according to his ways, and according to the fruit of his doings^m.

SECT. 2. *This evil becomes still more fatal, when attended with flattering ideas of our own worth, leading us to condemn others.*

THERE is a generation that are pure in their own eyes, and yet is not washed from their filthiness. O how lofty are their eyes ! and their eye-lids are lifted up^a : Which say, Stand by thyself, come not near to me ; for I am holier than thou : These are a smoke in my nose, a fire that burneth all the day^b. For 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^c. Therefore thou art unexcusable, O man, whosoever thou art that judgest ; for wherein thou judgest another, thou condemnest thyself ; for thou that judgest doest the same things^d. And thinkest thou, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God^e? And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother,

Let

^c Isa. vi. 9, 10.

^d Isa. xlv. 20.

^f Prov. i. 29, 30, 31.

^g Hos. vii. 9, 10.

^h John iii. 19, 20.

ⁱ Hos. vii. 2.

^b Hos. xii. 1.

^m Jer. xvii. 10.

§ 2. ^a Prov. xxx. 12, 13.

^e Rom. ii. 3.

^b Isa. lxv. 5.

^c 1 Thess. v. 3.

^d Rom. ii. 1.

Let me pull out the mote out of thine eye ; and behold a beam is in thine own eye ? Thou hypocrite, first cast out the beam out of thine own eye ; and then shalt thou see clearly to cast out the mote out of thy brother's eye ^f. Thou sayest, I am rich, and increased in goods, and have need of nothing ; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked ^g.

Wo unto you scribes and pharisees, hypocrites ; for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead mens bones, and of all uncleanness : Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity ^h. Ye are they which justify yourselves before men ; but God knoweth your hearts ⁱ. Ye hypocrites, ye can discern the face of the sky, and of the earth ; but why, even of yourselves, judge ye not what is right ^k ? Do men gather grapes of thorns, or figs of thistles ? Even so every good tree bringeth forth good fruit ; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit ; neither can a corrupt tree bring forth good fruit ^l : Wherefore by their fruits ye shall know them ^m. A good man, out of the good treasure of his heart, bringeth forth that which is good ; and an evil man, out of the evil treasure of his heart, bringeth forth that which is evil ⁿ.

SECT. 3. *We are therefore called impartially to try our ways, and to enquire into our real character and state.*

LET us search and try our ways, and turn again to the Lord ^a. The spirit of man is the candle of the Lord, searching all the inward parts of the belly ^b. The light of the body is the eye ; therefore, when thine eye is single, thy whole body also is full of light ; but when thine eye is evil, thy body also is full of darkness. Take heed therefore, that the light which is in thee be not darkness ^c. Let no man deceive himself ; if any man among you seemeth to be wise in this world, let him become a fool, that he may be wise ^d. And if any man think he knoweth any thing, he knoweth nothing yet as he ought to know ^e. For if a man think himself to be something, when he is nothing, he deceiveth himself. But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another. For every man shall bear his own burden ^f. But let a man examine himself ^g. For if we would judge ourselves, we should not be judged ^h. Examine yourselves whether ye be in the faith ; prove your own

P p p 2

felves;

^f Matth. vii. 3, 4, 5.

^g Luke xii. 56, 57.

^h 3. ^a Lam. iii. 40.

ⁱ 1 Cor. vii. 2.

^k Rev. iii. 17.

^l Matth. vii. 16,—18. ^m Matth. vii. 20.

ⁿ Prov. xx. 27.

^o Gal. vi. 3, 4, 5.

^p Matth. xxiii. 27, 28.

^q Luke xi. 34, 35.

^r 1 Cor. xi. 28.

^s Luke xvi. 15.

^t Luke vi. 45.

^u 1 Cor. iii. 18.

^v 1 Cor. xi. 31.

felves; know ye not your own felves, how that Jesus Christ is in you, except ye be reprobates ⁱ. If our heart condemn us, God is greater than our heart, and knoweth all things: If our heart condemn us not, then have we confidence towards God ^k.

SECT. 4. *We are also called to awake from our security, and to hearken to the message of divine mercy.*

HEAR now this, O foolish people, and without understanding, which have eyes and see not, which have ears and hear not ^a. Hear, O my people, and I will testify unto thee, O Israel, if thou wilt hearken unto me ^b. Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me; hear and your soul shall live, and I will make an everlasting covenant with you; even the sure mercies of David ^c. Turn you at my reproof; behold I will pour out my spirit unto you, I will make known my words unto you ^d. Hearken unto me, O ye children; for blessed are they that keep my ways ^e. But he that sinneth against me wrongeth his own soul ^f.

Awake thou that sleepest, and arise from the dead, and Christ shall give thee light ^g. Knowing the time, that now it is high time to awake out of sleep. The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light ^h. For he saith I have heard thee in a time accepted, and in the day of salvation have I succoured thee; behold now is the accepted time; behold now is the day of salvation ⁱ.

SECT. 5. *We are likewise called to habitual self-attention and watchfulness.*

BUT ye, brethren, are not in darkness; ye are all the children of light, and the children of the day; we are not of the night, nor of darkness. Therefore let us not sleep as do others; but let us watch and be sober ^a. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think, but to think soberly, according as God hath dealt to every man the measure of faith ^b. Take heed, brethren, lest there be

ⁱ 2 Cor. xiii. 5.

^k 1 John iii. 20, 21.

§ 4. ^a Jer. v. 21.

^b Psal. lxxxi. 8.

^c Isa. lv. 2, 3.

^d Prov. i. 23.

^e Prov. viii. 32.

^f Prov. viii. 36.

^g Eph. v. 14.

^h Rom. xiii. 11, 12.

ⁱ 2 Cor. vi. 2.

§ 5. ^a 1 Thess. v. 4, 5, 6.

^b Rom. xii. 3.

be in any of you an evil heart of unbelief, in departing from the living God^c; looking diligently, lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled^d; lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life^e.

Take heed to thy self, and keep thy soul diligently; that your heart be not deceived, and ye turn aside^f. Stand in awe and sin not; commune with your own heart upon your bed, and be still^g. Trust in the Lord with all thine heart, and lean not to thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths. Be not wise in thine own eyes^h. Keep thy heart with all diligence; for out of it are the issues of lifeⁱ. Let thine eyes look right on, and let thine eye-lids look straight before thee. Ponder the path of thy feet, and let all thy ways be established^k.

SECT. 6. *Prayers of the saints on this head.*

How many are mine iniquities and sins? make me to know my transgression, and my sin^a. That which I see not teach thou me; if I have done iniquity, I will do no more^b. Who can understand his errors? cleanse thou me from secret faults; keep back thy servant also from presumptuous sins, let them not have dominion over me; then shall I be upright, and I shall be innocent from the great transgression^c. I thought on my ways, and turned my feet unto thy testimonies^d. I have declared my ways, and thou heardst me; teach me thy statutes^e. Examine me, O Lord, and prove me; try my reins and my heart^f; Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting^g.

Examples.

“THE difficulty of knowing ourselves, and the danger arising from ignorance
“in this important concern, may be illustrated by some striking examples on sa-
“cred record.

“HAZAEI furnishes us with a very remarkable one. When he had come to
“the prophet Elisha, by order of the king of Syria, to enquire concerning the
“issue of the disease that prince then laboured under; and when the prophet
“told him that the king would not recover, and that he, Hazael, was to be
“king

^a Heb. iii. 12.

^g Psal. iv. 4.

^d Heb. xii. 15.

^h Prov. iii. 5, 6, 7.

^c Luke xxi. 34.

ⁱ Prov. iv. 23.

^f Deut. xi. 16. with Deut. iv. 9.

^k Prov. iv. 25, 26.

§ 6. ^a Job xiii. 23.

^e Psal. cxix. 26.

^b Job xxxiv. 32.

^f Psal. xxvi. 2.

^c Psal. xx. 12, 13.

^g Psal. cxxxix. 23, 24.

^d Psal. cxix. 59.

“ king of Syria, and would prove a barbarous enemy to the children of Israel,” Hazael said, But what ; is thy servant a dog that he should do this great thing ?
 “ This abhorrence, though strongly expressed, was but of very short duration.
 “ It appears from the context, that in less than twenty four hours thereafter,
 “ he murdered his master, and seized the crown : And in his cruel manner of
 “ carrying on war against the Israelites, what the prophet had foretold was ful-
 “ ly verified.”

“ DAVID the king, affords a melancholy proof of the dismal consequences of
 “ inattention to our own hearts. After perpetrating one of the most shocking
 “ crimes, he continued near the space of a year, to enjoy the fruits of his wic-
 “ kedness without remorse. Nathan’s parable roused him from this lethargy ;
 “ the judgments of the Lord were denounced against him ; and his soul was
 “ pierced with the sharpest sorrow ^b.”

“ THE case of Peter, that great saint and apostle, is very striking. He knew
 “ not what manner of spirit he was of, when he said,” Though all men should
 be offended because of thee, yet will I never be offended ^c. Though I should
 die with thee, yet will I not deny thee ^d. “ How quick, how dismal was the
 “ change ! In a few hours,” he began to curse, and to swear, saying, I know
 not the man ^e.

“ WE have good reason to be on our guard against the snares of sin, and the
 “ treachery of our own hearts, and to commend ourselves to the divine care
 “ at all times. Saying,” Be surety for thy servant for good. Hold thou me
 up, and I shall be safe : And I will have respect unto thy statutes continually ^f.

C H A P.

^a 2 Kings viii. 13.^c Matth. xxvi. 74.^b 2 Sam. xii. 1,—13.^f Psal. cxix. 122, 117.^e Matth. xxvi. 33.^d Matth. xxvi. 35.

C H A P. II.

Of the right CULTIVATION of the SOUL in divine Knowledge, and true Wisdom.

SECT. 1. Knowledge and wisdom are the most important acquisitions. 2. Ignorance and folly are the dishonour of our natures, and the source of our greatest calamities. 3. Knowledge and wisdom contrasted with ignorance and folly. 4. In order to attain sound knowledge and wisdom, a diligent attention to all the means of instruction are necessary. 5. The Divine Majesty is represented, as complaining of the inattention, the criminal ignorance, and folly of men. 6.—And solemnly calling them to learn true wisdom. 7. He is the blessed source of sound knowledge and wisdom. 8. While he instructed Israel by his law, he gave them the promise of fuller degrees of light in the latter days. 9. These promises were fulfilled by the coming of our Lord Jesus. 10. His divine instructions show, that he is truly the light of the world. 11. His complaints of the perverseness, hypocrisy, and folly of that generation to which he preached. 12. His apostles were enjoined to communicate this divine light to all nations. 13. This sacred commission they executed with zeal, diligence, and fidelity. 14. True knowledge and heavenly wisdom will have an abiding influence, producing purity and holiness in heart and life. 15.—And are connected with a steadfast attention to the sacred records. 16. Of vain pretensions to knowledge and wisdom which cannot profit. 17. Concerning false teachers, and these that are seduced by them. 18. The prayers of the apostles for those that had attained knowledge, and their joyful hope concerning them. 19. The declarations, prayers, and praises of the saints relating to this subject.

SECT. 1. *Knowledge and wisdom are the most important acquisitions.*

BOW down thine ear, and hear the words of the wise, and apply thine heart unto my knowledge^a; to know wisdom, and instruction, to perceive the words of understanding; to receive the instruction of wisdom, justice, and judgment, and equity^b. My son, hear the instruction of thy father, and forsake not the

§ 1. ^a Prov. xxii. 17.

^b Prov. i. 2, 3.

the law of thy mother ; for they shall be an ornament of grace unto thy head, and chains about thy neck ^c. When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul ; discretion shall preserve thee, understanding shall keep thee^d. Then shalt thou walk in thy way safely, and thy foot shall not stumble. When thou liest down, thou shalt not be afraid ; yea thou shalt lie down, and thy sleep shall be sweet ^e. Get wisdom, get understanding, forget it not, neither decline from the words of my mouth. Forsake her not, and she shall preserve thee ; love her, and she shall keep thee. Wisdom is the principal thing ; therefore get wisdom, and with all thy getting, get understanding. Exalt her, and she shall promote thee ; she shall bring ^f thee to honour, when thou dost embrace her. She shall give to thine head an ornament of grace ; a crown of glory shall she deliver to thee ^g. When thou goest, thy steps shall not be straitned ; and when thou runnest, thou shalt not stumble. Take fast hold of instruction, let her not go ; keep her, for she is thy life ^h. Keep sound wisdom and discretion, so shall they be life unto thy soul, and grace to thy neckⁱ.

But where shall wisdom be found ? and where is the place of understanding ? man knoweth not the price thereof ; neither is it found in the land of the living. The depth saith, It is not in me ; and the sea saith, It is not with me. It cannot be gotten for gold, neither shall silver be weighed for the price thereof. It cannot be valued with the gold of Ophir, with the precious onyx or the sapphire. The gold and the chrystal cannot equal it ; and the exchange of it shall not be for jewels of fine gold ^j. Whence then cometh wisdom ? and where is the place of understanding ? seeing it is hid from the eyes of all living, and kept close from the fowls of the air. Destruction and death say, We have heard the fame thereof with our ears. God understandeth the way thereof, and he knoweth the place thereof ^k. And unto man he said, Behold the fear of the Lord, that is wisdom, and to depart from evil is understanding ^l*. For by me thy days shall be multiplied, and the years of thy life shall be increased^m.

Wisdom crieth without, she uttereth her voice in the streets ; she crieth in the chief place of concourse, in the openings of the gates ; in the city she uttereth her words, saying, How long ye simple ones will ye love simplicity ? and the scorers delight in their scorning, and fools hate knowledge ? Turn you at my reproof ; behold I will pour out my spirit unto you, I will make known my words unto youⁿ. Doth not wisdom cry ? and understanding put forth her voice^o ? she crieth at the gates, at the coming in at the doors ; unto you, O men, I call, and my voice is to the sons of men. O ye simple, understand wisdom ; and ye
fools

^c Prov. i. 8, 9.^d Prov. ii. 10, 11.^e Prov. iii. 23, 24.^f Prov. iv. 5, — 8.^g Prov. iv. 12, 13.^h Prov. iii. 21, 22.ⁱ Job xxviii. 12, — 17.^k Job xxviii. 20, — 23.^l Job xxviii. 28.^m Prov. ix. 11.ⁿ Prov. i. 20, — 23.^o Prov. viii. 1.

* See Prov. ix. 10 and Psal. cxi. 10.

fools be of an understanding heart. Hear, for I will speak of excellent things; and the opening of my lips shall be right things^p. My mouth shall speak of wisdom; and the meditation of my heart shall be of understanding^q. All the words of my mouth are in righteousness, there is nothing froward or perverse in them. They are plain to him that understandeth, and right to them that find knowledge. Receive my instruction and not silver; and knowledge rather than choice gold; for wisdom is better than rubies; and all the things that may be desired, are not to be compared to it^r. Counsel is mine, and sound wisdom; I am understanding, I have strength. By me kings reign, and princes decree justice. By me princes rule, and nobles, even all the judges of the earth. I love them that love me, and those that seek me early shall find me. Riches and honour are with me; yea durable riches and righteousness. My fruit is better than gold, yea than fine gold; and my revenue than choice silver. I lead in the way of righteousness in the midst of the paths of judgment^r.

Happy is the man that findeth wisdom, and the man that getteth understanding; for the merchandize of it is better than the merchandize of silver, and the gain thereof than fine gold^s. Length of days is in her right hand; and in her left hand riches and honour. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her; and happy is every one that retaineth her^u. He that getteth wisdom, loveth his own soul; he that keepeth understanding, shall find good^x. Wisdom is a defence, and money is a defence; but the excellency of knowledge is, that wisdom giveth life to them that have it^y. The law of the wise is a fountain of life, to depart from the snares of death^z. The way of life is above to the wise, that he may depart from hell beneath^a. The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment. The law of his God is in his heart; none of his steps shall slide^b. He will guide his affairs with discretion; surely he shall shall not be moved for ever^c.

SECT. 2. *Ignorance and folly are the dishonour of our nature, and the source of our greatest calamities.*

MAN that is in honour and understandeth not, is like the beasts that perish^a; also that the soul be without knowledge, it is not good^b. The man that wandereth out of the way of understanding, shall remain in the congregation of the dead^c.

Q q q

Poverty

^p Prov. viii. 3,—6.

^q Prov. iii. 13, 14.

^r Prov. xiii. 14.

^s 2. ^a Psal. xlix. 20.

^q Psal. xlix. 3.

^u Prov. iii. 16, 17, 18.

^x Prov. xv. 24.

^b Prov. xix. 2.

^r Prov. viii. 8,—11.

^x Prov. xix. 8.

^b Psal. xxxvii. 30, 31.

^c Prov. xxi. 16.

ⁱ Prov. viii. 14,—26.

^y Eccles. vii. 12.

^a Psal. cxii. 5, 6.

Poverty and shame shall be to him that refuseth instruction; but he that regardeth reproof shall be honoured^a. He that refuseth instruction, despiseth his own soul; but he that heareth reproof, getteth understanding^c. Fools because of their transgression, and because of their iniquities, are afflicted; their soul abhorreth all manner of meat; and they draw near unto the gates of death^e. Doth not their excellency which is in them go away? they die even without wisdom^f. Wherefore is there a price in the hand of a fool to get wisdom; seeing he hath no heart to it^h? The beginning of the words of his mouth is foolishness, and the end of his talk, is mischievous madnessⁱ. The foolishness of a man perverteth his way; and his heart fretteth against the Lord^k. I said unto the fools, Deal not foolishly^l; understand, ye brutish among the people; and ye fools, when will ye be wise^m?

S E C T. 3. *Knowledge and wisdom contrasted with ignorance and folly.*

I applied mine heart to know wisdom, and to see the business that is done up on the earth. Then I beheld all the work of God^a. The works of the Lord are great, sought out of all them that have pleasure therein^b. I applied mine heart to know, and to search, and to seek out wisdom, and the reason of things, and to know the wickedness of folly^c. Then I saw that wisdom excelleth folly, as far as light excelleth darkness. The wise man's eyes are in his head, but the fool walketh in darkness^d. The wisdom of the prudent is to understand his way; but the folly of fools is deceit. Fools make a mock at sin; but among the righteous there is favour^e. The simple believeth every word; but the prudent man looketh well to his going. A wise man feareth and departeth from evil; but the fool rageth and is confident^f. The simple inherit folly; but the prudent are crowned with knowledge^g. Wisdom resteth in the heart of him that hath understanding; but that which is in the midst of fools, is made known^h. Every prudent man dealeth with knowledge; but a fool layeth open his follyⁱ. The tongue of the wise useth knowledge aright; but the mouth of fools poureth out foolishness^k. The lips of the righteous feed many; but fools die for want of wisdom^l. A man shall be commended according to his wisdom; but he that is of a perverse heart shall be despised^m. Through desire, a man having separated himself, seeketh, and intermeddleth with all wisdom. A fool hath

^a Prov. xiii. 18.

^b Prov. xvii. 16.

^m Psal. xciv. 8.

^c Prov. xv. 32.

ⁱ Ecclef. x. 13.

^f Psal. cvii. 17, 18.

^k Prov. xix. 3.

^g Job iv. 21.

^h Psal. lxxv. 4.

§ 3, ^a Ecclef. viii. 16, 17.

^c Prov. xiv. 8, 9.

ⁱ Prov. xiii. 16.

^b Psal. cxi. 2.

^f Prov. xiv. 15, 16.

^k Prov. xv. 2.

^e Ecclef. vii. 25.

^g Prov. xiv. 18.

^l Prov. x. 21.

^d Ecclef. ii. 13, 14.

^m Prov. xiv. 33.

ⁿ Prov. xii. 8.

hath no delight in understanding, but that his heart may discover itself^a. Wisdom is before him that hath understanding; but the eyes of a fool are in the ends of the earth^o. He that trusteth in his own heart is a fool; but whoso walketh wisely, he shall be delivered^p. He that refuseth instruction, despiseth his own soul; but he that heareth reproof, getteth understanding^q. The ear that heareth the reproof of life, abideth among the wise^r. A prudent man foreseeth the evil, and hideth himself; but the simple pass on, and are punished^t. It is a-bomination to fools to depart from evil. He that walketh with wise men shall be wise; but a companion of fools shall be destroyed^u.

SECT. 4. *In order to attain sound knowledge and wisdom, a diligent attention to every mean of instruction is necessary.*

THE heart of the prudent getteth knowledge, and the ear of the wise seeketh knowledge^a. Give instruction to a wise man, and he will be yet wiser; teach a just man, and he will increase in learning^b. Whoso loveth instruction, loveth knowledge; but he that hateth reproof, is brutish^c. Hear counsel, and receive instruction, that thou mayst be wise in thy latter end^d. Buy the truth, and sell it not; also wisdom, and instruction, and understanding^e. A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels^f. Enquire, I pray thee, of the former age, and prepare thyself to the search of their fathers: Shall they not teach thee, and tell thee, and utter words out of their heart^g? Hear my words, O ye wise men; and give ear unto me, ye that have knowledge. Let us choose to us judgment; let us know among ourselves what is good^h. My words shall be of the uprightness of my heart; and my lips shall utter knowledge clearlyⁱ. I will fetch my knowledge from afar, and will ascribe righteousness to my Maker^k. Acquaint thyself with him, and be at peace; thereby good shall come unto thee. Receive, I pray thee, the law from his mouth; and lay up his words in thine heart^l.

My son, attend unto my wisdom, and bow down thine ear to my understanding, that thou mayst regard discretion, and that thy lips may keep knowledge^m. Keep my words, and lay up my commandments with theeⁿ. Bind them upon thy fingers, write them upon the table of thine heart. Say unto wisdom, Thou art my sister; and call understanding thy kinswoman^o. Incline thine ear unto wisdom, and apply thine heart to understanding; yea, if thou criest after knowledge,

Q q q 2

^a Prov. xviii. 1, 2.

^r Prov. xv. 31.

^o Prov. xvii. 24.

^t Prov. xxii. 3.

^p Prov. xxviii. 26.

^q Prov. xiii. 19, 20.

^u Prov. xv. 32.

§ 4. ^a Prov. xviii. 15.

^c Prov. xxiii. 23.

ⁱ Job xxxiii. 3.

ⁿ Prov. vii. 1.

^b Prov. ix. 9.

^f Prov. i. 5.

^k Job xxxvi. 3.

^o Prov. vii. 3, 4.

^e Prov. xii. 1.

^g Job viii. 8, 10.

^l Job xxii. 21, 22.

^d Prov. xix. 20.

^h Job xxxiv. 2, 4.

^m Prov. v. 1, 2.

ledge, and liftest up thy voice for understanding ; if thou seekest her as silver, and searchest for her as for hid treasures : Then shalt thou understand the fear of the Lord, and find the knowledge of God ^p ; then shalt thou understand righteousness, and judgment, and equity, yea every good path ^q. Hear me now therefore, O ye children, and depart not from the words of my mouth ^r ; lest thou give thine honour unto others, and thy years unto the cruel ^s ; and thou mourn at the last, when thy flesh and thy body are consumed, and say, How have I hated instruction, and my heart despised reproof ? and have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me ^t ? Forsake the foolish, and live ; and go in the way of understanding ^u. Keep thy father's commandment, and forsake not the law of thy mother. Bind them continually upon thine heart, and tie them about thy neck. When thou goest, it shall lead thee ; when thou sleepest, it shall keep thee ; when thou awakest, it shall talk with thee : For the commandment is a lamp ; and the law is light ; and reproofs of instruction are the way of life ^x. Have not I written unto thee excellent things in counsels, and knowledge ; that I might make thee know the certainty of the words of truth ; that thou mightest answer the words of truth to them that send unto thee ^y ? Who so is wise, and will observe those things, even they shall understand the loving-kindness of the Lord ^z. Who is wise, and he shall understand these things ? prudent, and he shall know them ? For the ways of the Lord are right, and the just shall walk in them ; but the transgressor shall fall therein ^a.

SECT. 5. *The Divine Majesty is represented as complaining of the inattention, the criminal ignorance, and folly of men.*

HEAR, O heavens, and give ear, O earth ; for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me ^a. The ox knoweth his owner, and the ass his master's crib ; but Israel doth not know, my people doth not consider ^b : For they are a nation void of counsel, neither is there any understanding in them ^c. They know not, neither will they understand ^d. For my people is foolish, they have not known me ; they are sottish children, and they have none understanding ; they are wise to do evil, but to do good they have no knowledge ^e. O Lord, are not thine eyes upon the truth ? Thou hast stricken them, but they have not grieved ; thou hast consumed them, but they have refused to receive correction ; they have made their faces harder than

^p Prov. ii. 2,—5.

^q Prov. v. 11,—13.

^r Psal. cvii. 43.

^s Prov. ii. 9.

^t Prov. ix. 6.

^u Hos. xiv. 9.

^x Prov. v. 7.

^y Prov. vi. 20,—23.

^z Deut. xxxii. 28.

^a Prov. v. 9.

^b Prov. xxii. 20, 21.

§ 5. ^c Isa. i. 2.

^d Jer. iv. 22.

^e Isa. i. 3.

^f Psal. lxxxii. 5.

than a rock ; they have refused to return. Therefore I said, Surely these are poor, they are foolish ; for they know not the way of the Lord, nor the judgments of their God. I will get me unto the great men, and will speak unto them ; for they have known the way of the Lord, and the judgments of their God. But these have altogether broken the yoke, and burst the bonds ^f. They have turned unto me the back, and not the face ; though I taught them, rising up early and teaching them, yet they have not hearkned to receive instruction ^g. They refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear. Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which the Lord of hosts hath sent in his Spirit by the former prophets ^h. I said, It is a people that do err in their heart, and they have not known my ways ; unto whom I sware in my wrath, that they should not enter into my rest ⁱ. O that they were wise ! that they understood this ! that they would consider their latter end ^k ! My people is destroyed for lack of knowledge ^l.

Hear the word of the Lord, ye children of Israel ; for the Lord hath a controversy with the inhabitants of the land, because there is no truth nor mercy, nor knowledge of God in the land ^m. I spake unto you rising up early, and speaking, but ye heard not ; and I called you, but ye answered not ⁿ. Since the day that your fathers came forth out of the land of Egypt unto this day, I have sent unto you all my servants the prophets, daily rising up early, and sending them : Yet they hearkned not unto me, nor inclined their ear ; but hardened their neck ; they did worse than their fathers ^o. Because thou hast rejected knowledge, I will also reject thee ; seeing thou hast forgotten the law of thy God, I will also forget thy children ^p. Seeing thou hatest instruction, and castest my words behind thee ; I will reprove thee, and set *thy doings* in order before thine eyes ^q. Because ye have set at nought my counsel, and would none of my reproof ; I also will laugh at your calamity, and mock when your fear cometh ^r. For that they hated knowledge, and did not choose the fear of the Lord, they would none of my counsel, they despised all my reproof ; therefore shall they eat the fruit of their own way, and be filled with their own devices ; for the turning away of the simple shall slay them ; and the prosperity of fools shall destroy them ^s. Do ye thus requite the Lord, O foolish people, and unwise ? Is he not thy Father that hath bought thee ? Hath he not made thee, and established thee ^t ? Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee ^u.

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^f Jer. v. 3,—5.^g Deut. xxxii. 29.^h Jer. vii. 25, 26.ⁱ Prov. i. 29,—32.^g Jer. xxxii. 33.^h Hos. iv. 6.ⁱ Hos. iv. 6.^j Deut. xxxii. 6.^k Zech. vii. 11, 12.^l Hos. iv. 1.^m Psal. l. 17, 21.ⁿ Deut. xxxii. 18.^o Psal. xcv. 10, 11.^p Jer. vii. 13.^q Prov. i. 24, 25, 26.

Wo unto them that are wise in their own eyes, and prudent in their own sight^x. Yea the stork in the heaven knoweth her appointed times ; and the turtle, and the crane, and the swallow, observe the time of their coming ; but my people know not the judgment of the Lord. How do ye say, We are wise, and the law of the Lord is with us ? Lo certainly in vain made he it ; the pen of the scribe is in vain. The wise men are ashamed, they are dismayed and taken ; lo they have rejected the word the Lord ! and what wisdom is in them^y ? Will ye not receive instruction to hearken to my words, saith the Lord^z ? Be wise now therefore, O ye kings ; be instructed, ye judges of the earth. Kiss the Son, lest he be angry, and ye perish from the way^a. Let not the wise man glory in his wisdom, neither let the mighty man glory in his might ; let not the rich man glory in his riches : But let him that glorieth, glory in this, that he understandeth and knoweth me, that I am the Lord, which exercise loving-kindness, judgment, and righteousness in the earth : For in these things I delight, saith the Lord^b.

SECT. 6.—*and solemnly calling men to learn true wisdom.*

THUS saith the Lord thy Redeemer, the holy One of Israel, I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go. O that thou hadst hearkned to my commandments ! then had thy peace been as a river, and thy righteousness as the waves of the sea^a. Now therefore hearken, O Israel, unto the statutes, and unto the judgments which I teach you for to do them, that ye may live^b. Keep therefore and do them ; for this is your wisdom, and understanding in the sight of the nations which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people^c. And these words which I command thee this day, shall be in thine heart, and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up ; and thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes : And thou shalt write them upon the posts of thy house, and on thy gates^d. Hearken diligently unto me : Hear, and your soul shall live^e.

SECT.

^x Isa. v. 21.

^y Jer. viii. 7, 8, 9.

^z Jer. xxxv. 13.

^a Psal. ii. 10, 12.

^b Jer. ix. 23, 24.

§ 6. ^a Isa. xlviii. 17, 18.

^b Deut. iv. 1.

^c Deut. iv. 6.

^d Deut. vi. 6, —9.

^e Isa. lv. 2, 3.

S E C T. 7. *He is the blessed source of sound knowledge and wisdom.*

WHO hath put wisdom in the inward parts? or who hath given understanding to the heart^a? God *our* Maker, who teacheth us more than the beasts of the earth, and maketh us wiser than the fowls of heaven^b. There is a spirit in man; and the inspiration of the Almighty giveth them understanding^c. The Lord giveth wisdom; out of his mouth cometh knowledge and understanding; he layeth up sound wisdom for the righteous^d. For God giveth to a man that is good in his sight, wisdom, and knowledge, and joy^e. For wisdom and might are his; he giveth wisdom unto the wise, and knowledge to them that know understanding^f. The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary; he wakeneth me morning by morning; he wakeneth mine ear to hear as the learned^g. Good and upright is the Lord; therefore will he teach sinners in the way. The meek will he guide in judgment; and the meek will he teach his way^h. What man is he that feareth the Lord? him shall he teach in the way that he shall chooseⁱ. The secret of the Lord is with them that fear him; and he will shew them his covenant^k. Every good gift, and every perfect gift is from above, and cometh down from the Father of lights^l. If any of you lack wisdom, let him ask of God that giveth to all men liberally, and upbraideth not^m.

S E C T. 8. *While he instructed Israel by his law, he gave them the promise of greater degrees of light in the latter days.*

HEARKEN unto me, O my people, and give ear unto me, O my nation; for a law shall proceed from me, and I will make my judgment to rest for a light of the people^a. Thus saith God the Lord, I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison; and them that sit in darkness out of the prison-house: And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight^b. The eyes of them that see shall not be dim; and the ears of them that hear shall hearken^c. In that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and

§ 7. ^a Job xxxviii. 36.^c Eccles. ii. 26.^l Psal. xxv. 12.^b Job xxxv. 10, 11.^f Dan. ii. 20, 21.^k Psal. xxv. 14.^e Job xxxii. 8.^g Isa. l. 4.^l James i. 17.^a Prov. ii. 6, 7.^h Psal. xxv. 8, 9.^m James i. 5.§ 8. ^a Isa. li. 4.^b Isa. xlii. 5, 6, 7, 16.^c Isa. xxxii. 3.

and out of darkness^d. Wisdom and knowledge shall be the stability of thy times, and strength of salvation ^e. And though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers; and thine ears shall hear a word behind thee, saying, This is the way, walk ye in it^f. The sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory^g. And many nations shall come and say, Come, let us go up to the mountain of the Lord, and to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths; for the law shall go forth of Zion, and the word of the Lord from Jerusalem^h. For the earth shall be full of the knowledge of the Lord, as the waters cover the seaⁱ. Then shall we know, if we follow on to know the Lord; his going forth is prepared as the morning; and he shall come unto us as the rain; as the latter and former rain unto the earth^k. I will give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth^l. Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising^m. Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judahⁿ. After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know ye the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord^o. And I will give them an heart to know me, that I am the Lord^p.

SECT. 9. *These promises were fulfilled by the coming of our Lord Jesus.*

BLESSED be the Lord God of Israel, for he hath visited and redeemed his people; and hath raised up an horn of salvation for us, in the house of his servant David^a; to give knowledge of salvation unto his people, by the remission of their sins, through the tender mercy of our God; whereby the day-spring from on high hath visited us, to give light to them that sit in darkness, and in the shadow of death; to guide our feet into the way of peace^b. In him was life, and the life was the light of men. And the light shineth in darkness, and the darkness comprehended it not^c. That was the true light, that lighteth every man

^a Isa. xxix. 18.

^b Mic. iv. 2.

^c Isa. lx. 1, 3.

§ 9. ^a Luke i. 68, 69.

^d Isa. xxxiii. 6.

^e Isa. xi. 9.

^f Jer. xxxi. 31.

^g Luke i. 77, 78, 79.

^h Isa. xxx. 20, 21.

ⁱ Hos. vi. 3.

^j Jer. xxxi. 33, 34.

^k John i. 4, 5.

^l Isa. lx. 19.

^m Isa. xlix. 6.

ⁿ Jer. xxiv. 7.

man that cometh into the world^d. For the law was given by Moses, but grace and truth came by Jesus Christ^e. He that cometh from heaven is above all; and what he hath seen and heard, that he testifieth. He that hath received his testimony, hath set to his seal, that God is true: For he whom God hath sent, speaketh the words of God; for God giveth not the Spirit by measure unto him^f.

Now Jesus leaving Nazareth, came and dwelt in Capernaum, which is upon the sea-coast, in the borders of Zabulon and Nephtholim; that it might be fulfilled which was spoken by Esaias the prophet, saying, The land of Zabulon, and the land of Nephtholim by the way of the sea, beyond Jordan, Galilee of the Gentiles; the people which sat in darkness saw great light; and to them which sat in the region and shadow of death, light is sprung up^g. And he taught in their synagogues, being glorified of all^h; that it might be fulfilled which was spoken by Esaias the prophet, saying, Behold my servant whom I have chosen, my beloved, in whom my soul is well pleased; I will put my Spirit upon him, and he shall shew judgment to the Gentilesⁱ. For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you, of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul which will not hear that prophet, shall be destroyed from among the people^k. This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent^l.

SECT. 10. *His divine instructions shew that he is truly the light of the world.*

THEN spake Jesus unto them, saying, I am the light of life; he that followeth me shall not walk in darkness, but shall have the light of life^a. Search the scriptures, for in them ye think ye have eternal life, and they are they which testify of me^b. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard and hath learned of the Father, cometh unto me^c. It is the Spirit that quickneth, the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life^d. All things are delivered unto me of my Father, and no man knoweth the Son but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him^e. If ye had known me, ye should have known my Father also^f. Take my yoke upon you, and learn of me; for I am meek

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and

^d John i. 9.

^h Luke iv. 15.

^g 10. ^a John viii. 12.

^e Matth. xi. 27.

^e John i. 17.

ⁱ Matth. xii. 17, 18. ^k Acts iii. 22, 23.

^b John v. 39.

^f John xiv. 7.

^f John iii. 31,—34.

^c John vi. 45.

^z Matth. iv. 12—16.

^l John xvii. 3.

^d John vi. 63.

and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light^g. Verily, verily, I say unto you, He that heareth my words, and believeth on him that sent me, hath everlasting life^h. And he came to Nazareth where he had been brought up: And, as his custom was, he went into the synagogue on the Sabbath-day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias; and when he had open the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor, he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and of recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And he closed the book, and gave it again to the minister, and sat down: And the eyes of all them that were in the synagogue were fastned on him. And he began to say unto them, This day is this scripture fulfilled in your earsⁱ. Yet a little while is the light with you; walk while ye have the light, lest darkness come upon you; for he that walketh in darkness, knoweth not whither he goeth^k. While ye have the light, believe in the light, that ye may be the children of light^l.

In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so Father, for so it seemed good in thy sight^m. And he turned unto his disciples, and said privately, Blessed are the eyes which see the things that ye see. For I tell you that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard themⁿ. If ye know these things, happy are ye if ye do them^o. If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free^p. If a man love me he will keep my words; he that loveth me not, keepeth not my sayings; and the word which you hear is not mine, but the Father's which sent me. These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you^q. I have yet many things to say unto you, but ye cannot hear them now. Howbeit, when he the Spirit of Truth is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear that shall he speak; and he will shew you things to come^r.

S E C T.

^g Matth. xi. 29, 30.^h John xii. 36.ⁱ John viii. 31, 32.^k John v. 24.^l Luke x. 21.^m John xiv. 23,—26.ⁿ Luke iv. 16,—21.^o Luke x. 23, 24.^p John xvi. 12, 13.^q John xii. 35.^r John xiii. 17.

SECT. II. *His complaints of the perverseness, hypocrisy, and folly of that generation to which he preached.*

HE that rejecteth me, and receiveth not my words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak^a. My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself^b. Because my word hath no place in you^c; and because I tell you the truth, ye believe me not. He that is of God, heareth God's words; ye therefore hear them not because ye are not of God^d. For judgment I am come into this world; that they which see not, might see; and that they which see might be made blind. And some of the Pharisees said unto him, Are we blind also? Jesus said unto them, If ye were blind, ye should have no sin; but now ye say, We see; therefore your sin remaineth^e. Wo unto you Scribes and Pharisees, hypocrites; ye blind guides, which strain at a gnat, and swallow a camel^f. Wo unto you lawyers; for ye have taken away the key of knowledge; ye entered not in yourselves, and them that were entering in, ye hindered^g. Thus have ye made the commandment of God of none effect by your tradition. Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouths, and honour me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men^h. Ye hypocrites, ye can discern the face of the sky, and of the earth; but how is it that ye do not discern this timeⁱ? Yea, and why even of yourselves, judge ye not what is right^k?

The same day went Jesus out of the house, and sat by the sea-side, and great multitudes were gathered together unto him. And he spake many things unto them in parables^l. And the disciples came, and said unto him, Why speakest thou unto them in parables? He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given^m. Therefore speak I to them in parables; because they seeing see not; and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive. For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes have they closed

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closed

§ 11. ^a John xii. 48, 49.^c John ix. 39, 40, 41.ⁱ Luke xii. 56.^b John vii. 16, 17.^f Matth. xxiii. 23, 24.^k Luke xii. 57.^e John viii. 37.^g Luke xi. 52.^l Matth. xiii. 1, 2, 3.^d John viii. 45, 47.^h Matth. xv. 6,--9.^m Matth. xiii. 10, 11.

closed, lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be¹ converted, and I should heal them. But blessed are your eyes for they see; and your ears for they hear^a. Let them alone; they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch^o. And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes^p. And this is the condemnation, that light is come into the world, and men loved darkness rather than light; because their deeds were evil^q. But wisdom is justified of her children^r.

SECT. 12. *His apostles were enjoined to communicate this divine light to all nations.*

AND when he had called unto him his twelve disciples^a, he commanded them, saying^b, Behold I send you forth, as sheep in the midst of wolves; be ye therefore wise as serpents, and harmless as doves. But beware of men; for they will deliver you up to the councils, and they will scourge you in their synagogues^c. But when they deliver you up, take no thought how, or what ye shall speak^d; for I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist^e. Go ye therefore and teach all nations, teaching them to observe all things whatsoever I have commanded you; and lo I am with you alway, even unto the end of the world^f. Therefore every scribe which is instructed unto the kingdom of heaven, is like unto a man that is an householder, which bringeth forth out of his treasure things new and old^g. Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season? blessed is that servant, whom his Lord when he cometh, shall find so doing. Verily I say unto you, that he shall make him ruler over all his goods^h. And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following^k. *And Jesus said*, I have appeared unto thee for this purpose, to make thee a minister, and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and an inheritance among them which are sanctified by faith that is in me^l.

SECT.

^a Matth. xiii. 13,—16.

^o Matth. xv. 14.

^p Luke xix. 41, 42.

^q John iii. 19.

^r Matth. zi. 19.

§ 12. ^a Matth. x. 1.

^b Matth. x. 5.

^c Matth. x. 16, 17.

^d Matth. x. 19.

^e Luke xxi. 15.

^f Matth. xxviii. 19, 20.

^g Matth. xiii. 52.

^h Matth. xxiv. 45, 46, 47.

^k Mark xvi. 20.

^l Acts xxvi. 15, —18.

SECT. 13. *This sacred commission they executed with zeal, diligence, and fidelity.*

THE life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life which was with the Father, and was manifested unto us^a. *His grace* is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel; whereunto I am appointed a preacher, and an apostle, a teacher of the Gentiles^b. Who will have all men to be saved, and to come unto the knowledge of the truth^c. As it is written, To whom he was not spoken of, they shall see; and they that have not heard shall understand^d. For after that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom; but we preach Christ crucified; unto the Jews a stumbling block, and to the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God^e; who of God is made unto us, wisdom, and righteousness, and sanctification, and redemption^f. And came and preached peace to you which were afar off, and to them that were nigh^g. In whom are hid all the treasures of wisdom and knowledge^h, wherein he hath abounded to us in all wisdom and prudence, having made known unto us the mystery of his will, according to his good pleasureⁱ, whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus^k.

And I, brethren, when I came to you, came not with the excellency of speech, or of wisdom, declaring unto you the testimony of God^l. And my speech, and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit, and of power; that your faith should not stand in the wisdom of men, but in the power of God. Howbeit we speak wisdom among them that are perfect; yet not the wisdom of this world, nor of the princes of this world, that come to nought. But we speak the hidden wisdom which God ordained before the world unto our glory; which none of the princes of this world knew^m; but God hath revealed them unto us by his Spiritⁿ. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God; which things also we speak, not in the words which man's wisdom teacheth, but which the Holy

§ 13. ^a 1 John i. 2.

^c 1 Cor. i. 21,—24.

ⁱ Eph. i. 8, 9.

^k 1 Cor. ii. 10.

^b 2 Tim. i. 10, 11.

^f 1 Cor. i. 30.

^k Col. i. 28.

^e 1 Tim. ii. 4.

^g Eph. ii. 17.

^l 1 Cor. ii. 1.

^d Rom. xv. 21.

^h Col. ii. 3.

^m 1 Cor. ii. 4,—8.

Holy Ghost teacheth, comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned. *But* our gospel came not to you in word only, but also in power, and in the Holy Ghost, and in much assurance. And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost. Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. Yea I think it meet, as long as I am in this tabernacle, to stir you up, by putting you in remembrance^a. Moreover I will endeavour, that you may be able after my decease, to have these things always in remembrance^r; that ye may be mindful of the words which were spoken before by the holy prophets, and of the commandments of us the apostles of the Lord and Saviour^f. Yea doubtless, and I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord^t; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ; that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death^u. For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ^x.

SECT. 14. *True knowledge and heavenly wisdom will have an abiding influence, producing purity and holiness of heart and life.*

THE grace of God, that bringeth salvation, hath appeared to all men; teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the Great God, and our Saviour Jesus Christ^a. This I say, therefore, and testify in the Lord, that ye walk not henceforth as other Gentiles walk in the vanity of their mind, having the understanding darkened, being alienated from the life of God, through the ignorance that is in them, because of the blindness of their hearts^b. But ye have not so learned Christ; if so be that ye have heard him, and have been taught by him, as the truth is in Jesus^c. Ye have put off the old man with his deeds, and have put on the new man, which is renewed in knowledge, after the image of him that created him^d. For ye were sometimes darkness, but now are ye light in the Lord; walk as children

^a 1 Cor. ii. 12,—14.
^f 2 Pet. iii. 2.

^p 1 Thess. i. 5, 6.
^t Philip. iii. 8.

^q 2 Pet. i. 12, 13.
^u Philip. iii. 9, 10.

^r 2 Pet. i. 15.
^x 2 Cor. iv. 6.

§ 14. ^s Tit. ii. 11,—13.

^b Eph. iv. 17, 18.

^c Eph. iv. 20, 21.

^d Col. iii. 9, 10.

children of light ^c: "And have no fellowship with the unfruitful works of darkness, but rather reprove them ^d. But all things that are reprov'd are made manifest by the light; for whatever doth make manifest, is light ^e. See then that ye walk circumspectly, not as fools, but as wise; redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is ^f. This is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say, that we have fellowship with him, and walk in darkness, we lie, and do not the truth; but if we walk in the light, as he is in the light, we have fellowship one with another ^g. But ye, brethren, are not in darkness. Ye are all the children of light, and the children of the day; we are not of the night, nor of darkness. Therefore, let us not sleep as do others; but let us watch, and be sober ^h. Lay apart all filthiness and superfluity of naughtiness, and receive with meekness the ingrafted word, which is able to save your souls ⁱ. Who is a wise man, and endowed with knowledge, amongst you? Let him shew, out of a good conversation, his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish ^m. 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 ⁿ. Brethren, be not children in understanding; howbeit in malice be ye children, but in understanding be men ^o. And besides this, giving all diligence, add to your faith, virtue; and to virtue, knowledge ^p. For, if these things be in you, and abound, they make you that ye shall neither be barren, nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things, is blind; and cannot see far off, and hath forgotten that he was purged from his old sins ^q. But we all with open face, beholding, as in a glass, the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord ^r; till we all come, in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they ly in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the Head, even Christ ^s. Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ ^t. Sanctify the Lord God in your hearts; and be ready always to give

^c Eph. v. 8.^d 1 John i. 5,—7.^e James iii. 17.^f 2 Cor. iii. 18.^g Eph. v. 11.^h 1 Thess. v. 4,—6.ⁱ 1 Cor. xiv. 20.^j Eph. iv. 13,—15.^k Eph. v. 13.^l James i. 21.^m 2 Pet. i. 5.ⁿ 2 Pet. iii. 18.^o Eph. v. 15,—17.^p James iii. 13,—15.^q 2 Pet. i. 8. 9.

give an answer to every man, that asketh you a reason of the hope that is in you, with meekness and fear^u. Let the word of Christ dwell in you richly, in all wisdom, teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord^x. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers^y.

SECT. 15.—*And are connected with a stedfast attention to the sacred records.*

THE brethren sent away Paul and Silas unto Berea; who, coming thither, went into the synagogue of the Jews. These were more noble than those in Thessalonica; in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so. Therefore many of them believed^a. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light which shineth in a dark place, until the day dawn, and the day-star arise in your hearts^b. Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip^c. As new-born babes, desire the sincere milk of the word, that ye may grow thereby^d.

Continue thou in the things which thou hast learned, and hast been assured of; knowing of whom thou hast learned them, and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works^e. Give attendance to reading, to exhortation, to doctrine^f: Meditate upon these things, give thyself wholly to them; that thy profiting may appear unto all^g. Speak thou the things which become sound doctrine^h; sound speech which cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of youⁱ.

SECT.

^u 1 Pet. iii. 15.

^x Col. iii. 16.

^y Eph. iv. 29.

§ 15. ^a Acts xvii. 10,—12.

^b 2 Pet. i. 19.

^c Heb. ii. 1.

^d 1 Pet. ii. 2.

^e 2 Tim. iii. 14,—17.

^f 1 Tim. iv. 13.

^g 1 Tim. iv. 15.

^h Tit. ii. 1.

ⁱ Tit. ii. 8.

SECT. 16. *Of vain pretensions to knowledge and wisdom which cannot profit.*

SEEST thou a man wise in his own conceit? There is more hope of a fool than of him ^a. For vain man would be wise, though man be born like a wild ass's colt ^b. The way of a fool is right in his own eyes; but he that hearkneth unto counsel is wise ^c. Behold thou art called a Jew, and restest in the law, and makest thy boast of God, and knowest his will, and approvest the things that are more excellent, being instructed out of the law; and art confident that thou thyself art a guide of the blind, a light of them which are in darkness, an instructor of the foolish, a teacher of babes, which hast the form of knowledge, and of the truth in the law. Thou therefore that teachest another, teachest thou not thyself ^d? Let no man deceive himself: If any man among you seemeth to be wise in this world, let him become a fool that he may be wise. For the wisdom of this world is foolishness with God: For it is written, He taketh the wise in their own craftiness; and again, The Lord knoweth the thoughts of the wise, that they are vain ^e. And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know ^f. Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame ^g. For when for the time ye ought to be teachers, ye have need that one teach you again, which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk, is unskilful in the word of righteousness; for he is a babe. But strong meat belongeth unto them that are of full age, even those who, by reason of use, have their senses exercised to discern both good and evil ^h. But if our gospel be hid, it is hid to them that are lost; in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them ⁱ.

Knowledge puffeth up, but charity edifieth ^k. Though I speak with the tongues of men and angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and have all knowledge, and have no charity; I am nothing ^l. If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing, but doting about questions and strifes of words ^m; words to no profit, but to the subverting of the hearers ⁿ; whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of
S f f
corrupt

§ 16. ^a Prov. xxvi. 12.^b Job xi. 12.^c Prov. xii. 15.^d Rom. ii. 17,—21.^e 1 Cor. iii. 18,---20.^f 1 Cor. viii. 2.^g 1 Cor. xv. 34.^h Heb. v. 12,---14.ⁱ 2 Cor. iv. 3, 4.^k 1 Cor. viii. 1.^l 1 Cor. xiii. 1, 2.^m 1 Tim. vi. 3, 4.ⁿ 2 Tim. ii. 14.

corrupt minds, and destitute of the truth^o. Should a wise man utter vain knowledge, and fill his belly with the east wind? Should he reason with unprofitable talk, or with speeches that can do no good^p? But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain^q. Keep that which is committed to thy trust; avoiding profane and vain babblings, and opposition of science falsely so called; which some professing, have erred concerning the faith^r.

Be not wise in your own conceits^s. For it is written, I will destroy the wisdom of the wise, and bring to nothing the understanding of the prudent. Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world^t? Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty^u; that no flesh should glory in his presence^x.

SECT. 17. *Concerning false teachers, and those that are seduced by them.*

BELoved, believe not every spirit; but try the spirits whether they are of God; because many false prophets are gone out into the world^a. There were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, and many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of^b. These speak evil of the things that they understand not; beguiling unstable souls^c. For when they speak great swelling words of vanity, they allure through the lusts of the flesh, those who were clean escaped from them who live in error^d. He that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error. Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy, having their conscience seared with a hot iron^e. For the time will come, when they will not endure sound doctrine; but after their own lusts, shall they heap to themselves teachers, having itching ears. And they shall turn away their

^o 1 Tim. vi. 4, 5.

^p Rom. xii. 16.

§ 17. ^q 1 John iv. 1.

^r 1 Tim. iv. 1, 2.

^s Job xv. 2, 3.

^t 1 Cor. i. 19, 20.

^u 2 Pet. ii. 1, 2.

^a Tit. iii. 9.

^b 1 Cor. i. 25, 26, 27.

^c 2 Pet. ii. 12, 14.

^d 1 Tim. vi. 20, 21.

^e 1 Cor. i. 29.

^f 2 Pet. ii. 18.

their ears from the truth, and shall be turned unto fables^f; desiring to be teachers of the law, understanding neither what they say nor whereof they affirm^g. They profess that they know God, but in works they deny him; being abominable, and disobedient, and unto every good work reprobate^h. An heretic, after the first and second admonition, reject; knowing that he that is such, is subverted, and sinneth, being condemned of himselfⁱ. For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome; the latter end is worse with them than the beginning; for it had been better for them not to have known the way of righteousness, than after they have known it, to turn from the holy commandment delivered unto them^k. For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come; if they fall away, to renew them again unto repentance^l. For if we sin wilfully, after we have received the knowledge of the truth, there remaineth no more sacrifice for sins; but a certain fearful looking for of judgment, and fiery indignation which shall devour the adversaries^m. Ye therefore, beloved, seeing ye know these things before, beware lest ye also being led away by the error of the wicked, fall from your own steadfastnessⁿ. Be not carried about with divers and strange doctrines; for it is a good thing that the heart be established with grace^o. Brethren, if any of you do err from the truth, and one convert him; let him know, that he who converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins^p.

SECT. 18. *The prayers of the apostles in behalf of those that had attained to saving knowledge, and their joyful hope concerning them.*

Now there are diversities of gifts, but the same spirit^a. For to one is given by the Spirit, the word of wisdom; to another the word of knowledge by the same spirit^b. And I also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another^c. Grace and peace be multiplied unto you, through the knowledge of God and of Jesus our Lord; according as his divine power hath given unto us all things that pertain to life and godliness, through the knowledge of him that hath called us

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to

^f 2 Tim. iv. 3, 4.

^g 2 Pet. ii. 20, 21.

^h Heb. xiii. 9.

ⁱ 1 Tim. i. 7.

^j Heb. vi. 4, 5, 6.

^k James v. 19, 20.

^l Tit. i. 16.

^m Heb. x. 26, 27.

ⁿ Tit. iii. 10, 11.

^o 2 Pet. iii. 17.

^p 18. ^a 1 Cor. xii. 4.

^b 1 Cor. xii. 8.

^c Rom. xv. 14.

to glory and virtue^d. And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent^e; that ye might be filled with the knowledge of his will, in all wisdom, and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God^f; that the God and Father of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him; the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe^g; that ye may be able to comprehend with all saints, what is the breadth, and length, and depth, and height, and to know the love of Christ, which passeth knowledge; that ye may be filled with all the fulness of God^h.

Thanks be unto God, who always causeth us to triumph in Christ; and maketh manifest the favour of his knowledge, by us, in every placeⁱ. I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in every thing ye are enriched by him, in all utterance and in all knowledge^k *; giving thanks unto the Father, who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son^l. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ; having made known unto us the mystery of his will, according to his good pleasure^m; even the mystery which hath been hid from ages, and from generations; but now is made manifest to his saintsⁿ.

Charity never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For 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^o. For now we see through a glass darkly, but then face to face; now I know in part; but then shall I know, even as also I am known^p.

I John saw the holy city, new Jerusalem, coming down from God out of heaven^q. And the city had no need of the sun, neither of the moon to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved, shall walk in the light of it^r. And they shall see his face: And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light^s.

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^d 2 Pet. i. 2, 3.^e Eph. iii. 18, 19.^f Eph. i. 3, 9.^g Rev. xxi. 2.^h Phil. i. 9, 10.ⁱ 2 Cor. ii. 14.^j Col. i. 26.^k Rev. xxi. 23, 24.^l Col. i. 9, 10.^m 1 Cor. i. 4, 5.ⁿ 1 Cor. xiii. 8, 9, 10.^o Rev. xxii. 4, 5.^p Eph. i. 17, 18, 19.^q Col. i. 12, 13.^r 1 Cor. xiii. 12.

* See 2 Cor. viii. 7.

SECT. 19. *The declarations, prayers, and praises of the saints relating to this subject.*

O LORD, how great are thy works ! and thy thoughts are very deep. A brutish man knoweth not, neither doth a fool understand this ^a. The foolish shall not stand in thy sight ; thou hatest all workers of iniquity ^b. Let favour be shewed to the wicked, yet will he not learn righteousness ; in the land of uprightness will he deal unjustly, and will not behold the majesty of the Lord. Lord, when thy hand is lifted up, they will not see ; but they shall see and be ashamed ^c. Have respect unto the covenant ; for the dark places of the earth are full of the habitations of cruelty ^d. The Lord's voice crieth unto the city, and the man of wisdom shall see thy name ^e. Because they regard not the works of the Lord, nor the operation of his hands, he shall destroy them and not build them up ^f.

We are but of yesterday, and know nothing ; because our days upon earth are a shadow ^g. Lord make me to know mine end, and the measure of my days, what it is ; that I may know how frail I am ^h. So teach us to number our days, that we may apply our hearts unto wisdom ⁱ. That which I see not teach thou me ^k. Let my cry come near before thee, O Lord ; give me understanding according to thy word ^l. Cause me to know the way wherein I should walk ; for I lift up my soul unto thee ^m. Teach me to do thy will, for thou art my God ; thy Spirit is good, lead me into the land of uprightness ⁿ. Teach me thy way, O Lord, I will walk in thy truth ^o. Wherewith shall a young man cleanse his way ? by taking heed thereto according to thy word ^p. The testimony of the Lord is sure, making wise the simple. The commandment of the Lord is pure, enlightning the eyes. The judgments of the Lord are true and righteous altogether ^q. Make me to understand the way of thy precepts ^r. Teach me, O Lord, the way of thy statutes ; give me understanding, and I shall keep thy law ^s. Teach me good judgment and knowledge ; give me understanding that I may learn thy commandments ^t. The entrance of thy word giveth light ; it giveth understanding unto the simple ^u. Open thou mine eyes, that I may behold wondrous things out of thy law ^x. Behold, thou desirest truth in the inward parts ; and in the hidden part thou shalt make me to know wisdom ^y ; then will I teach transgressors thy way, and sinners shall be converted unto thee ^z.

Give

§ 19. ^a Psal. xcii. 5, 6.
^c Mic. vi. 9.
ⁱ Psal. xc. 12.
ⁿ Psal. cxliii. 10.
^r Psal. cxix. 27.
^t Psal. cxix. 18.

^b Psal. v. 5.
^f Psal. xxviii. 5.
^k Job xxxiv. 32.
^o Psal. lxxxvi. 11.
^s Psal. cxix. 33, 34.
^y Psal. li. 6.

^e Isa. xxvi. 10, 11.
^g Job viii. 9.
^l Psal. cxix. 169.
^p Psal. cxix. 9.
^x Psal. cxix. 66, 73.
^z Psal. li. 13.

^d Psal. lxxiv. 20.
^h Psal. xxxix. 4.
^m Psal. cxliii. 8.
^q Psal. xix. 7, 8, 9.
^u Psal. cxix. 130.

Give me now wisdom and knowledge^a: I will behave myself wisely in a perfect way. O when wilt thou come unto me^b!

Thou through thy commandments hast made me wiser than mine enemies^c; I understand more than the ancients; because I keep thy precepts^d. O God, thou hast taught me from my youth; and hitherto have I declared thy wondrous works. Now also when I am old and grey-headed, O God, forsake me not; until I have shewed thy strength unto this generation, and thy power to everyone that is to come^e. I will bless the Lord, who hath given me counsel; my reins also instruct me in the night seasons. Thou wilt shew me the path of life^f: Thou shalt guide me with thy counsel, and afterwards receive me to glory^g.

I will hear what God the Lord will speak; for he will speak peace unto his people, and to his saints; but let them not turn again to folly^h. Blessed is the people that know the joyful sound; they shall walk, O Lord, in the light of thy countenanceⁱ. O continue thy loving kindness to them that know thee^k; they that know thy name will put their trust in thee^l.

C H A P.

^a 2 Chron. i. 10.^c Psal. lxxi. 17, 18.ⁱ Psal. lxxxix. 15.^b Psal. ci. 2.^f Psal. xvi. 7, 11.^k Psal. xxxvi. 10.^e Psal. cxix. 98.^g Psal. lxxiii. 24.^l Psal. ix. 10.^d Psal. cxix. 100.^h Psal. lxxxv. 8.

C H A P. III.

Of PURITY in HEART and PRACTICE.

SECT. I. Of these things that defile a man. 2. The absolute necessity of being separated from these evils. 3. God's ancient promises to pour out a spirit of purity and holiness upon his people in the latter times. 4. The people of God are under peculiar obligations to deny worldly lusts, and to practise holiness. 5. A continuation of the former. 6. Without such purity, no privilege, no profession can be of any avail. 7. To render us holy, was one great purpose for which the Son of God was manifested. 8. By the grace of God in Christ Jesus we are sanctified; and his redeeming love affords the most powerful motive to obedience. 9. In the example of our Lord Jesus, we have the most perfect pattern of purity and holiness. 10. The necessity of zeal, progress, and perseverance in the ways of purity and holiness. 11. The joy of the apostles on account of those who had attained to purity of heart and life; and their prayers that they might attain to greater degrees of it. 12. Other prayers to the same purpose.

SECT. I. *Of these things that defile a man.*

HEARKEN unto me every one of you, and understand. There is nothing from without a man, that entering into a man can defile him; but the things which come out of him, those are they that defile the man^a. Do ye not perceive, that whatsoever thing from without entreth into the man, it cannot defile him; because it entreth not into his heart, but into the belly, and goeth out into the draught, purging all meats? That which cometh out of the man, that defileth the man. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness; all these evil things come from within, and defile the man^b. Unto the pure, all things are pure; but unto them that are defiled and unbelieving, is nothing pure; but even their mind and conscience is defiled^c. Wo unto you scribes and pharisees, hypocrites; for

§ 1. ^a Mark vii. 14, 15.^b Mark vii. 18, --- 23.^c Tit. i. 15.

for ye make clean the outside of the cup, and of the platter, but within they are full of extortion and excess^a. Thou blind pharisee, cleanse first that which is within the cup and platter, that the outside may be clean also. Wo unto you scribes and pharisees, hypocrites; for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also, outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity^c. Ye^e shall know them by their fruits; do men gather grapes of thorns, or figs of thistles? even so, every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit^f. Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt; for the tree is known by his fruit^g. A good man out of the good treasure of the heart, bringeth forth good things; and an evil man out of the evil treasure, bringeth forth evil things^h. Blessed are the pure in heart; for they shall see Godⁱ.

SECT. 2. *The necessity of being separated from these evils.*

KNOW ye not that the unrighteous shall not inherit the kingdom of God^a? Awake to righteousness, and sin not; for some have not the knowledge of God^b. Cleanse your hands, ye sinners; and purify your hearts, ye double-minded^c. If iniquity be in thine hand, put it far away; and let not wickedness dwell in thy tabernacles^d. Wash ye, make you clean, put away the evil of your doings from before mine eyes; cease to do evil, learn to do well^e. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit; for why will ye die^f? Let the wicked forsake his ways, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon^g. Mortify therefore your members which are upon the earth^h. If thy hand or thy foot offend thee, cut them off, and cast them from thee; it is better for thee to enter into life halt or maimed, rather than having two hands, or two feet, to be cast into everlasting fireⁱ. And if thy right eye offend thee, pluck it out, and cast it from thee; for it is profitable for thee, that one of thy members should perish, and not that thy whole body should be cast into hell^k. Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. He that soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting^l. For this ye know, that

^a Matth. xxiii. 25.

^b Matth. xii. 35.

§ 2. ^c 1 Cor. vi. 9.

^d Isa. i. 16, 17.

^e Matth. xviii. 8.

^c Matth. xxiii. 26, 27, 28.

^f Matth. v. 8.

^g 1 Cor. xv. 34.

^h Ezek. xviii. 31.

ⁱ Matth. v. 29.

^f Matth. vii. 16, 17.

^c James iv. 8.

^g Isa. lv. 7.

^l Gal. vi. 7, 8.

^e Matth. xii. 39.

^a Job xi. 14.

^k Col. iii. 5.

that no unclean person hath any inheritance in the kingdom of Christ, and of God^m.

SECT. 3. *God's antient promises to pour out a spirit of purity and holiness on his people in the latter days.*

BEHOLD the days come saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah^a. After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people^b. And I will cleanse them from all their iniquities, whereby they have sinned against me^c. Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them^d. And an high way shall be there, and it shall be called the way of holiness; the unclean shall not pass over it, but it shall be for those; the wayfaring men, though fools shall not err therein^e.

SECT. 4. *The people of God are under peculiar obligations to deny worldly lusts, and to practise holiness.*

BLESSED are the undefiled in the way, who walk in the law of the Lord^a. The grace of God that bringeth salvation, hath appeared to all men; teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world^b.

I beseech you therefore brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind; that ye may prove what is that good and acceptable and perfect will of God^c. The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light^d. Put off concerning the former conversation, the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and

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^m Eph. v. 5.

§ 3. ^a Jer. xxxi. 31.

^b Jer. xxxi. 33.

^c Jer. xxxiii. 8.

^d Ezek. xxxvi. 25, 26, 27.

^e Isa. xxxv. 8.

§ 4. ^a Psal. cxix. 1.

^b Titus ii. 11, 12.

^c Rom. xii. 1, 2.

^d Rom. xiii. 12.

put on the new man, which after God is created in righteousness, and true holiness^e. Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are^f. Purge out therefore the old leaven, that ye may be a new lump^g. For the fruit of the Spirit is in all goodness, and righteousness and truth^h. What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come ye out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive youⁱ. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God^k. And let every one that nameth the name of Christ depart from iniquity. If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified and meet for the master's use, and prepared unto every good work^l.

SECT. 5. *A continuation of the former.*

THERE is now no condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the Spirit^a. For they that are after the flesh, do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit. For to be carnally minded is death; but to be spiritually minded, is life and peace^b. When lust hath conceived, it bringeth forth sin; and sin when it is finished, bringeth forth death^c. Therefore, brethren, we are debtors, not to the flesh, to live after the flesh; for if ye live after the flesh, ye shall die; but if ye through the Spirit, do mortify the deeds of the body, ye shall live^d. This I say then, walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other; so that ye cannot do the things that ye would^e. Now the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings,

^a Eph. iv. 22, 23, 24.

^b 2 Cor. vi. 14, —17.

§ 5. ^a Rom. viii. 1.

^c Gal. v. 16, 17.

^f 1 Cor. iii. 16, 17.

^k 2 Cor. vii. 1.

^b Rom. viii. 5, 6.

^g 1 Cor. v. 7.

^l 2 Tim. ii. 19, 21.

^e James i. 15.

^h Eph. v. 9.

^a Rom. viii. 12, 13.

ings, murders, drunkenness, revellings, and such like; of the which I tell you, that they who do such things, shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law ^f. Therefore, if any man be in Christ, he is a new creature; old things are past away, behold all things are become new ^g. Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts which war against the soul ^h. Wherefore gird up the loins of your mind, be sober, and hope to the end, for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance; but as he who hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy, for I am holy ⁱ. Be ye therefore perfect, even as your Father which is in heaven is perfect ^k. For ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light ^l.

SECT. 6. *Without such purity, no privileges, no profession can be of any avail.*

BELOVED, follow not that which is evil, but that which is good. He that doth good is of God; but he that doth evil, hath not seen God ^a. Behold thou art called a Jew, and restest in the law, and makest thy boast of God, and knowest his will, and approveest the things that are more excellent ^b. Thou therefore that teachest another, teachest thou not thyself ^c? Thou that makest thy boast of the law, through breaking of the law dishonourest thou God ^d? For circumcision verily profiteth, if thou keep the law; but if thou be a breaker of the law, thy circumcision is made uncircumcision. Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision ^e? For they are not all Israel, which are of Israel; neither because they are the seed of Abraham, are they all children ^f. He is not a Jew, who is one outwardly; neither is that circumcision which is outward in the flesh; but he is a Jew who is one inwardly; and circumcision is that of the heart, in the Spirit, and not in the letter; whose praise is not of man, but of God ^g. For in Christ Jesus, neither circumcision availeth any thing, nor un-

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circumcision,

^f Gal. v. 19,—23.

^k Matth. v. 48.

^g 2 Cor. v. 17.

ⁱ 1 Pet. ii. 9.

^h 1 Pet. ii. 11.

^l 1 Pet. i. 13,—16.

§ 3. ^a 3 John 11.

^e Rom. ii. 25, 26.

^b Rom. ii. 17, 18.

^f Rom. ix. 6, 7.

^c Rom. ii. 21.

^g Rom. ii. 28, 29.

^d Rom. ii. 23.

circumcision, but a new creature ^h. For the kingdom of God is not meat and drink ; but righteousness, and peace, and joy in the Holy Ghost ⁱ. Without holiness no man shall see the Lord ^k. Who shall ascend into the hill of the Lord? and who shall stand in his holy place? He that hath clean hands and a pure heart ^l. The foolish shall not stand in thy sight ; thou hatest all workers of iniquity ^m.

They that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his ⁿ. And they that are Christ's have crucified the flesh with the affections and lusts ^o. Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world ^p.

SECT. 7. *To render us pure and holy was one great purpose for which the Son of God was manifested.*

THE grace of God that bringeth salvation, hath appeared unto all men ; teaching us, that denying ungodliness, and worldly lusts, we should live soberly, and righteously, and godly in this present world ; looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works ^a. For Christ also loved the church, and gave himself for it ; that he might sanctify and cleanse it, with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing ; but that it should be holy, and without blemish ^b. And you that were some time alienated, and enemies in your mind by wicked works, yet now hath he reconciled, in the body of his flesh, through death, to present you holy and unblameable, and unreprouvable in his sight ^c. For this purpose the Son of God was manifested, that he might destroy the works of the devil ^d. Unto you God having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities ^e ; from darkness to light, and from the power of Satan unto God ^f ; because God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth ^g, and through the sprinkling of the blood of Jesus Christ ^h. For by one offering he hath perfected for ever them that are sanctified ⁱ. For

as

^h Gal. vi. 15.^m Psal. v. 5.§ 7. ^a Tit. ii. 11,—14.^c Acts iii. 26.ⁱ Heb. x. 14.^k Rom. xiv. 17.ⁿ Rom. viii. 8, 9.^b Eph. v. 25, 26, 27.^f Acts xxvi. 18.^k Heb. xii. 14.^o Gal. v. 24.^e Col. i. 21, 22.^g 2 Thess. ii. 13.ⁱ Psal. xxiv. 3, 4.^p James i. 27.^d 1 John iii. 8.^h 1 Pet. i. 2.

as by one man's disobedience, many were made sinners; so by the obedience of one, many shall be made righteous^k; that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord^l; who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ^m.

SECT. 8. *By the grace of God in Christ Jesus we are sanctified; and his redeeming love affords the most powerful motive to purity and holiness.*

Do we then make void the law through faith? God forbid; yea, we establish the lawⁿ. Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life^o. Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin^p. For we ourselves also were sometime foolish, disobedient, deceived, serving divers lusts and pleasures; but after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost^q. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; How much more shall the blood of Christ, who, through the eternal Spirit, offered himself without spot to God, purge your conscience from dead works to serve the living God^r? Ye are washed, ye are sanctified, ye are justified, in the name of the Lord Jesus, and by the Spirit of our God^s. Blessed be the God and Father of our Lord Jesus Christ, who hath chosen us in him before the foundation of the world, that we should be holy, and without blame before him in love^t; in whom also ye are circumcised, with the circumcision made without hands, in putting off the body of the sins of the flesh, by the circumcision of Christ^u. For we are his workmanship, created in Christ Jesus unto good works, which God hath before-ordained that we should walk in them^v. For as much then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: For he that hath suffered in the flesh, hath ceased from sin; that he no longer should live the rest of his time in the flesh, to the lusts of men, but to the will of God. For the time past of
our

^k Rom. v. 19.

^l Rom. v. 21.

^m 1 Cor. i. 8.

§ 8. ⁿ Rom. iii. 31.

^o Rom. vi. 3, 4.

^p Rom. vi. 6.

^q Tit. iii. 3, 4, 5.

^r Heb. ix. 13, 14.

^s 1 Cor. vi. 11.

^t Eph. i. 3, 4.

^u Col. ii. 11.

^v Eph. ii. 10.

our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, banquetings, and abominable idolatries^k. But now you also put off all these ; seeing you have put off the old man with his deeds^l ; *and* have purified your souls in obeying the truth through the Spirit^m ; and have put on the new man, which is renewed in knowledge, after the image of him that created himⁿ. Now, if we be dead with Christ, we believe that we shall also live with him^o. Likewise, reckon ye also yourselves to be dead indeed unto sin ; but alive unto God thro' Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin ; but yield yourselves unto God, as those that are alive from the dead ; and your members as instruments of righteousness unto God^p. Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey ; whether of sin unto death, or of obedience unto righteousness ? But God be thanked, that ye, *who* were the servants of sin, have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness^q ; ye have your fruit unto holiness, and the end everlasting life^r. For ye were sometimes darkness, but now are ye light in the Lord ; walk as children of the light, proving what is acceptable unto the Lord^s. For we all with open face, beholding, as in a glass, the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord^t. For the love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead ; and that he died for all, that they who live, should not henceforth live unto themselves, but unto him who died for them, and rose again^u. And ye are not your own ; for ye are bought with a price : Therefore glorify God in your body, and in your spirit, which are God's^x.

SECT. 9. *In the example of our Lord Jesus, we have the most perfect pattern of purity and holiness.*

WHEREFORE let us lay aside every weight, and the sin which doth so easily beset us ; and let us run with patience the race that is set before us, looking unto Jesus, the Author and Finisher of our faith, who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God^a. *For* Christ also suffered for us, leaving us an example,

^k 1 Pet. iv. 1,—3.

^l Rom. vi. 8.

^m Eph. v. 8, 10.

ⁿ Col. iii. 8, 9.

^o Rom. vi. 11,—13.

^p 2 Cor. iii. 18.

^q 1 Pet. i. 22.

^r Rom. vi. 16,—18.

^s 2 Cor. v. 14, 15.

^t Col. iii. 10.

^u Rom. vi. 22.

^x 1 Cor. vi. 19, 20.

ample, that ye should follow his steps ; who did no sin, neither was guile found in his mouth ; who, when he was reviled, reviled not again ; when he suffered, he threatened not ; but committed himself to him that judgeth righteously ^b. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth ^c. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him ^d. He that saith he abideth in him, ought himself also so to walk even as he walked ^e ; who was holy, harmless, undefiled, and separated from sinners ^f.

SECT. 10. *The necessity of zeal, diligence, progress, and perseverance in the ways of purity and holiness.*

BRETHREN, I count not myself to have apprehended ; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. Let us therefore, as many as be perfect, be thus minded ^a. Be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil : For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places ^b. Watch ye, stand fast in the faith, quit you like men, be strong ^c. Abstain from all appearance of evil ^d. Be perfect ^e. Keep thyself pure ^f. Follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith : lay hold on eternal life ^g. Giving all diligence, add to your faith, virtue ; and to virtue, knowledge ; and to knowledge, temperance ; and to temperance, patience ; and to patience, godliness ; and to godliness, brotherly kindness ; and to brotherly kindness, charity ^h. Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report ; if there be any virtue, and if there be any praise, think on these things ⁱ. And let us not be weary in well-doing ; for in due season we shall reap, if we faint not ^k. Therefore, my beloved brethren, be ye steadfast, immovable, always abounding in the work of the Lord ; for as much as ye know that your labour is not in vain in the Lord ^l.

Beloved, the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent

^b 1 Pet. ii. 21,—23.
^f Heb. vii. 26.

^c 1 John i. 6.

^d 1 John ii. 4.

^e 1 John ii. 6.

§ 10. ^a Philip. iii. 13,—15.
^c 2 Cor. xiii. 11.
ⁱ Philip. iv. 8.

^b Eph. vi. 10,—12.
^f 1 Tim. v. 22.
^k Gal. vi. 9.

^c 1 Cor. xvi. 13.
^g 1 Tim. vi. 11, 12.
^l 1 Cor. xv. 58.

^d 1 Thess. v. 22.
^h 2 Pet. i. 5,—7.

fervent heat ; the earth also, and the works that are therein, shall be burnt up. Seeing then that all these things shall be dissolved, What manner of persons ought ye to be in all holy conversation and godliness ^m ? Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless ⁿ. Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness ^o. For if, after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again intangled therein, and overcome ; the latter end is worse with them, than the beginning. For it had been better for them, not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them ^p. *Wherefore*, look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward ^q. Hold that fast which thou hast, that no man take thy crown ^r.

SECT. II. *The joy of the apostles on account of those that had attained to purity of heart and life ; and their prayers that they might attain to greater degrees of it.*

I THANK my God always on your behalf, for the grace of God which is given you by Jesus Christ ^a ; so that ye come behind in no gift, waiting for the coming of our Lord Jesus Christ, who shall also confirm you to the end, that ye may be blameless in the day of our Lord Jesus Christ ^b. And this I pray, that ye may approve things that are excellent ; that ye may be sincere, and without offence till the day of Christ ; being filled with the fruits of righteousness, which are by Jesus Christ unto the glory and praise of God ^c. That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world ^d. That ye might be filled with the knowledge of his will ; in all wisdom and spiritual understanding ; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God ; strengthened with all might according to his glorious power ^e ; to the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints ^f. Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work

^m 2 Pet. iii. 8, 10, 11.

ⁿ 2 John 8.

^o 2 Pet. iii. 14.

^p Rev. iii. 11.

^q 2 Pet. iii. 17.

^r 2 Pet. ii. 20, 21.

§ 11. ^a 1 Cor. i. 4

^c Col. i. 9,—11.

^b 1 Cor. i. 7, 8.

^f 1 Thess. iii. 13.

^e Philip. i. 9,—11.

^d Philip. ii. 15.

work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ ^s : And the very God of peace sanctify you wholly ; and I pray God, your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ ^h. The God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you ⁱ. Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and for ever ^k.

SECT. 12. *Other prayers to the same purpose.*

BEHOLD, thou desirest truth in the inward parts ; and in the hidden part thou shalt make me to know wisdom ^a. Create in me a clean heart, O God ; and renew a right spirit within me ^b. Hold up my goings in thy paths, that my footsteps slip not ^c. Shew me thy ways, O Lord ; teach me thy paths. Lead me in thy truth, and teach me ; for thou art the God of my salvation ; on thee do I wait all the day ^d. Cause me to know the way wherein I should walk ; for I lift up my soul unto thee ^e. Teach me to do thy will ; for thou art my God. Thy Spirit is good, lead me unto the land of uprightness. Quicken me, O Lord, for thy name's sake ^f.

Wherewith shall a young man cleanse his way ? by taking heed thereto according to thy word ^g. Thy word have I hid in mine heart, that I might not sin against thee. Blessed art thou, O Lord ; teach me thy statutes ^h. I have chosen the way of truth ; thy judgments have I laid before me. I have stuck unto thy testimonies. I will run the way of thy commandments, when thou shalt enlarge my heart ⁱ. Uphold me according to thy word, that I may live ; and let me not be ashamed of my hope ^k. Order my steps in thy word ; and let not any iniquity have dominion over me ^l. Let thine hand help me ; for I have chosen thy precepts ^m.

Holy Father, keep through thine own name those whom thou hast given me, that they may be one as we are. I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. Sanctify them through thy truth : Thy word is truth ⁿ.

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C H A P.

^s Heb. xiii. 20, 21.

^h 1 Thess. v. 23.

ⁱ 1 Pet. v. 10.

^k Jude 24, 25.

§ 12. ^a Psal. li. 6.

^b Psal. li. 10.

^c Psal. xvii. 5.

^d Psal. xxv. 4, 5.

^e Psal. cxliii. 8.

^f Psal. cxliii. 10, 11.

^g Psal. cxix. 9.

^h Psal. cxix. 11, 12.

ⁱ Psal. cxix. 30,—32.

^k Psal. cxix. 116.

^l Psal. cxix. 133.

^m Psal. cxix. 173.

ⁿ John xvii. 11, 15, 17.

C H A P. IV.

*Of SOBRIETY and TEMPERANCE in opposition to
GLUTTONY and DRUNKENNESS.*

SECT. I. We are allowed to partake of the comforts of life with cheerfulness.
 2. But excess in the use of these benefits is criminal and dangerous. For, 3.
 Various woes are denounced against intemperance. 4. Sobriety and watch-
 fulness enjoined by our Lord. 5. Awful warnings against gluttony and
 drunkenness. 6. Earnest exhortations to sobriety, temperance, and mode-
 ration. 7. These virtues particularly required of different classes of persons.
 8. The prayers of the servants of God relating to this subject.

SECT. I. *We are allowed to partake of the comforts of life with cheer-
 fulness.*

EVERY creature of God is good, and nothing to be refused, if it be received
 with thanksgiving; for it is sanctified by the word of God and prayer^a.
 But this I say, brethren, the time is short; it remaineth, that they that rejoice,
 be as though they rejoiced not; and they that buy as though they possessed not;
 and they that use this world as not abusing it; for the fashion of this world pas-
 seth away^b.

Thou shalt rejoice in every good thing which the Lord thy God hath given
 unto thee, and unto thine house; thou, and the Levite and the stranger that is
 among you^c. Behold, that which I have seen; it is good and comely for one
 to eat and to drink, and to enjoy the good of all his labour that he taketh under
 the sun, all the days of his life, which God giveth him; for it is his portion^d.
 Every man also to whom God hath given riches and wealth, and hath given him
 power to eat thereof, and to take his portion, and to rejoice in his labour; this
 is the gift of God^d. There is an evil which I have seen under the sun, and it
 is common among men; a man to whom God hath given riches, wealth, and
 honour, so that he wanteth nothing for his soul of all that he desireth, yet God
 giveth

§ 1. ^a 1 Tim. iv. 4, 5.

^b 1 Cor. vii. 29, 30, 31.

^c Deut. xxvi. 11.

^d Eccles. v. 18, 19.

* See Eccles. ii. 24.

giveth him not power to eat thereof, but a stranger catcheth it ; this is vanity and an evil disease ^e. Go thy way, eat thy bread with joy, and drink thy wine with a merry heart ; for God now accepteth thy works. Live joyfully with thy wife whom thou lovest ; for that is thy portion in this life ^e. Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared ; for the joy of the Lord is your strength ^e.

SECT. 2. *But excess in the use of these benefits is criminal and dangerous.*

I THE preacher was king over Israel in Jerusalem^a. I said in mine heart, Go to now, I will prove thee with mirth, therefore enjoy pleasure. I said of laughter, It is mad ; and of mirth, What doth it ^b ? I sought in mine heart to give myself unto wine, (yet acquainting mine heart with wisdom) and to lay hold on folly ; till I might see what was that good for the sons of men, which they should do under the heavens. I made me great works ; I builded me houses, I planted me vineyards ^c. And whatsoever mine eyes desired, I kept not from them ; I with-held not mine heart from any joy. Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do ; and behold all was vanity and vexation of spirit ^d. It is not for kings, O Lemuel, it is not for kings to drink wine, nor for princes strong drink ; lest they drink and forget the law, and pervert the judgment of any of the afflicted. Give strong drink unto him that is ready to perish, and wine to those that be of heavy hearts ^e. Wo to thee, O land, when thy king is a child, and thy princes eat in the morning. Blessed art thou, O land, when thy king is the son of nobles, and thy princes eat in due season, for strength and not for drunkenness ^f. Wine is a mocker, strong drink is raging ; and whosoever is deceived thereby is not wise ^g. He that loveth pleasure shall be a poor man ; he that loveth wine and oil shall not be rich ^h. A feast is made for laughter, and wine maketh merry ⁱ ; even in laughter the heart is sorrowful ; and the end of that mirth is heaviness ^k. Who hath wo ? Who hath sorrow ? Who hath contentions ? Who hath babbling ? Who hath wounds without cause ? Who hath redness of eyes ? They that tarry long at the wine, they that go to seek mixt wine. Look not thou upon the wine when it is red, when it giveth its colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder. Thine eye shall behold strange women, and thine heart shall utter perverse things ^l.

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^e Eccles. vi. 1, 2.

^f Eccles. ix. 7, 9.

^g Neh. viii. 10.

§ 2. ^a Eccles. i. 12.

^b Eccles. ii. 1, 2.

^c Eccles. ii. 3, 4.

^d Eccles. ii. 10, 11.

^e Prov. xxxi. 4,—6.

^f Eccles. x. 16, 17.

^g Prov. xx. 1.

^h Prov. xxi. 17.

ⁱ Eccles. x. 19.

^k Prov. xiv. 13.

^l Prov. xxiii. 29,—33.

When thou sitteth to eat with a ruler, consider diligently what is before thee. And put a knife in thy throat if thou be a man given to appetite. Be not desirous of his dainties; for they are deceitful meat^m. Eat thou not the bread of him that hath an evil eye, neither desire thou his dainty meats. For as he thinketh in his heart, so is he; Eat, and drink, saith he to thee, but his heart is not with thee. The morsel which thou hast eaten shalt thou vomit up, and lose thy sweet wordsⁿ. Be not amongst wine-bibbers; amongst riotous eaters of flesh. For the drunkard and the glutton shall come to poverty; drownsinets shall clothe a man with rags^o. Whoso keepeth the law is a wise son; but he that is a companion of riotous men, shameth his father^p.

SECT. 4. *Various woes are denounced against intemperance.*

IF a man have a stubborn and rebellious son, that when they have chastened him, will not hearken unto them; then shall his father and mother lay hold on him, and bring him out unto the elders of his city; and they shall say unto the elders, This our son is stubborn and rebellious; he is a glutton and a drunkard. And all the men of his city shall stone him with stones that he die; so shalt thou put evil away from among you; and all Israel shall hear and fear^a. Wo unto them that rise up early in the morning, that they may follow strong drink, that continue until night till wine inflame them. And the harp, and the viol, the tabret and pipe, and wine are in their feasts; but they regard not the work of the Lord, neither consider the operation of his hands^b. Wo unto them that are mighty to drink wine, and men of strength to mingle strong drink^c. Wo unto him that giveth his neighbour drink; that puttest thy bottle to him, and makest him drunken also. Thou art filled with shame for glory^d. Wo to them that are at ease in Zion; that lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall; that chant to the sound of the viol, and invent to themselves instruments of music like David; that drink wine in bowls, and anoint themselves with the chief ointment; but they are not grieved for the affliction of Joseph^e. And they have cast lots for my people, and have given a boy for a harlot, and sold a girl for wine that they might drink^f. Wo to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower, which are on the head of the fat valleys of them that are overcome with wine. The crown of pride, the drunkards of Ephraim shall be trodden under feet^g. They have
erred

^m Prov. xxiii. 1, 2, 3.

ⁿ Prov. xxiii. 6, 7, 8.

^o Prov. xxiii. 20, 21.

^p Prov. xxviii. 7.

§ 4. ^a Deut. xxi. 18,--21.

^b Isa. v. 11, 12.

^c Isa. v. 22.

^d Hab. ii. 15, 16.

^e Amos vi. 1, 4,--6.

^f Joel iii. 3.

^g Isa. xxviii. 1, 3.

erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine; they are out of the way through strong drink; they err in vision, they stumble in judgment^b. Come ye, say they, I will fetch wine, and we will fill ourselves with strong drink, and to-morrow shall be as this day, and much more abundant^c; I shall have peace, though I walk in the imagination of mine own heart, to add drunkenness to thirst^d. In that day did the Lord God of hosts come to weeping, and to mourning, and to baldness, and to girding with sackcloth; and behold joy and gladness, slaying oxen, and killing sheep, eating flesh, and drinking wine; let us eat and drink, for to-morrow we shall die. And it was revealed in mine ears by the Lord of hosts, Surely this iniquity shall not be purged from you till ye die, saith the Lord God of hosts^e. For while they be folded together as thorns, and while they are drunken as drunkards, they shall be devoured as stubble fully dry^f. And I will punish them for their ways, and reward them for their doings; for they shall eat and not have enough. Whoredom and wine, and new wine take away the heart^g. Ye eat, but ye have not enough; ye drink, but ye are not filled with drink^h. Awake, ye drunkards, and weep; and howl, all ye drinkers of wine, because of the new wine, for it is cut off from your mouthⁱ. And I will turn your feasts into mourning, and all your songs into lamentation; and I will bring up sackcloth upon all loins, and baldness upon every head^j.

SECT. 5. *Sobriety and watchfulness are enjoined by our Lord.*

LABOUR not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you^a. And seek not what ye shall eat, or what ye shall drink, neither be ye of doubtful mind^b. Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when he will return from the wedding, that when he cometh and knocketh, they may open unto him immediately^c. Blessed are those servants, whom the Lord when he cometh shall find watching^d. But if that servant say in his heart, my Lord delayeth his coming; and shall begin to beat the men servants, and the maidens, and to eat and drink, and to be drunken; the Lord of that servant will come in a day when he looketh not for him, and at an hour when he is not ware, and will cut him in sunder, and will appoint

^b Isa. xxviii. 7, 8.

^m Nah. i. 10.

ⁿ Amos viii. 10.

^l Isa. lvi. 12.

^a Hos. iv. 9, 10, 11.

^k Deut. xxix. 19.

^o Hag. i. 6.

¹ Isa. xxii. 12, 13, 14.

^p Joel i. 5.

§ 5. ^a John vi. 27.

^b Luke xii. 29.

^c Luke xii. 35, 36.

^d Luke xii. 37.

appoint him his portion with the unbelievers ^e. Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares ^f. Wo unto you that are rich; for ye have received your consolation. Wo unto you that are full; for ye shall hunger. Wo unto you that laugh now; for ye shall mourn and weep ^g. Watch ye therefore; for ye know not when the master of the house cometh; lest coming suddenly he find you sleeping. And what I say unto you, I say unto all, Watch ^h.

SECT. 6. *Awful warnings against gluttony and drunkenness.*

KNOW ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor effeminate, nor drunkards, shall inherit the kingdom of God ^a. The works of the flesh are manifest ^b; envyings, murders, drunkenness, revellings, and such like; of the which I tell you before, as I have told you in time past, that they which do such things, shall not inherit the kingdom of God ^c. For many walk, of whom I have told you often, and now tell you even weeping, that they are enemies of the cross of Christ; whose end is destruction, whose God is their belly; and whose glory is their shame ^d; for they that are such, serve not our Lord Jesus Christ, but their own bellies ^e. Meats for the belly, and the belly for meats; but God shall destroy both it and them ^f. These as natural brute beasts, made to be taken and destroyed, shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day time. Spots they are and blemishes, sporting themselves with their own deceivings, while they feast with you ^g. What they know naturally as brute beasts, in those things they corrupt themselves ^h. These are spots in our feasts of charity, when they feast with you, feeding themselves without fear ⁱ. Now I have written to you, not to keep company, if any man that is called a brother be a drunkard or an extortioner, with such an one, no, not to eat ^k. Looking diligently lest there be any profane person, as Esau, who for one morsel of meat sold his birth-right ^l.

From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members? Ye lust, and have not; ye kill, and desire to have, and cannot obtain. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts ^m. Ye have lived in pleasure on the

^e Luke xii. 45, 46.

^f Luke xxi. 34.

^g Luke vi. 24, 25.

^h Mark xiii. 35, 36, 37.

§ 6. ^a 1 Cor. vi. 9, 10.

^b Gal. v. 19.

^c Gal. v. 21.

^d Phil. iii. 18, 19.

^e Rom. xvi. 18.

^f 1 Cor. vi. 13.

^g 2 Pet. ii. 12, 13.

^h Jude 10.

ⁱ Jude 12.

^k 1 Cor. v. 11.

^l Heb. xii. 15, 16.

^m James iv. 1,—4.

the earth, and been wanton ; ye have nourished your hearts as in a day of slaughter ; but the coming of the Lord draweth nigh ⁿ.

SECT. 7. *Earnest exhortations to sobriety, temperance, and moderation.*

YE brethren are not in darknes. Ye are all the children of light, and the children of the day. Therefore let us not sleep as do others ; but let us watch and be sober, For they that sleep, sleep in the night ; and they that be drunken, are drunken in the night. But let us who are of the day be sober ^a. For the time past of our life may suffice us, to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries ; wherein they think it strange, that you run not with them to the same excess of riot, speaking evil of you ^b. The night is far spent, the day is at hand ; let us therefore cast off the works of darknes, and let us put on the armour of light, let us walk honestly as in the day ; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof ^c, and be not drunk with wine, wherein is excess ; but be ye filled with the Spirit ^d. For the grace of God that bringeth salvation, hath appeared to all men ; teaching us, that denying ungodliness, and worldly lusts, we should live soberly, righteously, and godly in this present world ^e. And every man that striveth for the mastery, is temperate in all things ^f. Wherefore gird up the loins of your mind ; be sober, and hope to the end ^g. Add to knowledge temperance ^h. Be sober, be vigilant ; because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour ⁱ. Let your moderation be known unto all men ; the Lord is at hand ^k. The end of all things is at hand, be ye therefore sober and watch unto prayer ^l. Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God ^m.

SECT. 8. *These virtues particularly required of different classes or persons.*

IF a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, vigilant, sober, given to hospitality, not given to wine, no striker, not a brawler, not covetous ^a, not accused of riot, or unruly ; but sober, just, holy, temperate ^b. Likewise must the deacons be grave, not given to much

ⁿ James v. 5, 8.

§ 7. ^a 1 Theff. v. 4,—8.

^c Tit. ii. 11, 12.

ⁱ 1 Pet. v. 8.

^b 1 Pet. iv. 3, 4.

^f 1 Cor. ix. 25.

^k Phil. iv. 5.

^e Rom. xiii. 12, 13, 14.

^g 1 Pet. i. 13.

^l 1 Pet. iv. 7.

^d Eph. v. 18.

^h 2 Pet. i. 6.

^m 1 Cor. x. 31.

§ 8. ^a 1 Tim. iii. 1, 2, 3.

^b Tit. i. 6, 8.

much wine ; holding the mystery of the faith in a pure conscience ^c. Even so must their wives be grave, sober, faithful in all things ^d. Speak thou the things which become sound doctrine ; that the aged men be sober, grave, temperate ; the aged women likewise, that they be in behaviour as becometh holiness, not given to much wine, teachers of good things ; that they may teach the young women to be sober, to be discreet, good, that the word of God be not blasphemed. Young men also exhort to be sober minded ^e. In like manner also, that women adorn themselves in modest apparel, with shamefacedness, and sobriety ; not with broidered hair, or gold, or pearls, or costly array ; but which becometh women professing godliness, with good works ^f.

S E C T. 9. *Prayers of the servants of God relative to this subject.*

Two things have I required of thee ; deny me them not before I die. Remove from me vanity, and lies ; give me neither poverty nor riches ; feed me with food convenient for me ^a. Incline not my heart to any evil thing, to practise wicked works with men that work iniquity ; and let me not eat of their dainties ^b. And the very God of peace sanctify you wholly ; and I pray God, your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ ^c.

C H A P.

^c 1 Tim. iii. 8, 9.

^d 1 Tim. iii. 11.

^e Tit. ii. 1,—6.

^f 1 Tim. ii. 9, 10.

§ 9. ^a Prov. xxx. 7, 8.

^b Psal. cxli. 4.

^c 1 Thess. v. 23.

C H A P. V.

Of CHASTITY, in opposition to LEWDNESS.

SECT. I. Chastity expressly required both under the law and the gospel.

2. The fatal consequences of lewdness in a present and future life. 3. Considerations why christians particularly ought to abstain from it.

SECT. I. *Chastity expressly required both under the law and the gospel.*

YE shall keep my statutes, and shall not commit any one of these abominable customs which were committed before you, that you defile not yourselves therein ; I am the Lord your God : For whosoever shall commit any of these abominations, shall be cut off from among their people ^a. Thou shalt not commit adultery ^b. The man that committeth adultery with another man's wife, the adulterer and adulteress shall surely be put to death ^c. If a man's wife go aside, and commit a trespass against him, the woman shall be a curse among her people ^d. There shall be no whore of the daughters of Israel ^e. None of you shall approach to any that is near of kin to him, to uncover their nakedness ^f. If mine heart have been deceived by a woman, or if I have laid wait at my neighbour's door, this is an hainous crime, yea it is an iniquity to be punished by the judges ^g. Keep *thyself* from the evil woman, from the flattery of the strange woman ; lust not after her beauty in thine heart, neither let her take thee with her eye-lids ^h. Sanctify yourselves therefore, and be ye holy ⁱ.

God hath not called us unto uncleanness, but unto holiness : For this is the will of God, even your sanctification, that you should abstain from fornication : That every one of you should know how to possess his vessel in sanctification and honour ^k. Mortify therefore your members which are upon earth, fornication, uncleanness, inordinate affection, evil concupiscence ^l. I beseech you as strangers and pilgrims, abstain from fleshly lusts which war against the soul ^m. Flee fornication ; every sin that a man doth is without the body ; but he that com-

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mitteth

§ 1. ^a Levit. xviii. 26, 30, 29.^b Exod. xx. 14.^c Levit. xx. 10.^d Numb. v. 12, 27.^e Deut. xxiii. 17.^f Levit. xviii. 6.^g Job xxxi. 9, 11.^h Prov. vi. 24, 25.ⁱ Levit. xx. 7.^k 1 Thess. iv. 7, 3, 4.^l Col. iii. 5.^m 1 Pet. ii. 11.

mitteth fornication, sinneth against his own body ^a. Whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart ^e. Marriage is honourable in all ; but whoremongers and adulterers God will judge. I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully ^a. That the aged women likewise be in behaviour as becometh holiness ; that they may teach the young women to be sober, to love their husbands, to be discreet, chaste, keepers at home, that the word of God be not blasphemed ^r. Intreat the cleer women as mothers, the younger women as sisters, with all purity ^f. But fornication, and all uncleanness, let it not be once named amongst you, as becometh saints ; neither filthiness, nor foolish talking, nor jesting, which are not convenient ^t. Put all filthy communication out of your mouth ^u. For it is a shame even to speak of those things, which are done of them in secret ^x.

SECT. 2. *The fatal consequences of lewdness in a present and future life.*

REMOVE thy ways far from the strange woman, and come not nigh the door of her house : Lest thou give thine honour unto others, and thy years unto the cruel : Lest strangers be filled with thy wealth, and thy labours be in the house of a stranger, and thou mourn at last when thy flesh and thy body are consumed, and say, How have I hated instruction, and my heart despised reproof ^a ? Can a man take fire in his bosom, and his clothes not be burnt ^b ? For it is a fire that consumeth to destruction, and would root out all mine increase ^c. The mouth of strange women is a deep pit ; he that is abhorred of the Lord shall fall therein ^d. For by means of a whorish woman, a man is brought to a piece of bread ^e. He goeth after her as an ox to the slaughter, or as a fool to the correction of the stocks, as a bird hasteth to the snare, and knoweth not that it is for his life. Let not thine heart decline to her ways ; go not astray in her paths. Her house is the way to hell, going down to the chambers of death ^f.

Let no man deceive you with vain words ; for because of these things cometh the wrath of God upon the children of disobedience : For this ye know, that no whoremonger nor unclean person hath any inheritance in the kingdom of Christ and of God ^g. The Lord knoweth how to reserve the unjust unto the day of judgment to be punished, but chiefly them that walk after the flesh in the lust of uncleanness ^h. Having eyes full of adultery, and that cannot cease from sin ;

^a 1 Cor. vi. 18.

^r Tit. ii. 3, 4, 5.

^x Eph. v. 12.

^e Matth. v. 28.

^f 1 Tim. v. 2.

^f Heb. xiii. 4.

^t Eph. v. 3, 4.

^g 1 Tim. v. 14.

^h Col. iii. 8.

§ 2. ^a Prov. v. 8, ---12.

^c Prov. vi. 26.

^b Prov. vi. 27.

^f Prov. vii. 22, 23, 25, 27.

^c Job xxxi. 12.

^g Eph. v. 6, 5.

^d Prov. xxii. 14.

^h 2 Pet. ii. 9, 10.

sin; cursed children, *they* shall receive the reward of unrighteousness, and utterly perish in their own corruption¹. Even as Sodom and Gomorrah, and the cities about them, in like manner giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire².

SECT. 3. *Considerations why christians particularly ought to abstain from it.*

WALK not as other Gentiles walk in the vanity of their mind; having the understanding darkened, who being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness³. Be not ye partakers with them: For ye were sometimes darkness, but now are ye light in the Lord; walk as children of the light⁴. Put ye on the Lord Jesus Christ, and make not provision for the flesh to fulfil the lusts thereof⁵. If a man therefore purge himself from these things, he shall be a vessel unto honour, sanctified and meet for the master's use, and prepared unto every good work⁶. Know ye not that your bodies are the members of Christ? Shall I then take the members of Christ, and make them the members of an harlot? God forbid⁷. Know ye not, that ye are the temple of God, and that the Spirit of God dwelleth in you⁸. Know ye not, that your body is the temple of the Holy Ghost, which is in you, which ye have of God? And ye are not your own; for ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's⁹. If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are¹⁰. Blessed are the pure in spirit; for they shall see God¹¹.*.

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¹ 2 Pet. ii. 14, 13, 12.² Jude 7.§ 3. ³ Eph. iv. 17,—19.⁴ Eph. v. 7, 8.⁵ Rom. xiii. 14.⁶ 2 Tim. ii. 21.⁷ 1 Cor. vi. 15.⁸ 1 Cor. iii. 16.⁹ 1 Cor. vi. 19, 20.¹⁰ 1 Cor. iii. 17.¹¹ Matth. v. 8.

* See further on this subject, the preceding chapter on PURITY.

C H A P. VI.

*Of INDUSTRY and DILIGENCE, in opposition to SLOTH
and IDLENESS.*

SECT. I. Sloth is an evil, productive of the greatest calamities ; and, when compared with industry, its disadvantages are fully seen. 2. Industry is indispensibly necessary in all the affairs of life. 3. It is enjoined by the gospel in all our secular concerns. 4. A zealous activity in the ways of religion was required under the law. 5. The greatest diligence and watchfulness are to be exercised in our spiritual concerns. 6. Various motives and incitements to this diligence and watchfulness. 7. The subject continued. 8. In the labours of St Paul we have a proper example of sacred diligence. 9. The blessedness of those that labour and overcome. 10. The apostle's joy in diligent and steadfast christians, and his prayers for them.

SECT. I. *Sloth is an evil, productive of the greatest calamities ; and, when compared with industry, its disadvantages are fully seen.*

LOVE not sleep, lest thou come to poverty ^a ; for drowsiness shall clothe a man with rags ^b. As the door turneth upon its hinges, so doth the slothful upon his bed ; he hideth his hand in his bosom, it grieveth him to bring it again to his mouth ^c. Slothfulness casteth into a deep sleep ; and an idle soul shall suffer hunger ^d. The sluggard will not plow by reason of the cold ; therefore shall he beg in harvest, and have nothing ^e. The desire of the slothful killeth him ; for his hands refuse to labour ^f. The way of the slothful man is as an hedge of thorns ^g ; *he saith*, There is a lion without, I shall be slain in the streets ^h. He also that is slothful in his work, is brother to him that is a great waster ⁱ. Go to the ant, thou sluggard ; consider her ways, and be wise ^k. The ants are a people not strong ; which having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest ^l. How long wilt thou

§ 1. ^a Prov. xx. 13.
^c Prov. xx. 4.
ⁱ Prov. xviii. 9.

^b Prov. xxiii. 21.
^f Prov. xxi. 25.
^k Prov. vi. 6.

^e Prov. xxvi. 14, 15.
^g Prov. xv. 19.
^l Prov. xxx. 25.

^d Prov. xix. 13.
^h Prov. xxii. 13.
with Prov. vi. 7, 8.

thou sleep, O sluggard? When wilt thou arise out of thy sleep? Yet a little sleep, a little slumber, a little folding of the hands to sleep. So shall thy poverty come as one that travaileth, and thy want as an armed man^m. I went by the field of the slothful, and by the vineyard of the man void of understanding; and lo it was all grown over with thorns, and nettles had covered the face thereof, and the stone-wall thereof was broken down. Then I saw, and considered it well; I looked upon it, and received instructionⁿ. By much slothfulness, the building decayeth; and through idleness of the hands, the house dropeth through^o. As vinegar to the teeth, and as smoke to the eyes, so is the sluggard to them that send him^p. Behold this was the iniquity of thy sister Sodom; pride, fulness of bread, and abundance of idleness was in her, and in her daughters^q.

He becometh poor that dealeth with a slack hand; but the hand of the diligent maketh rich. He that gathereth in summer is a wise son; but he that sleepeth in harvest is a son that causeth shame^r. He that tilleth his land shall be satisfied with bread; but he that followeth vain persons is void of understanding^s, and shall have poverty enough^t. The hand of the diligent shall bear rule; but the slothful shall be under tribute^u. The slothful man roasteth not that which he took in hunting; but the substance of a diligent man is precious^x. The soul of the sluggard desireth, and hath nothing; but the soul of the diligent shall be made fat^y. The sleep of a labouring man is sweet, whether he eat little or much; but the abundance of the rich will not suffer him to sleep^z.

SECT. 2. *Industry is indispensibly necessary in all the affairs of life.*

SEEST thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men^a. He that diligently seeketh good, procureth favour^b. In all labour there is profit^c; *and* the labour of the righteous tendeth to life^d. The thoughts of the diligent tend only to plenteousness^e. Six days shalt thou labour and do all thy work^f. Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest^g. In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not whether shall prosper, either this or that, or whether they shall be alike good^h. Be thou dili-

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^m Prov. vi. 9,—11.ⁿ Ezek. xvi. 49.^o Prov. xii. 24.^p Prov. xxiv. 30, 31, 32.^q Prov. x. 4, 5.^r Prov. xii. 27.^s Eccles. x. 18.^t Prov. xii. 11.^u Prov. xiii. 4.^x Prov. x. 26.^y Prov. xxviii. 19.^z Eccles. v. 12.^a Prov. xxii. 29.^b Prov. xxi. 5.^c Prov. xi. 27.^d Exod. xx. 9.^e Prov. xiv. 23.^f Eccles. ix. 10.^g Prov. x. 16.^h Eccles. xi. 6.

gent to know the state of thy flocks, and look well to thy herds^l; for the lambs are for thy clothing, and the goats are the price of the field. And thou shalt have goats milk enough for thy food, for the food of thy household, and for the maintenance for thy maidens^k.

Who can find a virtuous woman? for her price is far above rubies^l. She seeketh wool and flax; and worketh willingly with her hands. She is like the merchants ships, she bringeth her food from afar. She riseth also while it is yet night, and giveth meat to her household; with the fruit of her hands she planteth a vineyard. She girdeth her loins with strength^m. She layeth her hands to the spindle, and her hands hold the distaffⁿ. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children rise up, and call her blessed; her husband also, and he praiseth her^o.

SECT. 3. *It is enjoined by the gospel in all our secular concerns.*

PUT them in mind to be ready to every good work^a. Let every man abide in the same calling wherein he was called. Art thou called being a servant? care not for it; but if thou mayst be made free, use it rather. For he that is called in the Lord, being a servant, is the Lord's free man; likewise also he that is called being free, is Christ's servant^b. And whatsoever ye do, do it heartily as to the Lord, and not unto men^c. Furthermore, we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us, how ye ought to walk, and to please God, so ye would abound more and more^d. I have coveted no man's silver, or gold, or apparel. Yea, you yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have shewed you all the words of the Lord Jesus, how he said, It is more blessed to give than to receive^e. Even unto this present hour we both hunger and thirst, and labour, working with our hands^f. But we beseech you, brethren, that ye increase more and more; and that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you; that ye may walk honestly toward them that are without, and that ye may have lack of nothing^g. For when we were with you, this we commanded you, that if any would not work, neither should he eat. For we hear that there are some which walk among you disorderly, working not at all, but as busy bodies. Now them that are such, we command and exhort, by our Lord Jesus Christ, that with quietness

^l Prov. xxvii. 23.

^k Prov. xxxi. 19.

^l Prov. xxvii. 26, 27.

ⁿ Prov. xxxi. 27, 28.

^l Prov. xxxi. 10.

^m Prov. xxxi. 13,—17.

§ 3. ^a Tit. iii. 1.

^o Acts xx. 33, 34, 35.

^b 1 Cor. vii. 20, 21, 22.

^f 1 Cor. iv. 11, 12.

^c Col. iii. 23.

^g 1 Theff. iv. 10,—12.

^d 1 Theff. iv. 1.

quietness they work and eat their own bread^b. Let him that stole, steal no more; but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needethⁱ. But if any provide not for his own, and specially for those of his own house, he hath denied the faith and is worse than an infidel^k. And withal they learn to be idle, wandering about from house to house; and not only idle, but tilters also, and busy bodies, speaking things which they ought not^l.

SECT. 4. *A zealous activity in the ways of religion, was required under the law.*

AND Moses, with the elders of Israel, commanded the people, saying, Keep all the commandments which I have commanded you this day^a. And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and do all his commandments; that the Lord thy God will set thee on high above all the nations of the earth^b. Be thou strong and very courageous, that thou mayst observe to do according to all the law; turn not from it to the right hand or to the left, that thou mayst prosper whithersoever thou goest. This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayst observe to do according to all that is written therein; for then thou shalt make thy way prosperous, and then thou shalt have good success. Have not I commanded thee, Be strong, and of good courage; be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest^c. Take diligent heed to do the commandment, and the law, to love the Lord your God, and to walk in all his ways, and to cleave unto him, and to serve him with all your heart, and with all your soul^d. Be ye strong, therefore, and let not your hands be weak; for your work shall be rewarded^e.

SECT. 5. *The greatest diligence and watchfulness are to be exercised in our spiritual concerns.*

LABOUR not for the meat which perisheth, but for that which endureth unto everlasting life, which the Son of man shall give unto you^a. Take no thought, saying,

^b 2 Thess. iii. 10, 11, 12.

ⁱ Eph. iv. 28.

^k 1 Tim. v. 8.

^l 1 Tim. v. 13.

^a 4. ^a Deut. xxvii. 1.

^b Deut. xxviii. 1.

^c Josh. i. 7, 8, 9.

^d Josh. xxii. 5.

^e 2 Chron. xv. 7.

5. ^a John vi. 27.

saying, What shall we eat? or what shall we drink? or wherewithal shall we be clothed ^b? but seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you ^c. Verily, I say unto you, The kingdom of heaven suffereth violence, and the violent take it by force ^d. Strive to enter in at the strait gate; for many I say unto you will seek to enter in, and shall not be able ^e. For wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it ^f. If any man will come after me, let him deny himself, and take up his cross and follow me ^g. Not slothful in business, fervent in spirit, serving the Lord ^h. Occupy till I come ⁱ. For I say unto you, That except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven ^k. Let your loins be girded about, and your lights burning, and ye yourselves like unto them that wait for their Lord ^l. Blessed is that servant whom his Lord when he cometh shall find so doing ^m. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh ⁿ. For as a snare shall it come upon all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man ^o. He that shall endure unto the end, the same shall be saved ^p. Ye are they which have continued with me in my temptations; and I appoint unto you a kingdom, as my Father hath appointed unto me ^q. *But* no man having put his hand to the plough, and looking back, is fit for the kingdom of God ^r.

SECT. 6. *Various motives and incitements to this diligence and watchfulness.*

SEEING therefore there remaineth a rest to the people of God, let us labour to enter into that rest ^a. Knowing the time, that now it is high time to awake out of our sleep. The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light ^b. Awake thou that sleepest, and arise from the dead, and Christ shall give thee light ^c. For yourselves know perfectly, that the day of the Lord so cometh as a thief in the night. Therefore, let us not sleep as do others; but let us watch and be sober ^d. Wherefore lift up the hands which hang down, and the feeble knees; and make straight

^b Matth. vi. 31.

^f Matth. vii. 13, 14.

^k Matth. v. 20.

^o Luke xxi. 35, 36.

§ 6. ^a Heb. iv. 6, 9, 11.

^c Matth. vi. 33.

^g Matth. xvi. 24.

ⁱ Luke xii. 35, 36.

^p Matth. xxiv. 13.

^b Rom. xiii. 11, 12.

^d Matth. xi. 11, 12.

^h Rom. xii. 11.

^m Matth. xxiv. 46.

^q Luke xxii. 28, 29.

^e Eph. v. 14.

^e Luke xiii. 24.

ⁱ Luke xix. 13.

ⁿ Matth. xxv. 13.

^r Luke ix. 62.

^d 1 Theff. v. 2, 6.

straight paths for your feet, lest that which is lame be turned out of the way, but let it rather be healed^c. Looking diligently lest any man fail of the grace of God^d. We then beseech you, that ye receive not *this* grace in vain; for he hath said, I have heard thee in a time accepted, and in the day of salvation have I succoured thee; behold, now is the accepted time; behold, now is the day of salvation^e. Wherefore, my beloved, work out your own salvation with fear and trembling^h. Giving all diligence, add to your faith virtue, and—knowledge, and—temperance, and—patience, and—godliness, and—brotherly kindness, and—charityⁱ. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ^k. Give diligence to make your calling and election sure; for so an entrance shall be ministred unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ^l. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God^m. For God is not unrighteous, to forget your work and labour of love, which ye have shewed towards his name. And we desire that every one of you do shew the same diligence, to the full assurance of hope unto the end; that ye be not slothful, but followers of them who through faith and patience inherit the promisesⁿ. Cast not away therefore your confidence, which hath great recompence of reward. For ye have need of patience, that after ye have done the will of God ye might receive the promise^o. Look to yourselves, that we lose not those things which we have wrought; but that we receive a full reward^p. And let us not be weary in well-doing; for in due season we shall reap if we faint not^q. Let us hold fast the profession of our faith without wavering; and let us consider one another to provoke unto love and to good works^r. Wherefore, gird up the loins of your mind; be sober, and hope to the end, for the grace that is to be brought unto you at the revelation of Jesus Christ^s. Building yourselves up in your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life^t.

SECT. 7. *The subject continued.*

BELoved, when I gave all diligence to write unto you of the common salvation; it was needful for me to write unto you, and exhort you, that ye should earnestly contend for the faith which was once delivered to the saints^a. It is

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good

^c Heb. xii. 12, 13.

^d 2 Pet. i. 5, 6, 7.

^e Heb. vi. 10, 11, 12.

^f Heb. x. 23, 24.

§ 7. ^a Jude 3.

^g Heb. xii. 15.

^h 2 Pet. i. 8.

ⁱ Heb. x. 35, 36.

^j 1 Pet. i. 13.

^k 2 Cor. vi. 1, 2.

^l 2 Pet. i. 10, 11.

^m 2 John 8.

ⁿ Jude 20, 21.

^o Phil. ii. 12.

^p 2 Cor. vii. 1.

^q Gal. vi. 9.

good to be zealously affected always in a good thing ^b ; *with* a zeal of God according to knowledge ^c. Therefore, my brethren, dearly beloved, and longed for, my joy and crown, so stand fast in the Lord ^d. Let your conversation be as becometh the gospel of Christ ; stand fast in one spirit, with one mind, striving together for the faith of the gospel ^e. Be sober, be vigilant ; because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour ; whom resist, stedfast in the faith ^f. Be strong in the Lord, and in the power of his might ^g. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore, take unto you the whole armour of God, that ye may be able to stand in the evil day, and having done all to stand. Stand therefore, having your loins girt about with truth, and having on the breast-plate of righteousness, and your feet shod with the preparation of the gospel of peace ; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked ; and take the helmet of salvation, and the sword of the spirit, which is the word of God ^h. Watch ye, stand fast in the faith, quit you like men, be strong ⁱ. Follow after righteousness, godliness, faith, love, patience, meekness ; fight the good fight of faith, lay hold on eternal life ^k, according to the prophecies which went before on thee, that thou by them mightest war a good warfare, holding faith and a good conscience ^l. Thou therefore, my son, be strong in the grace that is in Christ Jesus ; endure hardness as a good soldier of Jesus Christ ^m. And if a man also strive for masteries, yet is he not crowned except he strive lawfully ⁿ. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown, but we an incorruptible. I therefore so run, not as uncertainly ; so fight I not as one that beateth the air ; but I keep under my body, and bring it into subjection ^o *. For therefore we both labour and suffer reproach, because we trust in the living God ^p. For which cause, we faint not ; but though our outward man perish, yet the inward man is renewed day by day ^q. While we look not at the things which are seen, but at the things which are not seen ; for the things which are seen are temporal, but the things which are not seen are eternal ^r. * I

^b Gal. iv. 18.^c Rom. x. 2.^d Phil. iv. 1.^e Phil. i. 27.^f 1 Pet. v. 8, 9.^g Eph. vi. 10.^h Eph. vi. 11, — 17.ⁱ 1 Cor. xvi. 13.^k 1 Tim. vi. 11, 12.^l 1 Tim. i. 18, 19.^m 2 Tim. ii. 1, 3.ⁿ 2 Tim. ii. 5.^o 1 Cor. ix. 25, 26, 29.^p 1 Tim. iv. 10.^q 2 Cor. iv. 16.^r 2 Cor. iv. 18.

* See 2 Cor. vi. 4, — 10.

I therefore beseech you, that ye walk worthy of the vocation wherewith ye are called^f; holding the head, from which all the body by joints and bands, having nourishment ministered and knit together, increaseth with the increase of God^e. That we may grow up unto him in all things, which is the head, even Christ^u. For yourselves know perfectly, that the day of the Lord so cometh as a thief in the night^x; in which the earth, and the works that are therein shall be burnt up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness? looking for, and hasting unto the coming of the day of God^y. Wherefore beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot and blameless^z. Be ye steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord^a.

Know ye not that they which run in a race, run all; but one receiveth the prize? so run that ye may obtain^b. Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us; looking unto Jesus the author and finisher of your faith^c, who went about doing good^d. Having then gifts, differing according to the grace that is given us; whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; he that teacheth, on teaching: or he that exhorteth, on exhortation; he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness^e. *For* God will render to every man according to his deeds; to them who by patient continuance in well-doing, seek for glory, and honour, and immortality; eternal life^f. Glory, honour, and peace, to every one that worketh good, to the Jew first, and also to the Gentile^g.

SECT. 8. *In the labours of St. Paul, we have a proper example of sacred diligence.*

BRETHREN, be followers together of me, and mark them which walk so, as ye have us for an ensample^a. Those things which ye have both learned, and received, and heard, and seen in me, do^b. Ye know after what manner I have been with you at all seasons; serving the Lord with all humility of mind, and with

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many

^f Eph. iv. 1.

^e Col. ii. 19.

^u Eph. iv. 15.

^x 1 Thess. v. 2.

^y 2 Pet. iii. 10, 11, 12. ^z 2 Pet. iii. 14.

^a 1 Cor. xv. 58.

^b 1 Cor. ix. 24.

^c Heb. xii. 1, 2.

^d Acts x. 38.

^e Rom. xii. 6, 7, 8.

^f Rom. ii. 5, 6, 7.

^g Rom. ii. 10.

§ 8. ^a Phil. iii. 17.

^b Phil. iv. 9.

many tears and temptations ^c. And herein do I exercise myself, to have always a conscience void of offence toward God, and toward man ^d. For I am the least of the apostles, that am not meet to be called an apostle; because I persecuted the church of God. But by the grace of God I am what I am; and his grace which was bestowed upon me, was not in vain; but I laboured more abundantly than they all ^e. For I will not dare to speak of these things which Christ hath not wrought by me, to make the Gentiles obedient by word and deed; through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ ^f. Are they ministers of Christ? I am more; in labours more abundant ^g, in journeying, often in perils; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness ^h. For ye remember, brethren, our labour, and travail; for labouring night and day, we preached unto you the gospel of God ⁱ; warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus; whereunto I also labour, striving according to his working, which worketh in me mightily ^k. For we are labourers together with God ^l. Wherefore we labour that we may be accepted of him ^m. Not as though I had attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark, for the prize of the high calling of God in Christ Jesus ⁿ; if by any means I might attain unto the resurrection of the dead ^o. And now the Holy Ghost witnesseth in every city, saying, That bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus ^p.

Thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, charity, patience ^q. Continue thou in the things which thou hast learned, and been assured of ^r. Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand ^s. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me at that day; and not to me only, but to all them also that love his appearing ^t.

S E C T.

^c Acts xx. 18, 19.^e 2 Cor. xi. 23.^f 1 Cor. iii. 9.^g Acts xx. 22, 23, 24.^h 2 Tim. iv. 7, 8.^d Acts xxiv. 16.^h 2 Cor. xi. 26, 27.^m 2 Cor. v. 9.^l 2 Tim. iii. 10.^c 1 Cor. xv. 9, 10.ⁱ 1 Thess. ii. 9.ⁿ Phil. iii. 12, 13, 14.^r 2 Tim. iii. 14.^f Rom. xv. 18, 19.^k Col. i. 28, 29.^o Phil. iii. 11.^s 2 Tim. iv. 5, 6.

S E C T. 9. *The blessedness of those that labour and overcome.*

HE that hath an ear, let him hear what the Spirit saith unto the churches^a. Unto the angel of the church of Ephesus, write, I know thy works and thy labour, and thy patience, and how thou hast born, and for my name's sake hast laboured and hast not fainted^b. To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God^c; to eat of the hidden manna; to him will I give power over the nations^d. Be watchful, and strengthen the things which remain, and are ready to die; for I have not found thy works perfect before God^e. He that overcometh shall be clothed in white raiment^f. Him will I make a pillar in the temple of my God; to him will I grant to sit with me on my throne, even as I also overcame, and am set down with my Father on his throne^g. And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labours, and their works do follow them^h.

S E C T. 10. *The apostle's joy in diligent and stedfast christians, and his prayers for them.*

I THANK my God always on your behalf, for the grace of God which is given you by Jesus Christ; so that ye come behind in no gift, waiting for the coming of our Lord Jesus^a. Remembring without ceasing your work of faith, and labour of love, and patience of hope, in our Lord Jesus Christ^b. For this cause we do not cease to pray for you, that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work; strengthened with all might according to his glorious power, unto all patience and long-suffering with joyfulness^c; that your love may abound yet more and more in knowledge, and in all judgment^d. And the God of peace, that brought again from the dead our Lord Jesus, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ^e.

A R T.

§ 9. ^a Rev. ii. 7.
^e Rev. iii. 2.

^b Rev. ii. 1, 2, 3.
^f Rev. iii. 5.

^c Rev. ii. 7.
^g Rev. iii. 12, 21.

^d Rev. ii. 17, 26.
^h Rev. xiv. 13.

§ 10. ^a 1 Cor. i. 4, 7.
^e Heb. xiii. 20, 21.

^b 1 Theff. i. 3.

^c Col. i. 9, 10, 11. ^d Phil. i. 9.

ARTICLE II.

Of the DUTIES we owe to ourselves considered as MEMBERS of SOCIETY.

CHAP. I.

Of MODESTY and HUMILITY in opposition to VANITY and PRIDE.

SECT. 1. It is dangerous to form too high an opinion of ourselves. Or, 2. To become vain on account of our rank or possessions. Or, 3. To affect honour and respect from others. 4. Still more dangerous is that pride which judgeth and despiseth others. 5. The most criminal and dreadful of all, is that pride which exalteth itself against God, and affects to be independent of him. 6. Such pride cannot escape unpunished. 7. For against such the wrath of God is denounced. 8. His judgments on his presumptuous enemies. 9. Diffusives from pride, with exhortations and motives to humility. 10. The divine instructions of our Lord and Saviour to this effect. 11. His great example of condescension and humility. 12. Humility and modesty enjoined by his apostles. 13. The humility of the apostle Paul, notwithstanding his high attainments. 14. Yet his spirited assertion of his own character, and the dignity of his office, against the strokes of calumny and detraction. 15. The complaints of the saints in regard of the proud, and their prayers for deliverance and protection. Examples.

SECT. 1. *It is dangerous to form too high an opinion of ourselves.*

THE way of a fool is right in his own eyes; but he that hearkneth unto counsel is wise^a. Seest thou a man wise in his own conceit, there is more hope of a fool than of him^b. Wo unto them that are wise in their own eyes,

§ 1. ^a Prov. xii. 15.

^b Prov. xxvi. 12.

eyes, and prudent in their own sight ^c. Let no man deceive himself; if any man among you seemeth to be wise in this world; let him become a fool, that he may be wise ^d. For if a man think himself to be something when he is nothing, he deceiveth himself ^e. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every one the measure of faith. Be not wise in your own conceits ^f. For who maketh thee to differ from another? and what hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory as if thou hadst not received it ^g? Where is boasting then? it is excluded. By what law? of works? nay, but by the law of faith ^h, that no flesh should glory in his presence ⁱ. For the weapons of our warfare, are not carnal, but mighty through God, to the pulling down of strong holds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God; and bringing into captivity every thought to the obedience of Christ ^k. Now ye are full, now ye are rich, ye have reigned as kings without us ^l. We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honourable but we are despised ^m. I write not these things to shame you, but as my beloved sons I warn you ⁿ. Now some are puffed up, as though I would not come to you. But I will come to you shortly, if the Lord will; and will know not the speech of them which are puffed up, but the power ^o.

SECT. 2.—*Or to become vain on account of our rank or possessions.*

SURELY men of low degree are vanity, and men of high degree are a lie; to be laid in the balance they are altogether lighter than vanity. Trust not in oppression, and become not vain in robbery; if riches increase, set not your heart upon them ^a. They that trust in their wealth, and boast themselves in the multitude of their riches; none of them can by any means redeem his brother, nor give to God a ransom for him ^b. 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. Nevertheless, man being in honour abideth not; he is like the beasts that perish ^c. Though his excellency mount up to the heavens, and his head reach unto the clouds; he shall perish for ever; they which have seen him shall say, Where is he ^d? Beware that thou forget not the Lord thy God; lest when thou hast eaten, and art full, and hast built goodly houses, and dwelt

^c Isa. v. 21.

^g 1 Cor. iv. 7.

^l 1 Cor. iv. 8.

^d 1 Cor. iii. 18.

^h Rom. iii. 27.

^m 1 Cor. iv. 10.

^e Gal. vi. 3.

ⁱ 1 Cor. i. 29.

ⁿ 1 Cor. iv. 14.

^f Rom. xii. 3, 16.

^k 2 Cor. x. 4, 5.

^o 1 Cor. iv. 18, 19.

§ 2. ^a Psal. lxii. 9, 10.

^b Psal. xlix. 6, 7.

^c Psal. xlix. 11, 12.

^d Job xx. 6, 7.

dwelt therein; and when thy herds, and thy flocks multiply, and thy silver, and thy gold is multiplied; then thine heart be lifted up^c; and thou say in thine heart, My power and the might of my hand hath gotten me this wealth^e.

Nebuchadnezzar walked in the palace of the kingdom of Babylon. The king spake and said, Is not this great Babylon, that I have built for the house of the kingdom, by the might of my power, and for the honour of my majesty? While the word was in the king's mouth, there fell a voice from heaven, saying, O King Nebuchadnezzar, to thee it is spoken, The kingdom is departed from thee. And they shall drive thee from men, and thy dwelling shall be with the beasts of the field; they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will. The same hour was the thing fulfilled upon Nebuchadnezzar; and he was driven from men, and eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles feathers, and his nails like birds claws. And at the end of the days, I Nebuchadnezzar lift up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the Most High; and praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation. And all the inhabitants of the earth are reputed as nothing, and he doth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What dost thou^g. Now I Nebuchadnezzar praise, and extol, and honour the King of heaven, all whose works are truth, and his ways judgment, and those that walk in pride, he is able to abase^h.

SECT. 3.—*Or to affect honour and respect from others.*

MOST men will proclaim every one his own goodness; but a faithful man who can find^a? It is not good to eat much honey; so for man to search his own glory, is not glory^b. Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips^c. For not he that commendeth himself is approved; but whom the Lord commendeth^d. Charity vaunteth not itself, is not puffed up, doth not behave itself unseemly^f.

Put not forth thyself in the presence of the king; and stand not in the place of great men. For better it is that it be said unto thee, Come up hither; than that thou shouldst be put lower in the presence of the prince, whom thine eyes

^c Deut. viii. 11,—14.

^f Deut. viii. 17.

^e Dan. iv. 28,—35.

^h Dan. iv. 37.

§ 3. ^a Prov. xx. 6.

^b Prov. xxv. 27.

^c Prov. xxvii. 2.

^d 2 Cor. x. 17, 18.

^e 1 Cor. xiii. 4, 5.

eyes have seen ^f. When thou art bidden of any man to a wedding, sit not down in the highest room ; lest a more honourable man than thou be bidden of him ; and he that bade thee and him, come and say to thee, Give this man place ; and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room ; that when he that bade thee cometh, he may say unto thee, Friend, go up higher ; then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself, shall be abased ; and he that humbleth himself shall be exalted ^g. Then spake Jesus to the multitude, and to his disciples, saying, The scribes and the pharisees sit in Moses's seat. All therefore whatsoever they bid you observe, that observe and do ; but do not ye after their works. For all their works they do for to be seen of men. They make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi ^h *. They loved the praise of men more than the praise of God ⁱ. But be not ye called Rabbi ; for one is your master, even Christ, and all ye are brethren ^k. But he that is greatest among you shall be your servant ^l.

My brethren, be not many masters, knowing that we shall receive the greater condemnation ^m. Let us not be desirous of vain glory, provoking one another, envying one another ⁿ. Mind not high things, but condescend to men of low estate ^o. Let nothing be done through strife, or vain-glory, but in lowliness of mind, let each esteem other better than themselves ^p. Be kindly affectionate one to another ; with brotherly love, in honour preferring one another ^q.

SECT. 4. *Still more dangerous is that pride which judgeth and despiseth others.*

HE that is void of wisdom, despiseth his neighbour ; but a man of understanding holdeth his peace ^a. He that despiseth his neighbour sinneth ^b. A naughty person, a wicked man, walketh with a froward mouth, he winketh with his eyes, he speaketh with his feet, he teacheth with his fingers ; frowardness is in his heart ; therefore shall his calamity come suddenly ^c. Put away from thee a froward mouth, and perverse lips put far from thee ^d. Let not him that eateth

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despise

^f Prov. xxv. 6, 7.

^g Matth. xxiii. 8.

^h Rom. xii. 16.

ⁱ Luke xiv. 8,—11.

^j Matth. xxiii. 11.

^k Phil. ii. 3.

^l Matth. xxiii. 1,—7.

^m James iii. 1.

ⁿ Rom. xii. 10.

^o John xii. 43.

^p Gal. v. 26.

^q 4. ^a Prov. xi. 12.

^b Prov. xiv. 21.

^c Prov. vi. 12,—15.

^d Prov. iv. 24.

* See Luke xx. 46.

despise him that eateth not ; and let not him which eateth not, judge him that eateth ; for who art thou that judgest another man's servant ^e ? Behold thou art called a Jew, and restest in the law, and makest thy boast of God, and knowest his will, and approveest the things that are more excellent, being instructed out of the law, and art confident that thou thyself art a guide of the blind, a light of them which are in darkness, an instructor of the foolish, a teacher of babes, who hast the form of knowledge, and of the truth in the law ; thou therefore who teachest another, teachest thou not thyself ^f ? Thou that makest thy boast of the law, through breaking the law dishonourest thou God ^g ? But why dost thou judge thy brother ? or why dost thou set at nought thy brother ? for we shall all stand before the judgment seat of Christ ^h. Diotrophes, who loveth the pre-eminence, receiveth us not ; wherefore, if I come, I will remember his deeds which he doth, prating against us with malicious words ; and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church ⁱ.

I have spread out my hands all the day unto a rebellious people, which walketh in a way that was not good, after their own thoughts ; which say, Stand by thyself, come not near to me, for I am holier than thou ; these are a smoke in my nose, a fire that burneth all the day ^k. Pride, and arrogancy, and the evil way, and the froward mouth do I hate ^l.

SECT. 5. The most criminal and dreadful is that pride which exalteth itself against God, and affects to be independent of him.

THERE is a generation that are pure in their own eyes, and yet is not washed from their filthiness. O how lofty are their eyes ! and their eye-lids are lifted up ^a. Therefore, they say unto God, Depart from us ; for we desire not the knowledge of thy ways. What is the Almighty that we should serve him ? What profit should we have if we pray unto him ^b ? And what can the Almighty do for them ^c. The wicked, through the pride of his countenance, will not seek after God ; God is not in all his thoughts. As for all his enemies, he puffeth at them. He hath said in his heart, I shall not be moved ; for I shall never be in adversity ^d. They are inclosed in their own fat ; with their mouth they speak proudly ^e. Pride compasseth them about as a chain ; violence covereth them as a garment ^f. They speak loftily. They set their mouth against the heavens, and

^e Rom. xiv. 3, 4.

ⁱ 3 John 9, 10.

^f Rom. ii. 17, — 21.

^k Isa. lxxv. 2. 5.

^g Rom. ii. 23.

^l Prov. viii. 13.

^h Rom. xiv. 10.

§ 5. ^a Prov. xxx. 12, 13.

^c Psal. xvii. 10.

^b Job. xxi. 14, 15.

^f Psal. lxxiii. 6.

^e Job xxii. 17.

^d Psal. x. 4, 5, 6.

and their tongue walketh through the earth^s. They make the oppressed to cry; they cry because of the pride of evil menⁿ. They are without excuse; because that when they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish hearts were darkened. Professing themselves wise, they became foolsⁱ, haters of God, despiteful, proud boasters, fierce, despisers of those that are good, heady, high-minded^k. These are wells without water, clouds that are carried with a tempest, to whom the mist of darkness is reserved for ever. For when they speak great swelling words of vanity, they allure through the lusts of the flesh, those that were clean escaped from them who live in error^l.

SECT. 6. *Such pride cannot escape unpunished.*

WHY boastest thou thy self in mischief, O mighty man^a? Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together against the Lord, and against his Anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh; the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure^b. Pride goeth before destruction, and an haughty spirit before a fall^c. An high-look, and a proud heart, and the plowing of the wicked is sin^d. Surely God will not hear vanity, neither will the Almighty regard it^e. For he knoweth vain men; will he not then consider it^f? Every one that is proud in heart, is an abomination to the Lord: Though hand join in hand, he shall not be unpunished^g. These things doth the Lord hate; yea *they* are an abomination to him; a proud look, a lying tongue, and hands that shed innocent blood^h. Proud and haughty scorner is his name that dealeth in proud wrathⁱ. For he flattereth himself in his own eyes, until his iniquity be found to be hateful^k. I said unto the fools, Deal not foolishly; and to the wicked, Lift not up the horn^l. Lift not up the horn on high; speak not with a stiff neck; for God is the judge; he putteth down one, and setteth up another^m. Talk no more so exceeding proudly; let not arrogancy come out of your mouth; for the Lord is a God of knowledge, and by him actions are weighedⁿ. The Lord shall cut off all flattering lips, and the tongue that speaketh proud things.

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Who

^a Psal. lxxiii. 8, 9.

^b Job xxxv. 9, 12.

^c Rom. i. 20, 21, 22. ^k Rom. i. 30, with 2 Tim. iii. 3, 4.

^d 2 Pet. ii. 17, 18.

§ 6. ^a Psal. lii. 1.

^b Psal. ii. 1,—5.

^c Prov. xvi. 18.

^d Prov. xxi. 4.

^e Job xxxv. 13.

^f Job xi. 11.

^g Prov. xvi. 5.

^h Prov. vi. 16, 17.

ⁱ Prov. xxi. 24.

^k Psal. xxxvi. 2.

^l Psal. lxxv. 4.

^m Psal. lxxv. 5, 7.

ⁿ 1 Sam. ii. 3.

Who have said, With our tongues will we prevail, our lips are our own; who is Lord over us^o. The Lord plentifully rewardeth the proud doer^p; for in the thing wherein they dealt proudly he was above them^q. He bringeth down them that dwell on high; the lofty city he layeth it low, even to the ground; he bringeth it even to the dust^r. He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts; he hath put down the mighty from their seats, and exalted them of low degree^s; that he may withdraw man from his purpose, and hide pride from man^t. The Lord of hosts hath purposed to stain the pride of all glory, and to bring into contempt all the honourable of the earth^u. Enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of his majesty. The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day. For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up, and he shall be brought low^x; and the loftiness of man shall be bowed down, and the haughtiness of men shall be made low^y; and the mean man shall be brought down, and the mighty man shall be humbled, and the eyes of the lofty shall be humbled^z. And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth^a. But the Lord of hosts shall be exalted in judgment, and God that is holy shall be sanctified in righteousness^b.

SECT. 7. — *For against such the wrath of God is denounced.*

HEAR ye, and give ear, be not proud; for the Lord hath spoken^a. But if ye will not hear it, my soul shall weep in secret places for your pride^b. The pride of Israel doth testify to his face; therefore shall Israel and Ephraim fall in their iniquity; Judah also shall fall with them^c. According to their pasture, so were they filled; they were filled, and their heart was exalted; therefore have they forgotten me^d. His soul which is lifted up, is not upright in him^e. Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her, and in her daughters, and they were haughty, and committed abomination before me, therefore I took them away^f. Say unto the king and to the queen, Humble yourselves, sit down; for your principalities shall come down, down,

^o Psal. xii. 3, 4.

^r Luke i. 51, 52.

^y Isa. ii. 17.

§ 7. ^a Jer. xiii. 15.

^c Hab. ii. 4.

^p Psal. xxxi. 23.

^t Job xxxiii. 17.

^z Isa. v. 15.

^b Jer. xiii. 17.

^f Ezek. xvi. 49, 50.

^q Exod. xviii. 11.

^u Isa. xxiii. 9.

^a Isa. ii. 19.

^e Hof. v. 5.

^x Isa. xxvi. 5.

^x Isa. ii. 10, — 12.

^b Isai v. 16.

^d Hof. xiii. 6.

down, even the crown of your glory^g. Behold the day of the Lord cometh, ; cruel both with wrath and fierce anger, to lay the land desolate. And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible^h. Thus saith the Lord God, Remove the diadem, and take off the crown; exalt him that is low, and abase him that is highⁱ, for behold the day cometh that shall burn as an oven; and all the proud, yea and all that do wickedly shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch^k. Though the Lord be high, yet hath he respect unto the lowly; but the proud he knoweth afar off^l. Every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted^m.

SECT. 8. *His judgments on his presumptuous enemies.*

O ASSYRIAN, the rod of mine anger, and the staff in their hand is mine indignationⁿ. Whom hast thou reproached and blasphemed? and against whom hast thou exalted thy voice, and lifted up thine eyes on high? even against the Holy One of Israel^o. Wherefore, it shall come to pass, that when the Lord hath performed his whole work upon mount Zion, and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks. For he saith, By the strength of my hand have I done it, and by my wisdom; for I am prudent^p. Shall the ax boast itself against him that heweth therewith? or shall the saw magnify itself against him that shaketh it? as if the rod should shake itself against them that lift it up, or as if the staff should lift up itself, as if it were no wood^q. Therefore shall the Lord, the Lord of hosts, send among his fat ones leanness, and under his glory he shall kindle a burning^r. And shall consume the glory of his forest, and of his fruitful field^s.

Concerning Edom, thus saith the Lord of hosts^t, Thy terribleness hath deceived thee, and the pride of thine heart, O thou that dwellest in the clefts of the rock, that holdest the height of the hill^u, whose habitation is high, that saith in his heart, Who shall bring me down to the ground? Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the Lord^v. I have heard the reproach of Moab, and the revilings of the children of Ammon, whereby they have magnified themselves. Therefore,

^g Jer. xiii. 18.

^h Psal. cxxxviii. 6.

§ 8. ^a Isa. x. 5.

^c Isa. x. 16.

^d Obad. 3, 4.

^h Isa. xiii. 9, 11.

^m Luke xviii. 14.

^o Isa. xxxvii. 23.

^q Isa. x. 18.

ⁱ Ezek. xxi. 26.

^c Isa. x. 12, 13.

^e Jer. xlix. 7.

^k Mal. iv. 1.

^l Isa. x. 15.

ⁿ Jer. xlix. 16.

Therefore, as I live, saith the Lord of hosts, the God of Israel, Moab shall be as Sodom, and the children of Ammon as Gomorrah. This shall they have for their pride, because they have reproached and magnified themselves against the people of the Lord of hosts^k. And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them, and the horses and their riders shall come down^l.

Thus saith the Lord of hosts, the God of Israel, Behold I will punish the king of Babylon, and his land, as I have punished the king of Assyria^m. Call together the archers against Babylon; recompense her according to her work; for she hath been proud against the Lord, against the Holy One of Israelⁿ. Behold I am against thee, O thou most proud, saith the Lord God of hosts; for thy day is come, the time that I will visit thee. And the most proud shall stumble and fall, and none shall raise him up^o. Thou saidst, I shall be a lady for ever; I am; and none else besides me^p. Thy wisdom and thy knowledge it hath perverted thee. Therefore shall evil come upon thee, thou shalt not know from whence it riseth^q.

Daniel was brought in before the king *Belshazzar*. Then Daniel answered and said, O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour^r; and for the majesty that he gave him, all people, nations, and languages trembled and feared before him. Whom he would he slew, and whom he would he kept alive, and whom he would he set up, and whom he would he put down. But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him. And he was driven from the sons of men, and his heart was made like the beasts, and his dwelling was with the wild asses; they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will. And thou his son, O Belshazzar, hast not humbled thine heart though thou knewest all this; but hast lifted up thy self against the Lord of heaven; and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified. Then was the part of the hand sent from him; and this writing was written^s, God hath numbered thy kingdom, and finished it; thou art weighed in the balances, and art found wanting; thy kingdom is divided and given to the Medes and Persians^t.

How

^k Zeph. ii. 8, 9, 10.^o Jer. l. 31, 32.^l Dan. v. 19, —24.¹ Hag. ii. 22.^p Isa. xlvii. 7, 8.^t Dan. v. 26—28.^m Jer. l. 18.^q Isa. xlvii. 10, 11.ⁿ Jer. l. 29.^r Dan. v. 13, 17, 18.

How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation, in the sides of the north; I will ascend above the heights of the clouds; I will be like the Most High. Yet thou shalt be brought down to hell, to the sides of the pit ^u.

SECT 9. *Diffusives from pride, with exhortations and motives to humility.*

THUS saith the Lord, let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth, glory in this, that he understandeth, and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness in the earth; for in these things I delight saith, the Lord ^a. He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, to love mercy, and to walk humbly with thy God ^b? For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy, I dwell in the high and holy place; with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones ^c. The heaven is my throne, and the earth is my footstool; but to this man will I look, even to him that is poor, and of a contrite spirit, and trembleth at my word ^d.

Blessed is the man that maketh the Lord his trust; and respecteth not the proud, nor such as turn aside to lies ^e. Though the Lord be high, yet hath he respect unto the lowly; but the proud he knoweth afar off ^f. The patient in spirit is better than the proud in spirit ^g. Better it is to be of a humble spirit with the lowly, than to divide the spoil with the proud ^h. By pride cometh contention; but with the well advised is wisdom ⁱ. A proud heart stirreth up strife; but he that putteth his trust in the Lord, shall be made fat ^k. Surely he scorneth the scornors; but he giveth grace unto the lowly ^l. In the mouth of the foolish is a rod of pride; but the lips of the wise shall preserve them ^m. When pride cometh, then cometh shame; but with the lowly is wisdom ⁿ. A man's pride shall bring him low; but honour shall uphold the humble in spirit ^o. Before destruction the heart of man is haughty; and before honour is humility

^a Isa. xiv. 12,—15.

§ 9. ^a Jer. ix. 23, 24.

^c Psal. xl. 4.

ⁱ Prov. xiii. 10.

ⁿ Prov. xi. 2.

^b Mic. vi. 8.

^f Psal. cxxxviii. 6.

^k Prov. xxviii. 25.

^o Prov. xxix. 23.

^e Isa. lvii. 15.

^g Eccles. vii. 8.

^l Prov. iii. 34.

^d Isa. lxvi. 1, 2.

^h Prov. xvi. 19.

^m Prov. xiv. 3.

ty^p. By humility and the fear of the Lord, are riches, and honour, and life^q. He forgetteth not the cry of the humble^r. He poureth contempt upon princes; yet setteth he the poor on high^s. The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit^t. The Lord raiseth them that are bowed down^u; he healeth the broken in heart, and bindeth up their wounds. The Lord lifteth up the meek; he casteth the wicked down to the ground^v. When men are cast down, then thou shalt say, There is lifting up; and he shall save the humble person^w. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; then shall thy light rise in obscurity, and thy darkness be as noon-day^x.

SECT. 10. *The divine instructions of our blessed Lord.*

AND the Lord spake this parable unto certain which trusted in themselves that they were righteous, and despised others^a: Two men went up to the temple to pray, the one a pharisee, and the other a publican. The pharisee stood, and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, This man went down to his house justified rather than the other. For every one that exalteth himself, shall be abased; and he that humbleth himself, shall be exalted^b.

Then came to him the mother of Zebedee's children, with her sons, worshipping him, and desiring a certain thing of him. And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left in thy kingdom. But Jesus answered and said, Ye know not what ye ask, To sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father. And when the ten heard it, they were moved with indignation against the two brethren. But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them; and they that are great, exercise authority upon them. But whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant. Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many^c.

The

^p Prov. xviii. 12.

^t Psal. xxxiv. 18.

^z Isa. lviii. 9, 10.

^q Prov. xxii. 4.

^u Psal. cxlvi. 8.

^r Psal. ix. 12.

^x Psal. cxlvii. 3, 6.

^s Psal. cvii. 40, 41.

^v Job xxii. 29.

§ 10. ^a Luke xviii. 6, 9.

^b Luke xviii. 10,—14. ^c Matth. xx. 20,—28.

The disciples came unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven ^d. Take heed that ye despise not one of these little ones ^e.

Blessed are the poor in spirit, for theirs is the kingdom of heaven ^f. Which of you having a servant plowing, or feeding cattle, will say to him by and by, when he is come from the field, Go and sit down to meat? and will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterwards thou shalt eat and drink? Doth he thank that servant, because he did the things that were commanded him? I trow not. So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants; we have done that which was our duty to do ^g.

SECT. II. *His great example of condescension and humility.*

Now before the feast of the passover, when Jesus knew that his hour was come, that he should depart out of this world unto the Father; having loved his own which were in the world, he loved them unto the end. And supper being ended ^a, he riseth, and laid aside his garments, and took a towel and girded himself; after that he poureth water into a bason, and began to wash the disciples feet, and to wipe them with the towel wherewith he was girded ^b. So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done unto you? Ye call me, Master and Lord; and ye say well, for so I am. If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet: For I have given you an example, that ye should do as I have done to you ^c. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls ^d.

Let this mind be in you, which was also in Christ Jesus; who being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him ^e *.

4 A

SECT.

^a Matth. xviii. 1,—4.^c Matth. xviii. 10.^f Matth. v. 3.^g Luke xvii. 7,—10.§ 11. ^a John xiii. 1, 2.^b John xiii. 4, 5.^c John xiii. 12,—15.^d Matth. xi. 29.^e Philip. ii. 5,—9.

* See 1 Pet. ii. 21, 22, 23.

S E C T. 12. *Humility and modesty enjoined by his apostles.*

CHARGE them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy ^a. Let the brother of low degree rejoice in that he is exalted; but the rich in that he is made low ^b: For God resisteth the proud, but giveth grace unto the humble. Submit yourselves therefore to God ^c. Humble yourselves in the sight of the Lord, and he shall lift you up ^d. Likewise, ye younger, submit yourselves unto the elder; yea, all of you be subject one to another, and be clothed with humility. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time ^e.

Thou sayst, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked. I counsel thee to buy of me gold tried in the fire, that thou mayst be rich; and white raiment, that thou mayst be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayst see ^f. Put on therefore, as the elect of God holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another ^g.

Hath God cast away his people? God forbid ^h! I speak to you Gentiles, in as much as I am the apostle of the Gentiles ⁱ. If some of the branches be broken off, and thou being a wild olive tree wert grafted in amongst them, and with them partakest of the root, and fatness of the olive tree, boast not against the branches; but if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, the branches were broken off, that I might be grafted in. Well, because of unbelief, they were broken off; and thou standest by faith: Be not high-minded, but fear ^k.

S E C T. 13. *The humility of the apostle Paul notwithstanding his great attainments.*

UNTO me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unfearchable riches of Christ ^a. For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am; and his

§ 12. ^a 1 Tim. vi. 17.^c 1 Pet. v. 5, 6.ⁱ Rom. xi. 13.^b James i. 9, 10.^f Rev. iii. 17, 18.^k Rom. xi. 17,—20.^c James iv. 6, 7.^g Col. iii. 12, 13.^a James iv. 10.^h Rom. xi. 15.§ 13. ^a Eph. iii. 8.

his grace which was bestowed upon me was not in vain ; but I laboured more abundantly than they all ^b, serving the Lord with all humility of mind ^c ; yet not ^l, but the grace of God which was with me ^d. Not that we are sufficient of ourselves, to think any thing as of ourselves ; but our sufficiency is of God ^e. For I know, that in me, that is, in my flesh, dwelleth no good thing ; for to will is present with me, but how to perform that which is good, I find not ^f. And these things, brethren, I have in a figure transferred to myself, and to Apollos, for your sakes ; that ye might learn in us not to think of men above that which is written, that no one of you be puffed up, for one against another ^g. Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man ? I have planted, Apollos watered ; but God giveth the increase. So then neither is he that planteth any thing, neither he that watereth ; but God that giveth the increase ^h.

SECT. 14.—*Yet his spirited assertion of his own character, and the dignity of his office, against the strokes of calumny and detraction.*

If any man thinketh that he hath whereof he might trust in the flesh, I more : Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews ; as touching the law, a Pharisee ; concerning zeal, persecuting the church ; touching the righteousness which is in the law, blameless. But what things were gain to me, those I counted loss for Christ ^a. Do ye look on things after the outward appearance ? If any man trust to himself, that he is Christ's, let him of himself think this again, that as he is Christ's, even so are we Christ's. For though I should boast somewhat more of our authority, I should not be ashamed : that I may not seem as if I would terrify you by letters. For his letters (say they) are weighty and powerful, but his bodily presence is weak, and his speech contemptible. Let such an one think this, that such as we are in words by letters, when we are absent, such will we be also in deed when we are present. For we dare not make ourselves of the number, or compare ourselves with some that commend themselves ; but they measuring themselves by themselves, and comparing themselves amongst themselves, are not wise. But we will not boast of things without our measure ; but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you. For we stretch not ourselves beyond our measure, as though we reached not unto you ; for we are come as far as to you also, in preaching the gospel of Christ ^b ; not boasting of things without our measure,

4 A 2

^b 1 Cor. xv. 9, 10.

^f Rom. vii. 18.

^c Acts xx. 19.

^e 1 Cor. iv. 6.

^d 1 Cor. xv. 10.

^h 1 Cor. iii. 5, 6, 7.

^e 2 Cor. iii. 5.

† 14. ^a Philip. iii. 4, ---7.

^b 2 Cor. x. 7, ---14.

sure, that is, of other mens labours ; but having hope when your faith is increased, that we shall be enlarged by you according to our rule abundantly, to preach the gospel in the regions beyond you, and not to boast in another man's line, of things made ready to our hand ^c. Are they Hebrews ? So am I : Are they Israelites ? So am I : Are they the seed of Abraham ? So am I : Are they ministers of Christ ? I am more : In labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft ^d *.

SECT. 15. *The complaints of the saints with regard to the proud, and their prayers for deliverance and protection.*

WHEREFORE doth the wicked condemn God ? He hath said in his heart, Thou wilt not requite it. Thou hast seen it ; for thou beholdest mischief and spite, to requite it with thy hand ^a. The proud have hid a snare for me, and cords ; they have spread a net by the way-side ; they have set grins for me. Grant not, O Lord, the desires of the wicked ; further not his wicked device, lest they exalt themselves ^b. Send thine hand from above, rid me, and deliver me out of great waters, from the hand of strange children, whose mouth speaketh vanity, and their right hand is a right hand of falsehood ^c. Let not the foot of pride come against me ; and let not the hand of the wicked remove me ^d. O God, the proud are risen against me, and the assemblies of violent men have sought after my soul ^e. Thine eyes are upon the haughty, that thou mayst bring them down ^f. Lift up thy self, thou judge of the earth ; render a reward to the proud. How long shall the workers of iniquity boast themselves ^g ? Let the proud be ashamed ; for they dealt perversely with me without a cause ^h. The proud have had me greatly in derision ; yet have I not declined from thy law ⁱ. Be surety for thy servant for good ; let not the proud oppress me ^k. Thou hast rebuked the proud that are cursed, which do err from thy commandments. Remove from me reproach and contempt ; for I have kept thy testimonies ^l. Lord, my heart is not haughty, nor mine eyes lofty ; neither do I exercise myself in great matters, or in things too high for me. Surely I have behaved, and quieted myself, as a child that is weaned of his mother ; my soul is even as a weaned child ^m. I am poor and needy ; make haste unto me, O God ; thou art my help, and my deliverer, O Lord, make no tarrying ⁿ. Though I walk in the midst of trouble, thou wilt revive

^c 2 Cor. x. 15, 16.

^d 2 Cor. xi. 22, 23.

§ 15. ^a Psal. x. 13, 14.

^b Psal. cxl. 5, 8.

^c Psal. cxliv. 7, 8.

^a Psal. xxxvi. 11.

^e Psal. lxxxvi. 14.

^f 2 Sam. xxii. 28.

^g Psal. xciv. 2, 4.

^h Psal. cxix. 78.

ⁱ Psal. cxix. 51.

^k Psal. cxix. 122.

^l Psal. cxix. 21, 22.

^m Psal. cxxxii. 1, 2.

ⁿ Psal. lxx. 5.

* See to this purpose 2 Cor. xi. and xii. chapters throughout.

revive me; thou shalt stretch forth thine hand against the wrath of mine enemies, and thy right hand shall save me ^o.

Have mercy upon us, O Lord, have mercy upon us; for we are exceedingly filled with contempt. Our soul is exceedingly filled with the scornings of those that are at ease, and with the contempt of the proud ^p. Lord, thou hast heard the desire of the humble; thou wilt prepare their heart, thou wilt cause thine ear to hear; to judge the fatherless and the oppressed; that the man of the earth may no more oppress ^q *.

Examples.

“ WE shall conclude this chapter with a few examples, which will serve to shew the fatal consequences of pride, and the solid benefits arising from humility.”

“ IN the case of Benhadad king of Syria, the pride and haughtiness of his heart appears in his insolent message to Ahab, recorded, 1 Kings xx. 3,—10. Ahab’s reply breathes another spirit,” Let not him that girdeth on his harness boast as he that putteth it off ^a. “ The mortifying disappointment of Benhadad, and the deliverance of the king of Israel are narrated, 1 Kings xx. 13,—30.”

“ TO the same purpose we might quote the daring pride of Sennacherib king of Assyria. His blasphemous message to Hezekiah, the humility of the good king in that juncture, the prediction of Isaiah concerning Sennacherib, the destruction of the army of the Assyrians, and the unnatural death of that haughty monarch, are recorded, 2 Kings xviii. xix. chaps.”

“ THE fate of Herod, that proud persecutor of the people of God, deserves peculiar notice, having his heart elated by prosperity,” Herod arrayed in royal apparel, sat upon his throne, and made an oration: The people gave a shout, saying, It is the voice of a god, and not of a man: And immediately the angel of the Lord smote him, because he gave not God the glory; he was eaten of worms, and gave up the ghost ^b †.

STRIKING

^o Psal. cxxxviii. 7.

^p Psal. cxxiii. 3, 4.

^q Psal. x. 17, 18.

^a 1 Kings xx. 11.

^b Acts xii. 21, 22, 23.

“ * The spirit of real humility might have been illustrated by many quotations, in which the saints express their deep sense of depravity, guilt, and unworthiness, and at the same time their high ideas of the majesty and condescension of God. But the greatest part of these have been inserted in the chapter on Repentance, Part V. chap. II.”

† See the haughtiness and destruction of Haman, in the 3d, 4th, 5th, 6th, and 7th chapters of Esther.

“ STRIKING as these examples are, we are still more affected, when we find
 “ remains of pride even in the best of men, and observe their hurtful conse-
 “ quences. Hezekiah, whose exalted character is given us, 2 Kings xviii. 3,—7,”
 Whom the Lord prospered whithersoever he went ; so that he was magnified in
 the sight of all nations^f. *Even this* Hezekiah rendered not again according to
 the benefit done unto him ; for his heart was lifted up^g ; “ therefore the divine
 “ displeasure was denounced against him.”

“ ON the other hand, the scriptures afford examples, even of wicked men,
 “ who, by humbling themselves before God, have averted judgments, and ob-
 “ tained deliverances. When Shishak king of Egypt was sent against Reho-
 “ boam on account of his impieties, Shemaiah the prophet came to him and his
 “ princes,” and said unto them, Thus saith the Lord, Ye have forsaken me, and
 therefore have I also left you in the hand of Shishak. Whereupon the princes
 of Israel, and the king humbled themselves, and they said, The Lord is righteous.
 And when the Lord saw that they humbled themselves, the word of the Lord
 came to Shemaiah, saying, They have humbled themselves ; therefore I will not
 destroy them ; but I will grant them some deliverance, and my wrath shall not
 be poured out upon Jerusalem by the hand of Shishak^k.

THERE was none like unto Ahab, who did sell himself to work wickedness
 in the sight of the Lord^l. “ The prophet Elijah was therefore sent to declare,
 “ that dreadful judgments were impending over him and his house.” And it
 came to pass, that when Ahab heard these words, he rent his clothes, and put
 sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly. And
 the word of the Lord came to Elijah, saying, Seest thou how Ahab humbleth
 himself before me? because he humbleth himself before me, I will not bring the
 evil in his days^k.

C H A P.

^f 2 Kings xviii. 7.

^g 1 Kings xxi. 27—29.

^h 2 Chron. xxxii. 25.

ⁱ 2 Chron. xii. 5, 6, 7.

^j 1 Kings xxi. 25.

C H A P. II.

Of MEEKNESS, in opposition to WRATH.

SECT. 1. Anger and wrath are indications of a weak and foolish mind. 2. Wherever these prevail, they always produce hurtful effects, and often issue in ruin. 3. Judgments are denounced against the wrathful. 4. Anger and wrath are diametrically opposite to the spirit of the gospel. 5. Dissuasives from anger, with exhortations and motives to meekness. 6. Meekness and gentleness are dispositions essential to the christian character. 7. The bright example of this virtue which is given us by our blessed Lord. 8. The happiness of the meek. 9. The complaints and prayers of the saints relating to the violent. Examples.

SECT. I. *Anger and wrath are indications of a weak and foolish mind.*

HE that is slow to anger, is better than the mighty ; and he that ruleth his spirit, than he that taketh a city ^a. A wise man feareth, and departeth from evil ; but the fool rageth, and is confident. He that is soon angry dealeth foolishly ^b. He that is slow to wrath is of great understanding ; but he that is hasty of spirit exalteth folly ^c. Seest thou a man that is hasty in his words ? there is more hope of a fool than of him ^d. Be not hasty in thy spirit to be angry ; for anger resteth in the bosom of fools ^e. The discretion of a man deferreth his anger, and it is his glory to pass over a transgression ^f. A stone is heavy, and the sand weighty ; but a fool's wrath is heavier than them both ^g. A fool's wrath is presently known ; but a prudent man covereth shame ^h. Scornful men bring a city into a snare ; but wise men turn away wrath ⁱ.

SECT.

§ 1. ^a Prov. xvi. 32.

^e Ecclef. vii. 9.

ⁱ Prov. xxix. 8.

^b Prov. xiv. 16, 17.

^f Prov. xix. 12.

^c Prov. xiv. 29.

^g Prov. xxvii. 3.

^d Prov. xxix. 20.

^h Prov. xii. 16.

SECT. 2. *Wherever these prevail, they always produce hurtful effects, and often issue in ruin.*

BETTER is a dry morsel, and quietness therewith, than a house full of sacrifices with strife^a. Let a bear robbed of her whelps meet a man, rather than a fool in his folly^b. The beginning of strife is as when one letteth out water; therefore leave off contention before it is meddled with^c. He loveth transgression, that loveth strife; and he that hath a froward heart, findeth no good^d. An angry man stirreth up strife, and a furious man aboundeth in transgression^e. He that hath no rule over his own spirit, is like a city that is broken down, and without walls^f. They that are of a froward heart, are abomination to the Lord^g. A froward man soweth strife; a violent man enticeth his neighbour, and leadeth him into the way that is not good^h. An evil man seeketh only rebellion; therefore a cruel messenger shall be sent against himⁱ. Only by pride cometh contention^k. Hatred stirreth up strifes; but love covereth all sins^l. Go not forth hastily to strive, lest thou know not what to do in the end thereof^m. Strive not with a man without causeⁿ. A wrathful man stirreth up strife; but he that is slow to anger appeaseth strife^o. A soft answer turneth away wrath; but grievous words stir up anger^p. It is an honour for a man to cease from strife^q; for yielding pacifieth great offences^r.

Make no friendship with an angry man; and with a furious man thou shalt not go; lest thou learn his ways, and get a snare to thy soul^s. Wrath is cruel, and anger is outrageous^t. A brother offended is harder to be won than a strong city; and contentions are like the bars of a castle^u. As coals are to burning coals, and wood to fire; so is a contentious man to kindle strife^x. Surely the churning of milk bringeth forth butter, and the wringing of the nose bringeth forth blood; so the forcing of wrath bringeth forth strife^y. A man of great wrath shall suffer punishment; for if thou deliver him, yet thou must do it again^z. Proud and haughty scorner is his name who dealeth in proud wrath^a. Thou shalt not avenge, nor bear any grudge against the children of thy people^b; for wrath bringeth the punishment of the sword^c. Wrath killeth the foolish man, and envy slayeth the silly one^d.

SECT.

§ 2. ^a Prov. xvii. 1.

^c Prov. xxix. 22.

ⁱ Prov. xvii. 11.

ⁿ Prov. iii. 30.

^r Eccles. x. 4.

^z Prov. xxvi. 21.

^b Lev. xix. 18.

^b Prov. xvii. 12.

^f Prov. xxv. 28.

^k Prov. xiii. 10.

^o Prov. xv. 18.

^r Prov. xxii. 24, 25.

^y Prov. xxx. 33.

^c Job xix. 29.

^c Prov. xvii. 14.

^s Prov. xi. 20.

^l Prov. x. 12.

^p Prov. xv. 1.

^t Prov. xxvii. 4.

^z Prov. xix. 19.

^d Job v. 2.

^d Prov. xvii. 19, 20.

^h Prov. xvi. 28, 29.

^m Prov. xxv. 8.

^q Prov. xx. 3.

^u Prov. xviii. 19.

^a Prov. xxi. 24.

SECT. 3. *Judgments are denounced against the wrathful.*

THUS saith the Lord, for three transgressions of Edom, and for four I will not turn away the punishment thereof; because he did pursue his brother with the sword, and did cast off all pity, and his anger did tear perpetually, and keep his wrath for ever^a. Therefore as I live, saith the Lord God, I will even do according to thine anger, and according to thine envy which thou hast used out of thy hatred^b. The Lord hath broken the staff of the wicked, and the scepter of the rulers. He who smote the people in wrath, with a continual stroke; he that ruled the nations in anger, is persecuted and none hindreth. The whole earth is at rest, and is quiet; they break forth into singing^c.

SECT. 4. *Anger and wrath are diametrically opposite to the spirit of the gospel.*

THIS know also, that in the last days perilous times shall come; for men shall be lovers of their own selves, fierce, despisers of those that are good, heady, high-minded^a; full of envy, murder, debate, deceit, malignity; without natural affection, implacable, unmerciful^b: *Living in* hatred, variance, emulations, wrath, strife, seditions^c; whose mouth is full of cursing and bitterness^d. Their feet are swift to shed blood^e; wasting and destruction are in their paths. The way of peace they know not; and there is no judgment in their goings^f. Of the which I have told you, that they which do such things shall not inherit the kingdom of God^g. We ourselves also were sometimes foolish, disobedient, living in malice, and envy, hateful and hating one another^h. But now you also, put off all these, anger, wrath, malice; seeing ye have put off the old man with his deedsⁱ. Let all bitterness, and wrath, and anger, and clamour, be put away from you, with all malice^k. But if ye have bitter envying and strife in your hearts, glory not; and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish: For where envy and strife is, there is confusion, and every evil work^l. Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath; for the wrath of man worketh not the righteousness of God^m. Grudge not one against another, brethren, lest ye be condemned; behold, the judge standeth before the doorⁿ.

4 B

If

§ 3. ^a Amos i. 11.^b Ezek xxxv. 11.^c Isa. xiv. 5, 6, 7.§ 4. ^a 2 Tim. iii. 1, -4.^b Rom. i. 29, 31.^c Gal. v. 20.^d Rom. iii. 14.^e Rom. iii. 15.^f Isa. lix. 7, 8.^g Gal. v. 21.^h Tit. iii. 3.ⁱ Col. iii. 8, 9.^k Eph. iv. 31.^l James iii. 14, 15, 16. ^m James i. 19, 20.ⁿ James v. 9.

If ye bite and devour one another, take heed that ye be not consumed one of another °. Wherefore lay apart all filthiness, and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. And mark them which cause divisions and offences, contrary to the doctrine which ye have learned; and avoid them ª.

S E C T. 5. *Diffusives from anger, with exhortations to meekness.*

Now I beseech you, brethren, by the name of our Lord Jesus Christ, that there be no divisions among you; for it hath been declared unto me of you, that there are contentions among you ª. And I, brethren, could not speak unto you, as unto spiritual, but as unto carnal, even as unto babes in Christ ¢. For ye are yet carnal; for whereas there is among you envyings, and strife, and divisions, are ye not carnal, and walk as men ¢? For I fear lest when I come, I shall not find you such as I would, and that I shall be found unto you such as ye would not; lest there be debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults ¢, doating about questions, and strifes of words; whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds ¢. But foolish and unlearned questions avoid, knowing that they do gender strifes; and the servant of the Lord must not strive; but be gentle unto all men; in meekness instructing those that oppose themselves ¢. For the kingdom of God is not meat and drink, but righteousness and peace, and joy in the Holy Ghost ¢. Let nothing be done through strife and vain glory ¢. Do all things without murmurings and disputings ¢, strife, and envying ¢. Let us not be desirous of vain glory, provoking one another, envying one another ¢. If a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted ¢. Let your moderation be known to all men; the Lord is at hand ¢. Be ye angry, and sin not; let not the sun go down upon your wrath ¢. Bless them which persecute you; bless and curse not. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is mine, I will repay, saith the Lord ¢. Be patient toward all men. See that none render evil for evil unto any man; but ever follow that which is good ¢. Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God ¢. Let us therefore follow after things which make

° Gal. v. 15.

ª James i. 21.

¢ Rom. xvi. 17.

§ 5. ¢ 1 Cor. i. 10, 11.

¸ 1 Cor. iii. 1.

° 1 Cor. iii. 3.

ª 2 Cor. xii. 20.

° 1 Tim. vi. 4, 5.

ª 2 Tim. ii. 23, 24, 25.

§ Rom. xiv. 17.

¸ Phil. ii. 3.

¸ Phil. ii. 14.

ª Rom. xiii. 13.

¸ Gal. v. 26.

ª Gal. vi. 1.

ª Phil. iv. 5.

° Eph. iv. 26.

ª Rom. xii. 14, 18, 19.

ª 1 Theff. v. 14, 15.

ª 1 Cor. x. 32.

make for peace, and things wherewith one may edify another^f; even the ornament of a meek and quiet spirit, which is, in the sight of God, of great price^g. 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; and the fruit of righteousness is sown in peace of them that make peace^h. Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truthⁱ.

SECT. 6. *Meekness and gentleness are dispositions essential to the christian character.*

BLESSED are the meek; for they shall inherit the earth^a. Blessed are the merciful; for they shall obtain mercy^b. Blessed are the peace-makers; for they shall be called the children of God^c. Ye have heard, that it was said by them of old time, Thou shalt not kill; and whosoever shall kill, shall be in danger of the judgment. But I say unto you, That whosoever is angry with his brother, without a cause, shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; but whosoever shall say, Thou fool, shall be in danger of hell-fire^d. Come unto me ye that labour, and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls^e.

Put on therefore, as the elect of God, holy, and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, forgiving one another; if any man have a quarrel against any, even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness^f. Charity suffereth long, and is kind; doth not behave itself unseemly, is not easily provoked, thinketh no evil^g, beareth all things, endureth all things^h. Follow after righteousness, patience, meeknessⁱ, charity, peace with them that call on the Lord out of a pure heart^k; shewing all meekness unto all men^l. Walk worthy of the vocation wherewith ye are called; with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavouring to keep the unity of the spirit in the bond of peace^m. And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven youⁿ.

4 B 2

SECT.

^f Rom. xiv. 19.^g 1 Pet. iii. 4.^h James iii. 17, 18.ⁱ 1 Cor. v. 8.§ 6. ^a Matth. v. 5.^b Matth. v. 7.^c Matth. v. 9.^d Matth. v. 21, 22.^e Matth. xi. 28, 29.^f Col. iii. 12, 13, 14.^g 1 Cor. xiii. 4, 5.^h 1 Cor. xiii. 7.ⁱ 1 Tim. vi. 11.^k 2 Tim. ii. 22.^l Tit. iii. 2.^m Eph. iv. 1, 2, 3.ⁿ Eph. iv. 32.

SECT. 7. *The bright example of this virtue which is given us by our blessed Lord.*

FOR even hereunto were ye called; because Christ also suffered for us, leaving us an example that we should follow his steps; who did no sin, neither was guile found in his mouth; who when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously^a. And when he had thus spoken, one of the officers which stood by, struck Jesus with the palm of his hand, saying, Answerest thou the High Priest so? Jesus answered him, If I have spoken evil, bear witness of the evil; but if well, why smitest thou me^b? *Then* cometh Judas, one of the twelve, and with him a great multitude with swords and staves from the chief priests, and the scribes, and the elders. And he that betrayed him, had given them a token, saying, whomsoever I shall kiss, that same is he; take him and lead him away safely. And as soon as he was come, he goeth straightway to him, and saith, Master, Master, and kissed him: But Jesus said unto him, Judas, Betrayest thou the Son of man with a kiss^c? And one of them smote the servant of the High Priest, and cut off his right ear. And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him^d. And *the Samaritans* did not receive him, because his face was as though he would go to Jerusalem. And when his disciples James and John saw this, they said, Lord, Wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of; for the Son of man is not come to destroy men's lives, but to save them^e. That it might be fulfilled which was spoken by Esaias the prophet, saying, Behold my servant whom I have chosen, my beloved in whom my soul is well pleased; he shall not strive, nor cry, neither shall any man hear his voice in the streets; a bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory^f.

SECT. 8. *The happiness of the meek.*

COME ye children, hearken unto me; I will teach you the fear of the Lord. What man is he that desireth life, and loveth many days, that he may see good? Depart from evil, and do good; seek peace, and pursue it^a. Rest in the Lord, and wait

§ 7. ^a 1 Pet. ii. 21, 22, 23. ^b John xviii. 22, 23. ^c Mark xiv. 43,—45. with Luke xxii. 48. ^d Luke xxii. 50, 51.
^e Luke ix. 53,—56. ^f Matth. xii. 17,—20.

§ 8. ^a Psal. xxxiv. 11, 12, 14.

wait patiently for him. Cease from anger, and forsake wrath; fret not thyself in any wise to do evil ^b. For the meek shall inherit the earth; and shall delight themselves in the abundance of peace ^c. Good and upright is the Lord; therefore will he teach sinners in the way ^d. The Lord lifteth up the meek; he casteth the wicked down to the ground ^e. For the Lord taketh pleasure in his people; he will beautify the meek with salvation ^f. Seek the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness ^g. The meek shall increase their joy in the Lord ^h.

SECT. 9. *Complaints and prayers of the saints relating to the violent.*

O LORD, how long shall I cry, and thou wilt not hear? even cry unto thee of violence, and thou wilt not save! for spoiling and violence are before me; and there are that raise up strife and contention ^a. O that I had wings like a dove! for then would I flee away, and be at rest. Lo then would I wander far off, and remain in the wilderness; I would hasten my escape from the windy storm and tempest ^b. Lord, my heart is not haughty, nor mine eyes lofty; neither do I exercise myself in great matters, or in things too high for me. Surely I have behaved and quieted myself, as a child that is weaned of his mother; my soul is even as a weaned child ^c. Deliver my soul from the wicked, which is thy sword ^d. Deliver me, O Lord, from the evil man; preserve me from the violent man: Evil shall hunt the violent man to overthrow him ^e. Surely the wrath of man shall praise thee; the remainder of wrath shalt thou restrain ^f. Thou shalt stretch forth thine hand against the wrath of mine enemies, and thy right hand shall save me ^g.

Examples.

“SOME remarkable events, recorded in scripture, tend to illustrate this subject; by shewing the dreadful consequences of anger and wrath, and affording bright examples of meekness and patience.”

“OF the first we have a very terrible instance, in the slaughter of the Shechemites by the sons of Jacob, Simeon and Levi, which is recorded Gen. xxxiv. 1, &c. Their pious father could never forget their barbarity. When about to die, he says,” Simeon and Levi are brethren; instruments of cruelty are in

^b Psal. xxxvii. 7, 8.

^f Psal. cxlix. 4.

^c Psal. xxxvii. 11.

^g Zeph. ii. 3.

^d Psal. xxv. 8, 9.

^h Isa. xxix. 19.

^e Psal. cxlvii. 6.

§ 9. ^a Hab. i. 2, 3.

^c Psal. cxi. 1, 11.

^b Psal. lv. 6, 7, 8.

^f Psal. lxxvi. 10.

^e Psal. cxxxi. 1, 2.

^g Psal. cxxxviii. 7.

^d Psal. xvii. 13.

in their habitations. O my soul, come not thou into their secret ; unto their assembly, mine honour, be not thou united ; for in their anger they slew a man, and in their self-will they digged down a wall. Cursed be their anger, for it was fierce ; and their wrath, for it was cruel : I will divide them in Jacob, and scatter them in Israel ^a.

“ MOSES the servant of God is honourably distinguished by this testimony :” Now the man Moses was very meek, above all the men which were upon the face of the earth ^b. “ Yet the people of Israel” provoked his spirit, so that he spake unadvisedly with his lips ^c. “ The first instance that we find of his wrath, “ was on his seeing the Israelites worshipping the golden calf. The cause of his “ indignation was just ; but the manner in which he expressed it was evidently “ wrong :” Moses’s anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount ^d. “ The next instance of his anger was “ yet more displeasing to God. When the people murmured for want of water, “ Moses took the rod, by the divine direction, and said, in too great heat of “ temper,” Hear now, ye rebels ; Must we fetch you water out of this rock ? And Moses lift up his hand, and with his rod he smote the rock twice : “ And the Lord spake unto Moses and Aaron, Because ye believed me not to sanc- tify me in the eyes of the children of Israel, therefore ye shall not bring this con- gregation into the land which I have given them ^e.

“ THE anger of David, kindled by the churlish disposition of Nabal, had al- most suddenly impelled him to perpetrate a most horrid crime, in massacring “ all the males of the house of Nabal. The prudence of Abigail prevented the “ shedding of innocent blood, 1 Sam. xxv. 4,—31. On which occasion,” he said to Abigail, Blessed be the Lord God of Israel, and blessed be thy advice, and blessed be thou, who hast kept me this day from coming to shed blood, and from avenging myself with mine own hand ^f.

“ THERE is somewhat terrible in the wrath of the people of Israel against “ the tribe of Judah :” Ye have slain them (said Oded to the Israelites) in a rage that reacheth up unto heaven ^g.

“ ONE must feel the utmost horror in reflecting on that degree of cruel wrath “ which filled the soul of the proud Haman, because” Mordecai bowed not, nor did him reverence. Then was Haman full of wrath, and he thought scorn to lay hands on Mordecai alone ; wherefore Haman sought to destroy all the Jews throughout the whole kingdom of Ahasuerus ^h.

“ THE

^a Gen. xlix. 5,—7.

^c Num. xx. 10,—12.

^b Num. xii. 3.

^d 1 Sam. xxv. 32, 33.

^e Psal. cvi. 33.

^f 2 Chron. xxviii. 9.

^g Exod. xxxii. 19.

^h Esther iii. 5, 6.

“ THE most criminal wrath sometimes covers itself with an appearance of religious zeal. Thus it was, that the indignant wrath of the chief priests, scribes, and pharisees, against the Son of God, was disguised. Yea the very disciples of our Lord were ready to deceive themselves in this manner, as we read in the ixth chapter of Luke’s Gospel.”

“ MOSES has been mentioned as a pattern of meekness, but subject to failings. It is in the person of the Son of God that this excellency appears with divine lustre. When he was led to his crucifixion,” there followed him a great multitude of people, and of women, which also bewailed and lamented him. But Jesus turning to them, said, Daughters of Jerusalem, Weep not for me, but weep for yourselves, and for your children: For behold the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck¹. And when they were come to the place which is called Calvary, there they crucified him. Then said Jesus, Father, forgive them; for they know not what they do².

“ THE apostle Jude gives us some idea of the meekness and gentleness of heavenly spirits, when he tells us, That” Michael the archangel, when contending with the devil, he disputed about the body of Moses, durst not bring against him a railing accusation; but said, The Lord rebuke thee³.

C H A P.

¹ Luke xxiii. 27, 28, 29.

² Luke xxiii. 33, 34.

³ Jude 9.

C H A P. III.

*Of cherishing SPIRITUAL AFFECTIONS, in opposition to
COVETOUSNESS, and the LOVE of the WORLD.*

SECT. I. Covetousness is an evil and hurtful disposition. 2. All that the world can bestow is uncertain and unsatisfying. 3. Death will soon separate us from all the enjoyments of this mortal state. 4. A vehement attachment to the enjoyments of this life, stands in direct opposition to a right concern for our greatest interest. 5. Covetousness often issues in disappointment and sorrow. 6. Judgments are denounced against the covetous. 7. The society of covetous men is to be shunned. 8. Dissuaves from covetousness, with exhortations and motives to seek for substantial and lasting good. 9. The example of our Lord Jesus. 10. The example of the apostle Paul. 11. Though covetousness is sinful, yet a moderate concern about our temporal affairs is necessary, and is expressly enjoined. 12. The sentiments and prayers of the saints relative to this subject. Illustration by examples.

SECT. I. *Covetousness is an evil and hurtful disposition.*

THOU shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's^a. Hell and destruction are never full; so the eyes of man are never satisfied^b. He that loveth silver shall not be satisfied with silver; nor he that loveth abundance, with increase. When goods increase, they are increased that eat them; and what good is there to the owners thereof, saving the beholding of them with their eyes^c? The rich man's wealth is his strong city, and as an high wall in his own conceit^d. Labour not to be rich; cease from thine own wisdom^e. He that is greedy of gain troubleth his own house^f. They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition: For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows^g.

SECT.

§ 1. ^a Exod. xx. 17.^e Prov. xxiii. 4.^b Prov. xxvii. 20.^f Prov. xv. 27.^c Eccles. v. 10, 11.^g 1 Tim. vi. 9, 10.^d Prov. xviii. 11.

S E C T. 2. *All that this world can bestow is uncertain and unsatisfying.*

VANITY of vanities, saith the preacher, vanity of vanities, all is vanity. What profit hath a man of all his labour which he taketh under the sun^a? The eye is not satisfied with seeing, nor the ear filled with hearing^b. I the preacher was king over Israel in Jerusalem^c. I got me servants and maidens, and had servants born in my house; also I had great possessions, above all that were in Jerusalem before me. I gathered me silver and gold, and the peculiar treasure of kings, and of the provinces^d. And whatsoever mine eyes desired, I kept not from them. Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do; and behold all was vanity and vexation of spirit, and there was no profit under the sun^e. Then I returned and saw vanity under the sun. There is one alone, and there is not a second; yea he hath neither child nor brother; yet is there no end of all his labour, neither is his eye satisfied with riches; neither saith he, for whom do I labour and bereave my soul of good? This is also vanity; yea, it is a fore travail^f. There is an evil which I have seen under the sun, and it is common among men. A man to whom God hath given riches, wealth, and honour, so that he wanteth nothing for his soul of all that he desireth; yet God giveth him not power to eat thereof, but a stranger eateth it; this is vanity, and it is an evil disease^g. He that hasteth to be rich hath an evil eye; and considereth not that poverty shall come upon him^h. Wilt thou set thine eyes upon that which is not? for riches certainly make themselves wings, they fly away as an eagle towards heavenⁱ.

S E C T. 3. *Death will soon separate us from all the enjoyments of this mortal state.*

THERE is a fore evil which I have seen under the sun, namely, riches kept for the owners thereof to their hurt. But those riches perish by evil travail. As he came forth of his mother's womb, naked shall he return, to go as he came; and shall take nothing of his labour, which he may carry away in his hand^a. And this also is a fore evil, that in all points as he came, so shall he go; and what profit hath he that hath laboured for the wind^b? Treasures of wickedness profit nothing^c. For what is the hope of the hypocrite, though he hath gained, when God taketh away his soul? Will God hear his cry when trouble cometh upon

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§ 2. ^a Eccles. i. 2, 3.^d Eccles. ii. 10, 11.ⁱ Prov. xxiii. 5.^b Eccles. i. 8.^f Eccles. iv. 7, 8.^c Eccles. i. 12.^g Eccles. vi. 1, 2.^a Eccles. ii. 7, 8.^h Prov. xxviii. 22.§ 3. ^a Eccles. v. 13, 14, 15.^b Eccles. v. 16.^c Prov. x. 2.

upon him^d? The rich man shall lie down, but he shall not be gathered; he openeth his eyes, and he is not^e. They spend their days in wealth, and in a moment go down to the grave^f; with kings and counsellors of the earth, which built desolate places for themselves; or with princes that had gold, who filled their houses with silver^g. There the prisoners rest together, they hear not the voice of the oppressor; the small and the great are there, and the servant is free from his master^h. The rich and the poor meet together; the Lord is the maker of them allⁱ.

The wicked boasteth of his hearts desire, and blesteth the covetous whom the Lord abhorreth^k. He hath said in his heart, I shall not be moved; for I shall never be in adversity^l. *But* they that trust in their wealth, and boast themselves in the multitude of their riches; none of them can redeem his brother, nor give to God a ransom for him^m; that he should still live for ever, and not see corruption; for he seeth that wise men die, likewise the fool and the brutish person perish, and leave their wealth to others. 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. Nevertheless, man being in honour, abideth not; he is like the beasts that perish. This their way is their folly; yet their posterity approve their sayings. Like sheep they are laid in the grave, death shall feed on them, and the upright shall have dominion over them in the morning, and their beauty shall consume in the grave from their dwellingⁿ. Be not thou afraid when one is made rich, when the glory of his house is increased; for when he dieth, he shall carry nothing away; his glory shall not descend after him^o.

Take heed and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth. And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully; and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do, I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee; then whose shall these things be which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God^p. Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens which faileth not; where no thief approacheth, neither moth corrupteth^q.

There

^d Job xxvii. 8, 9.

^e Job iii. 18, 19.

^f Psal. xlix. 6, 7.

^g Luke xii. 33.

^h Job xxvii. 19.

ⁱ Prov. xxii. 2.

^j Psal. xlix. 9, — 14.

^k Job xxi. 13.

^l Psal. x. 3.

^m Psal. xlix. 16, 17.

ⁿ Job iii. 14, 15.

^o Psal. x. 6.

^p Luke xii. 15, — 21.

There was a certain rich man, who was clothed in purple and fine linen, and fared sumptuously every day. And there was a certain beggar named Lazarus, who was laid at his gate full of sores, desiring to be fed with the crumbs which fell from the rich man's table. Moreover, the dogs came and licked his sores. And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom. The rich man also died, and was buried. And in hell he lift up his eyes, being in torments; and seeth Abraham afar off, and Lazarus in his bosom. And he cried, and said, Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy life time receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented^r. Wo unto you that are rich; for ye have received your consolation. Wo unto you that are full; for ye shall hunger. Wo unto you that laugh now; for ye shall mourn and weep^t.

This I say, brethren, the time is short; it remaineth that both they that have wives, be as though they had none; and they that weep, as though they wept not, and they that rejoice, as though they rejoiced not; and they that buy as though they possessed not; and they that use this world, as not abusing it; for the fashion of this world passeth away^u. For we brought nothing into this world; and it is certain we can carry nothing out. And having food and raiment, let us be therewith content^v. Let the brother of low degree, rejoice in that he is exalted; but the rich in that he is made low; because, as the flower of the grass he shall pass away. 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^w. 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. Whereas, ye know not what shall be on the morrow. For what is your life? it is even a vapour that appeareth for a little time, and then vanisheth away^x.

SECT. 4. *A vehement attachment to the enjoyments of this life, stands in direct opposition to a right concern for our greatest interest.*

LABOUR not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you^a. Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and

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where

^r Luke xvi. 19,—25.

^t Luke vi. 24, 25.

^u 1 Cor. vii. 29, 30, 31.

^v 1 Tim. vi. 7, 8.

^w James i. 9, 10, 11.

^x James iv. 13, 14.

§ 4. ^a John vi. 27.

where thieves break through and steal. But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also^b. No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon^c. And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God! And the disciples were astonished at his words. But Jesus answereth again and saith unto them, Children, how hard is it for them that trust in riches, to enter into the kingdom of God! 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. And they were astonished out of measure, saying among themselves, Who then can be saved^d? And Jesus looking upon them, saith, With men it is impossible, but not with God; for with God all things are possible^e.

And he spake many things to them in parables, saying, Behold a sower went forth to sow. And when he sowed, some seeds fell^f among thorns; and the thorns sprung up and choaked them^g. He that received seed among the thorns, is he that heareth the word, and the cares of this world, and the deceitfulness of riches, choak the word, and he becometh unfruitful^h. Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness and the cares of this lifeⁱ. The kingdom of heaven is like unto a certain king, who made a marriage for his son. And sent forth his servants to call them that were bidden to the wedding; and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, Behold I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready; come unto the marriage. But they made light of it, and went their ways, one to his farm, and another to his merchandize; and the remnant took his servants, and intreated them spitefully, and slew them. But when the king heard thereof he was wroth; and he sent forth his armies, and destroyed these murderers, and burnt up their city^k.

Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away and the lust thereof; but he that doth the will of God abideth forever^l. Mortify therefore your members which are upon the earth; inordinate affection, evil concupiscence, and covetousness, which is idolatry^m.

S E C T.

^b Matth. vi. 19, 20, 21. ^c Matth. vi. 24.^f Matth. xiii. 3, 4.^g Matth. xiii. 7.^d Mark x. 23,—26.^e Mark x. 27.^h Matth. xiii. 22.ⁱ Luke xxi. 34.^k Matth. xxii. 2,—7.^l 1 John ii. 15, 16, 17.^m Col. iii. 5.

S E C T. 5. *Covetousness often issues in disappointment and sorrow.*

WHEN the wicked spring as the grass, and when all the workers of iniquity do flourish; it is that they shall be destroyed forever^a. This is the portion of a wicked man with God, and the heritage of oppressors, which they shall receive of the Almighty^b; though he heap up silver as the dust, and prepare raiment as the clay; he may prepare it, but the just shall put it on, and the innocent shall divide the silver^c. And the wealth of the sinner is laid up for the just^d. He hath swallowed up riches, and he shall vomit them up again; God shall cast them out of his belly^e. That which he laboured for shall he restore, and shall not swallow it down^f. In the fulness of his sufficiency shall he be in straits. When he is about to fill his belly, God shall cast the fury of his wrath upon him, and shall rain it upon him while he is eating^g. Lo this is the man that made not God his strength; but trusted in the abundance of his riches, and strengthened himself in his wickedness^h. Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are 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 fireⁱ.

S E C T. 6. *Judgments are denounced against the covetous.*

EPHRAIM feedeth on wind, and followeth after the east wind; he daily increaseth lies^a. For the iniquity of his covetousness was I wroth, and smote him; I hid me, and was wroth, and he went on frowardly in the way of his heart^b. O ye sons of men, how long will ye turn my glory into shame? How long will ye love vanity, and seek after leasing^c? Wo unto them that join house to house, that lay field to field, till there be no place; that they may be placed alone in the midst of the earth^d. They covet fields, and take them by violence; and houses, and take them away; so they oppress a man and his house, even a man and his heritage^e. They build up Zion with blood, and Jerusalem with iniquity. The heads thereof judge for reward; and the priests thereof teach for hire, and the prophets thereof divine for money^f. The prince asketh, and the judge asketh for a reward; and the great man he uttereth his mischievous desire^g. Thine eyes and thine heart, are not but for thy covetousness^h. With thy wisdom, and with thine

§ 5. ^a Psal. xcii. 7.
^c Job xx. 15.
ⁱ James v. 1, 2, 3.

^b Job xxvii. 13.
^f Job xx. 18.

^e Job xxvii. 16, 17.
^g Job xx. 22, 23.

^d Prov. xiii. 22.
^h Psal. lii. 7.

§ 6. ^a Hos. xii. 1.
^c Micah ii. 2.

^b Isa. lvii. 17.
^f Micah iii. 10, 11.

^e Psal. iv. 2.
^g Micah vii. 3.

^d Isa. v. 8.
^h Jer. xxii. 17.

where thieves break through and steal. But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also^b. No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon^c. And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God! And the disciples were astonished at his words. But Jesus answereth again and saith unto them, Children, how hard is it for them that trust in riches, to enter into the kingdom of God! 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. And they were astonished out of measure, saying among themselves, Who then can be saved^d? And Jesus looking upon them, saith, With men it is impossible, but not with God; for with God all things are possible^e.

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S E C T.

^b Matth. vi. 19, 20, 21. ^c Matth. vi. 24.^f Matth. xiii. 3, 4.^g Matth. xiii. 7.^d Mark x. 23,—26.^e Mark x. 27.^k Matth. xxii. 2,—7.^l 1 John ii. 15, 16, 17.^h Matth. xiii. 22.ⁱ Luke xxi. 34.^m Col. iii. 5.

S E C T. 5. *Covetousness often issues in disappointment and sorrow.*

WHEN the wicked spring as the grass, and when all the workers of iniquity do flourish; it is that they shall be destroyed forever^a. This is the portion of a wicked man with God, and the heritage of oppressors, which they shall receive of the Almighty^b; though he heap up silver as the dust, and prepare raiment as the clay; he may prepare it, but the just shall put it on, and the innocent shall divide the silver^c. And the wealth of the sinner is laid up for the just^d. He hath swallowed up riches, and he shall vomit them up again; God shall cast them out of his belly^e. That which he laboured for shall he restore, and shall not swallow it down^f. In the fulness of his sufficiency shall he be in straits. When he is about to fill his belly, God shall cast the fury of his wrath upon him, and shall rain it upon him while he is eating^g. Lo this is the man that made not God his strength; but trusted in the abundance of his riches, and strengthened himself in his wickedness^h. Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are 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 fireⁱ.

S E C T. 6. *Judgments are denounced against the covetous.*

EPHRAIM feedeth on wind, and followeth after the east wind; he daily increaseth lies^a. For the iniquity of his covetousness was I wroth, and smote him; I hid me, and was wroth, and he went on frowardly in the way of his heart^b. O ye sons of men, how long will ye turn my glory into shame? How long will ye love vanity, and seek after leasing^c? Wo unto them that join house to house, that lay field to field, till there be no place; that they may be placed alone in the midst of the earth^d. They covet fields, and take them by violence; and houses, and take them away; so they oppress a man and his house, even a man and his heritage^e. They build up Zion with blood, and Jerusalem with iniquity. The heads thereof judge for reward; and the priests thereof teach for hire, and the prophets thereof divine for money^f. The prince asketh, and the judge asketh for a reward; and the great man he uttereth his mischievous desire^g. Thine eyes and thine heart, are not but for thy covetousness^h. With thy wisdom, and with
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§ 5. ^a Psal. xcii. 7.
^c Job xx. 15.
^d James v. 1, 2, 3.

^b Job xxvii. 13.
^f Job xx. 18.

^e Job xxvii. 16, 17.
^g Job xx. 22, 23.

^d Prov. xiii. 22.
^h Psal. lii. 7.

§ 6. ^a Hof. xii. 1.
^c Micah ii. 2.

^b Isa. lvii. 17.
^f Micah iii. 10, 11.

^e Psal. iv. 2.
^g Micah vii. 3.

^d Isa. v. 8.
^h Jer. xxii. 17.

thine understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures; and by thy traffic hast thou increased thy riches, and thine heart is lifted upⁱ; behold therefore I will bring strangers upon thee; the terrible of the nations; and they shall defile thy brightness^k. The time is come, the day draweth near; let not the buyer rejoice, nor the seller mourn; for wrath is upon all the multitude thereof^l. They shall cast their silver in the street, and their gold shall be removed; their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord; they shall not satisfy their souls, neither fill their bowels; because it is the stumbling block of their iniquity^m.

SECT. 7. *The society of covetous men is to be shunned.*

THIS know also, that in the last days perilous times shall come, for men shall be lovers of their own selves, covetous, truce-breakers, false accusers, traitors^a, being filled with all unrighteousness, wickedness, covetousness, deceit^b, from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins^c. And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of; and through covetousness shall they make merchandise of you^d; beguiling unstable souls. An heart they have exercised with covetous practices; cursed children; which have forsaken the right way, and are gone astray, following the way of Balaam the son of Beor, who loved the wages of unrighteousness^e; yea ran greedily after the error of Balaam for reward^f. For many walk, of whom I have told you often, and now tell you even weeping, that they are enemies of the cross of Christ; whose end is destruction, whose God is their belly; and whose glory is in their shame, who mind earthly things^g. Men of corrupt minds, and destitute of the truth, supposing that gain is godliness; from such withdraw thyself^h. For they that are such, serve not our Lord Jesus Christ, but their own belly; and by good words, and fair speeches, deceive the hearts of the simpleⁱ. But if our gospel be hid, it is hid to them that are lost; in whom the god of this world hath blinded the minds of them which believe not^k. I wrote unto you in an epistle not to company with fornicators. Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world. But now I have written unto you, not to keep company; if any man that is called a brother, be a fornicator, or covetous, or an idolater,

ⁱ Ezek. xxviii. 4, 5.

^k Ezek. xxviii. 7.

^l Ezek. vii. 12.

^m Ezek. vii. 19.

§ 7. ^a 2 Tim. iii. 1,—4.

^b Rom. i. 29.

^c 2 Tim. iii. 5, 6.

^d 2 Pet. ii. 3.

^e 2 Pet. ii. 14, 15.

^f Jude 11.

^g Phil. iii. 18, 19.

^h 1 Tim. vi. 5.

ⁱ Rom. xvi. 18.

^k 2 Cor. iv. 3, 4.

idolater, or a railer, or a drunkard, or an extortioner, with such an one no not to eat¹. For this ye know, that no unclean person, nor covetous man who is an idolater, hath any inheritance in the kingdom of Christ and of God^m.

SECT. 8. *Diffusives from covetousness, with exhortations and motives to seek for substantial and lasting good.*

A FAITHFUL man shall abound with blessings; but he that maketh haste to be rich, shall not be innocent^a. There is that maketh himself rich, yet hath nothing; there is that maketh himself poor, yet hath great riches^b. How much better is it to get wisdom than gold? and to get understanding rather to be chosen than silver^c. Better is little with the fear of the Lord, than great treasure, and noable therewith^d. Better is a little with righteousness, than great revenues without right^e. As the partridge sitteth upon eggs, and hatcheth them not; so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool^f. Better is a dry morsel, and quietness therewith, than a house full of sacrifices with strife^g. Better is the poor that walketh in his uprightness, than he that is perverse in his way though he be rich^h. Better is a handful with quietness, than both the hands full, with travel and vexation of spiritⁱ. A little that a righteous man hath, is better than the riches of many wicked; for the Lord upholdeth the righteous^k. For such as be blessed of him shall inherit the earth; and they that be cursed of him, shall be cut off^l. A good name is rather to be chosen than great riches, and loving favour rather than silver and gold^m. Blessed is the man that feareth the Lord; wealth and riches shall be in his house, and his righteousness endureth for everⁿ.

THEN said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross and follow me. For whosoever will save his life, shall lose it; and whosoever shall lose his life for my sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul^o? The kingdom of heaven is like unto a treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field. Again the kingdom of heaven is like unto a merchant-man seeking goodly pearls; who when he had found one pearl of great price, he went and sold all that he had

¹ 1 Cor. v. 9, 10, 11.

^m Eph. v. 5.

§ 8. ^a Prov. xxviii. 20.

^b Prov. xiii. 7.

^c Prov. xvi. 16.

^d Prov. xv. 16.

^e Prov. xvi. 8.

^f Jer. xvii. 11.

^g Prov. xvii. 1.

^h Prov. xxviii. 6.

ⁱ Eccles. iv. 6.

^k Psal. xxxvii. 16, 17.

^l Psal. xxxvii. 22.

^m Prov. xxii. 1.

ⁿ Psal. cxii. 1, 3.

^o Matth. xvi. 24, 25, 26.

* See 1 Cor. vi. 9, 10.

had, and bought it ^p. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for the body what ye shall put on; is not the life more than meat, and the body than raiment? Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are not ye much better than they? which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? consider the lilies of the field how they grow; they toil not, neither do they spin. And yet I say unto you, that even Solomon in all his glory, was not arrayed like one of those. Wherefore if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven; shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or what shall we drink? or wherewithal shall we be clothed ^q? But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you. Take therefore no thought for the morrow; for the morrow will take thought for the things of itself; sufficient unto the day is the evil thereof ^r. The blessing of the Lord, it maketh rich, and he addeth no sorrow with it ^s. By humility and the fear of the Lord are riches, and honour, and life ^t.

Now it came to pass, as they went, that he entered into a certain village; and a certain woman named Martha, received him into her house. And she had a sister called Mary, which also sat at Jesus feet, and heard his word. But Martha was cumbered about much serving, and came to him, and said, Lord, Dost thou not care that my sister hath left me to serve alone? Bid her therefore that she help me. And Jesus answered and said unto her, Martha, Martha, thou art troubled, and careful about many things; but one thing is needful. And Mary hath chosen that good part which shall not be taken away from her ^u.

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth ^x. Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life ^y. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier ^z. The Lord is at hand. Be careful for nothing; but in every thing, by prayer and supplication, with thanksgiving, let your requests be made known unto

^p Matth. xiii. 44, 45, 46.^q Prov. xxii. 4.^r 2 Tim. ii. 4.^s Matth. vi. 25,—31.^t Luke x. 38,—42.^u Matth. vi. 33, 34.^x Col. iii. 1, 2.^y Prov. x. 22.^z 1 Tim. vi. 17,—19.

unto God ^b. And God is able to make all grace abound towards you ; that ye always, having all sufficiency in all things, may abound to every good work ^c ; —and to remember the words of our Lord Jesus, how he said, It is more blessed to give, than to receive ^d. As we have therefore opportunity, let us do good unto all men ; especially unto them who are of the household of faith ^e. For all seek their own, not the things which are Jesus Christ's ^f. Let your conversation be without covetousness ; and be content with such things as ye have ; for he hath said, I will never leave thee nor forsake thee ^g. Harken, my beloved brethren, Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom, which he hath promised to them that love him ^h ? Godliness with contentment is great gain ⁱ ; *and* is profitable unto all things, having the promise of the life that now is, and of that which is to come ^k. For all things are yours ; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come ; all are yours, and ye are Christ's, and Christ is God's ^l. He that spared not his own son, but delivered him up for us all ; how shall he not with him also freely give us all things ^m ? But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions ⁿ : For ye took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven, a better, and an enduring substance ^o. Who shall separate us from the love of Christ ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword ? Nay, in all these things we are more than conquerors through him that loved us ^p.

SECT. 9. *The example of our Lord Jesus.*

IT came to pass that *Jesus* went through every city and village, preaching, and shewing the glad tidings of the kingdom of God. And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils, and Joanna the wife of Chuza Herod's steward, and Susanna, and many others, ministered unto him of their substance ^a. And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest. And Jesus saith unto him, The foxes have holes, and the birds of the air have nests ; but the Son of man hath not where to lay his head ^b.

Let this mind be in you which was also in Christ Jesus ; who being in the form of God, thought it not robbery to be equal with God ; but made himself

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of

^b Philip. iv. 5, 6.

^f Philip. ii. 21.

^k 1 Tim. iv. 8.

^o Heb. x. 34.

^c 2 Cor. ix. 8.

^g Heb. xiii. 5.

^l 1 Cor. iii. 21, 22, 23.

^p Rom. viii. 35, 37.

^d Acts xx. 35.

^h James ii. 5.

^m Rom. viii. 32.

^e Gal. vi. 10.

ⁱ 1 Tim. vi. 6.

ⁿ Heb. x. 32.

§ 9. ^a Luke viii. 1, 2, 3.

^b Matth. viii. 19, 20.

of no reputation, and took upon him the form of a servant, and was made in the likeness of men ^c. Though he was rich, yet for your sakes he became poor; that ye through his poverty might be made rich ^d.

S E C T. 10. *The example of the apostle Paul.*

YE know from the first day that I came into Asia, after what manner I have been with you, at all seasons. I have coveted no man's silver, or gold, or apparel. Yea yourselves know, that these hands have ministered unto my necessities, and to them that were with me ^a; not seeking mine own profit, but the profit of many, that they may be saved ^b. Even unto this present hour we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling place, and labour working with our hands ^c. As poor, yet making many rich; as having nothing, yet possessing all things ^d. For I have learned in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound. Every where, and in all things, I am instructed; both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ who strengthneth me ^e.

S E C T. 11. *Though covetousness is sinful, yet a moderate concern about our temporal affairs is necessary, and is expressly enjoined.*

YE know what commandments we gave you by the Lord Jesus ^a: That ye study to be quiet, and to do your own business, and to work with your hands; that ye may walk honestly toward them that are without, and that ye may have lack of nothing ^b; providing for honest things, not only in the sight of the Lord, but also in the sight of men ^c. For yourselves know how ye ought to follow us; for we behaved not ourselves disorderly among you, neither did we eat any man's bread for nought; but wrought with labour and travel night and day, that we might not be chargeable to any of you. Not because we have not power, but to make ourselves an ensample unto you to follow us. For even when we were with you, this we commanded you, that if any would not work, neither should he eat. For we hear, that there are some which walk among you disorderly, working not at all, but are busy bodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their

^a Philip. ii. 5, 6, 7.

^d 2 Cor. viii. 9.

§ 10. ^a Acts xx. 18, 33, 34.

^b 1 Cor. x. 33.

^c 1 Cor. iv. 11, 12.

^d 2 Cor. vi. 10.

^e Philip. iv. 11, 12, 13.

§ 11. ^a 1 Thess. iv. 2.

^b 1 Thess. iv. 11, 12.

^c 2 Cor. viii. 21.

their own bread ^a. But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel ^c.

§ E C T. 12. *The sentiments and prayers of the saints relative to this subject.*

DELIVER my soul from the wicked, from men which are thy hand, O Lord, from men of the world which have their portion in this life, and whose belly thou fillest with thy hid treasure; they are full of children, and leave the rest of their substance to their babes ^a. As for me, my feet were almost gone; my steps had well nigh slipped. For I was envious at the foolish, when I saw the prosperity of the wicked ^b. Their eyes stand out with fatness, they have more than heart could wish ^c. Behold, these are the ungodly who prosper in the world, they increase in riches ^d. When I thought to know this, it was too painful for me, until I went unto the sanctuary of God; then understood I their end. Surely thou didst set them in slippery places; thou castedst them down into destruction. How are they brought into desolation as in a moment! They are utterly consumed with terrors. As a dream when one awaketh; so, O Lord, when thou awakest thou shalt despise their image ^e. Verily, every man at his best state, is altogether vanity. Surely every man walketh in a vain shew; surely they are disquieted in vain; he heapeth up riches, and knoweth not who shall gather them. And now, Lord, what wait I for? my hope is in thee ^f. Two things have I required of thee, deny me them not before I die. Remove far from me vanity and lies; give me neither poverty nor riches, feed me with food convenient for me; lest I be full and deny thee, and say, Who is the Lord? or lest I be poor and steal, and take the name of my God in vain ^g. Incline my heart unto thy testimonies, and not to covetousness; turn away mine eyes from beholding vanity; and quicken thou me in thy way ^h. The law of thy mouth is better unto me than thousands of gold and silver ⁱ. Therefore I love thy commandments above gold, yea above fine gold ^k. There be many that say, Who will shew us any good? Lord, lift thou up the light of thy countenance upon us. Thou hast put gladness in my heart, more than in the time that their corn and their wine increased ^l.

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Illustration

^a 2 Thess. iii. 7,—12.

^c 1 Tim. v. 8.

§ 12. ^a Psal. xvii. 13, 14.

^b Psal. lxxiii. 2, 3.

^c Psal. lxxiii. 7.

^d Psal. lxxiii. 12.

^e Psal. lxxiii. 16,—20.

^f Psal. xxxix. 5, 6, 7.

^g Prov. xxx. 7, 8, 9.

^h Psal. cxix. 36, 37.

ⁱ Psal. cxix. 72.

^k Psal. cxix. 127.

^l Psal. iv. 6, 7.

Illustration by examples.

“ To all that hath been quoted in this chapter, it may be added, that the scriptures give many striking instances of the fatal consequences of avarice, on the one hand; and, on the other, of that noble elevation of mind, and superiority to the world, with which real religion inspires a devout soul.”

“ THE indignation of God against covetousness, is strongly marked in the affair of Achan the son of Carmi. He” took of the accursed thing, and the anger of the Lord was kindled against the children of Israel^a. “ They were smitten before the men of Ai, till Achan was discovered and made the following confession.” Indeed I have sinned against the Lord God of Israel. When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them and took them, and behold they are hid in the earth in the midst of my tent, and the silver under it^b. “ The punishment inflicted on Achan we find recorded, Josh. vii. 24, 25, 26.”

“ THE character of the sons of Eli, and their rapacious behaviour, (1 Sam. ii. 12,—17.) provoked the Lord to send to Eli the dreadful message recorded, 1 Sam. ii. 31,—36. and issued in the destruction of that whole family.”

“ THE sons of Samuel profited not by this awful example.” His sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment^c. “ It is probable, that they escaped not without due punishment, since we find no more mention made of the house of that prophet in holy writ.”

“ AHAB’s coveting the vineyard of Naboth, first led him to perfidy and murder; and at last issued in those judgments on all his house which the prophet Elijah denounced against that wicked prince, 1 Kings xxi. 1,—24.”

“ THE punishment of Gehazi, for his fraud and covetousness, was fully merited. By one gross lie he cheated Naaman, that generous Syrian; and, by another, he denied and endeavoured to conceal his crime.” And Elifha said unto him, The leprosy therefore of Naaman shall cleave unto thee, and unto thy

^a Josh. vii. 1.^b Josh. vii. 20, 21.^c 1 Sam. viii. 3.

thy seed for ever. And he went out from his presence a leper as white as snow ^d.

“THE most terrible effect of covetousness that can be on any record, is, that of Judas Iscariot, who” went unto the chief priests, and said unto them, What will ye give me, and I will deliver him unto you? and they covenanted with him for thirty pieces of silver. And from that time he sought opportunity to betray him ^e. Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out ^f.”

“To this evil spirit of covetousness the apostasy of Demas is imputed. He is distinguished, Philemon 24. by the characters of the apostle’s fellow-labourer; but 2 Tim. iv. 10, he tells us,” Demas hath forsaken me; having loved this present world.

“BUT let us rather direct our attention to the noble examples of those happy persons who through faith and love rose superior to all the frowns or flatteries of this transitory state.”

“THE patriarch Abraham gives an illustrious example of one that lived by faith, and not by sight.” By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise; for he looked for a city which hath foundations, whose builder and maker is God ^g.

“THE example of Moses is no less remarkable.” By faith Moses, when he was come to years, refused to be called the son of Pharaoh’s daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompense of reward ^h.

“IT was this noble elevation of mind, that animated the devout Israelites in their contributions for the building of the temple. They” gave for the service of the house of God, of gold five thousand talents, and ten thousand drams; and

^d 2 Kings v. 25, 27.

^e Matth. xxvi. 14, 15, 16.

^f Acts i. 18.

^g Heb. xi. 8, 9, 10.

^h Heb. xi. 24, 25, 26.

and of silver ten thousand talents ; and of brass eighteen thousand talents ; and an hundred thousand talents of iron. And they with whom precious stones were found, gave them to the treasure of the house of the Lord. Then the people rejoiced, for that they offered willingly ; because with perfect heart they offered willingly unto the Lord ; and David the king also rejoiced with great joy ¹.

“ THE divine influence of the Christian faith on the first converts, is not to be omitted.” The multitude of them that believed, were of one heart, and of one soul ; neither said any of them, that ought of the things which he possessed were his own ; but they had all things common. Neither was there any among them that lacked ; for as many as were possessors of lands or houses sold them ; and brought the prices of the things that were sold, and laid them down at the apostles feet ; and distribution was made unto every man according as he had need ².

C H A P.

¹ : Chron. xxix. 7, 8, 9.² Acts iv. 32, 34, 35.

C H A P. IV.

Of the GOVERNMENT of the TONGUE.

SECT. I. The government of the tongue, is at once of the greatest importance, and greatest difficulty. 2. Sometimes it is debased by flattery. 3. Sometimes it is abused by babbling, flandering, and exciting contention. 4. Sometimes shamefully employed in lying, deceiving, and injuring others. 5. Sometimes in bearing false witness, and in acts of perjury. 6. At other times in imprecations of evil, and in blasphemy. 7. All these abuses of the tongue are an abomination to the Lord. 8. We are therefore solemnly called to abstain from these, and to make a proper use of the valuable faculty of speech. 9. Well ordered speech is a real ornament. And 10. The tongue may be made an instrument of great good. 11. The complaints, prayers, and purposes of the saints on this head.

SECT. I. *The government of the tongue is at once of the greatest importance and greatest difficulty.*

IF any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain ^a. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body. Behold we put bits in the horses mouths, that they may obey us; and we turn about their whole body. Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm whithersoever the governor listeth. Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity; so is the tongue amongst our members, that defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. For every kind of beasts and of birds, and of serpents and things in the sea is tamed, and hath been tamed of mankind; but the tongue can no man tame; it is an unruly evil, full of deadly poison ^b. Therewith bless we God, even the Father; and therewith curse we men which are made after the
similitude

§ 1. ^a James i. 26.

^b James iii. 2,—8.

similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. Doth a fountain send forth at the same place sweet water and bitter ^c ?

He that keepeth his mouth, keepeth his life ; but he that openeth wide his lips, shall have destruction ^d. In the multitude of words there wanteth not sin ; but he that refraineth his lips is wise ^e. The mouth of fools feedeth on foolishness ^f. He that hath knowledge spareth his words. Even a fool, when he holdeth his peace, is counted wise ; and he that shutteth his lips, is esteemed a man of understanding ^g. Whoso keepeth his mouth and his tongue, keepeth his soul from troubles ^h. Should a wise man utter vain knowledge, and fill his belly with the east wind ? Should he reason with unprofitable talk ? or with speeches wherewith he can do no good ⁱ. A fool uttereth all his mind ; but a wise man keepeth it in till afterwards ^k. A man's belly shall be satisfied with the fruit of his mouth, and with the increase of his lips shall he be filled. Death and life are in the power of the tongue ; and they that love it shall eat the fruit thereof^l. In the lips of him that hath understanding, wisdom is found ; but the mouth of the foolish is near destruction ^m.

S E C T. 2. *Sometimes it is debased by flattery.*

He that saith unto the wicked, Thou art righteous ; him shall the people curse, nations shall abhor him ^a. A man that flattereth his neighbour, spreadeth a net for his feet ^b. Burning lips and a wicked heart, are like a potsherd covered with silver dross. He that hateth, dissembleth with his lips, and layeth up deceit within him. When he speaketh fair, believe him not ; for there are seven abominations in his heart. Whose hatred is covered by deceit, his wickedness shall be shewed before the whole congregation ^c. A lying tongue hateth those that are afflicted by it ; and a flattering mouth worketh ruin ^d. If he come to see me, he speaketh vanity ; his heart gathereth iniquity to itself, when he goeth abroad, he telleth it. All that hate me whisper together against me ^e. They speak vanity every one with his neighbour ; with flattering lips and a double tongue do they speak ^f. How long will ye imagine mischief against a man ? They only consult to cast him down from his excellency ; they delight in lies ; they bless with their mouths, but they curse inwardly ^g. For it was not an enemy that reproached me ; then I would have born it. Neither was it he that hated me, that

^c James iii. 9, 10, 11.

^g Prov. xvii. 27, 28.

ⁱ Prov. xviii. 20, 21.

^d Prov. xiii. 3.

^h Prov. xxi. 23.

^m Prov. x. 13, 14.

^e Prov. x. 19.

^l Job xv. 2, 3.

^f Prov. xv. 14.

^k Prov. xxix. 11.

§ 2. ^a Prov. xxiv. 24.

^c Psal. xli. 6, 7.

^b Prov. xxix. 5.

^f Psal. xii. 2.

^e Prov. xxvi. 23,—26. ^g Prov. xxvi. 28.

^g Psal. lxii. 3, 4.

that did magnify himself against me ; then I would have hid myself from him ^h. But it was thou, a man, mine equal, my guide, and mine acquaintance. The words of his mouth were smoother than butter ; but war was in his heart : His words were softer than oil, yet were they drawn swords ⁱ. Let me not, I pray you, accept any man's person ; neither let me give flattering titles unto man : For I know not to give flattering titles ; in so doing my Maker would soon take me away ^k. He that rebuketh a man, afterwards shall find more favour than he that flattereth with the tongue ^l. Bread of deceit is sweet to a man ; but afterwards his mouth shall be filled with gravel ^m : Therefore meddle not with him that flattereth with his lips ⁿ. He that speaketh flattery to his friends, even the eyes of his children shall fail ^o. This is a rebellious people, lying children, children that will not hear the law of the Lord ; which say to the seers, See not, and to the prophets, Prophecy not unto us right things ; speak unto us smooth things, prophecy deceits ^p. They hate him that rebuketh in the gate, they abhor him that speaketh uprightly ^q.

SECT. 3. *Sometimes it is abused by babbling, slandering, and exciting contention.*

HE that hideth hatred with lying lips, and he that uttereth slander is a fool ^a. Surely the serpent will bite without enchantment, and a babbler is no better. The words of a wise man's mouth are gracious ; but the lips of a fool will swallow up himself. The beginning of the words of his mouth is foolishness, and the end of his talk is mischievous madness ^b. A fool's lips enter into contention, and his mouth calleth for strokes. A fool's mouth is his destruction, and his lips are the snare of his soul ^c. He that covereth a transgression, seeketh love ; but he that repeateth a matter, separateth very friends ^d. Where no wood is, there the fire goeth out ; so where there is no tale-bearer, the strife ceaseth. As coals are to burning coals, and wood to fire, so is a contentious man to kindle strife. The words of a tale-bearer are as wounds, and they go down into the innermost parts of the belly ^e. An ungodly man diggeth up evil ; and in his lips there is a burning fire. A froward man soweth strife, and a whisperer separateth chief friends ^f. Moving his lips, he bringeth evil to pass ^g. A tale-bearer revealeth secrets ; but he that is of a faithful spirit concealeth the matter ^h. A naughty person, a wicked man walketh with a froward mouth. He winketh with his

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eyes,

^h Psal. lv. 12, 13.

^m Prov. xx. 17.

^q Amos v. 10.

^l Psal. lv. 21.

ⁿ Prov. xx. 19.

^k Job xxxii. 21, 22.

^o Job xvii. 5.

^l Prov. xxviii. 23,

^p Isa. xxx. 9, 10.

§ 3. ^a Prov. x. 18.

^e Prov. xxvi. 20, 21, 22.

^b Eccles. x. 11,—13.

^f Prov. xvi. 27, 28.

^c Prov. xviii. 6, 7.

^g Prov. xvi. 30.

^d Prov. xvii. 9.

^h Prov. xi. 13.

eyes, he speaketh with his feet, he teacheth with his fingers. Frowardness is in his heart, he deviseth mischief continually, he soweth discord ¹. Violence covereth the mouth of the wicked ². For their heart studieth destruction, and their lips talk of mischief ³. Take ye heed every one of his neighbour, and trust ye not in any brother; for every brother will utterly supplant, and every neighbour will walk with slanders ⁴.

SECT. 4. *Sometimes it is shamefully employed in lying, deceiving, and injuring others.*

Do ye indeed speak righteousness, O congregation? Do ye judge uprightly, O ye sons of men ^a? A righteous man hateth lying; but a wicked man is lothsome, and cometh to shame ^b. A wicked doer giveth heed to false lips; and a liar giveth ear to a naughty tongue ^c. The wicked are estranged from the womb; they go astray as soon as they be born, speaking lies ^d. He that hath a froward heart findeth no good, and he that hath a perverse tongue falleth into mischief ^e. The words of the wicked are to lye in wait for blood; but the mouth of the upright shall deliver him ^f. The lip of truth shall be established for ever; but a lying tongue is but for a moment ^g. Go from the presence of a foolish man, when thou perceivest not in him the lips of knowledge ^h. The words of his mouth are iniquity and deceit; he hath left off to be wise, and to do good ⁱ. They will deceive every man his neighbour, and will not speak the truth; they have taught their tongue to speak lies. Their tongue is an arrow shot out, it speaketh deceit; one speaketh peaceably to his neighbour with his mouth, but in heart he layeth his wait ^k. Your lips have spoken lies, your tongue hath muttered perverseness. None calleth for justice, nor any pleadeth for truth; they trust in vanity, and speak lies ^l.

But unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth? seeing thou hatest instruction, and castest my words behind thee ^m. Thou givest thy mouth to evil, and thy tongue frameth deceit. Thou sittest, and speakest against thy brother; thou slanderest thine own mother's son ⁿ. What shall be given unto thee; or what shall be done unto thee, thou false tongue? sharp arrows of the mighty, with coals of juniper ^o. Thy tongue deviseth mischief; like a sharp razor, working deceitfully. Thou lovest evil more than good, and lying rather than to speak righteousness.

¹ Prov. vi. 12, 13, 14.

² Prov. x. 6.

³ Prov. xxiv. 2.

⁴ Jer. ix. 4.

§ 4. ^a Psal. lviii. 1.

^b Prov. xiii. 5.

^c Prov. xvii. 4.

^d Psal. lviii. 3.

^e Prov. xvii. 20.

^f Prov. xii. 6.

^g Prov. xii. 19.

^h Prov. xiv. 7.

ⁱ Psal. xxxvi. 3.

^k Jer. ix. 5, 8.

^l Isa. lix. 3, 4.

^m Psal. l. 16, 17.

ⁿ Psal. l. 19, 20.

^o Psal. cxx. 3, 4.

righteousness. Thou lovest all devouring words, O thou deceitful tongue. God shall likewise destroy thee for ever, he shall take thee away, and pluck thee out of thy dwelling-place, and root thee out of the land of the living^p. The mouth of them that speak lies shall be stopped^q.

Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, speaking lies in hypocrisy, having their consciences seared with a hot iron^r; and through covetousness shall they with feigned words make merchandize of you^s. From such withdraw thyself^t. For there are many unruly and vain talkers and deceivers, especially they of the circumcision; whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake. One of themselves, even a prophet of their own, said, The Cretians are always liars, evil beasts, slow bellies^u. These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words^v. They are corrupt, and speak wickedly concerning oppression; they speak loftily. They set their mouth against the heavens, and their tongue walketh through the earth^w. Their teeth are as swords, and their jaw-teeth like knives, to devour the poor from the earth, and the needy from among men^x. My soul is among lions, and I lie even among them that are set on fire; even the sons of men, whose teeth are spears and arrows, and their tongue a sharp sword^y.

SECT. 5. *Sometimes in bearing false witness, and in acts of perjury.*

THOU shalt not bear false witness against thy neighbour^a. Thou shalt not raise a false report; put not thine hand with the wicked to be an unrighteous witness^b. Keep thee far from a false matter; and the innocent, and the righteous, slay thou not^c. One witness shall not rise up against a man for any iniquity, or for any sin. At the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established. If a false witness rise up against a man, to testify against him that which is wrong^d; and hath testified falsely against his brother; then shall ye do unto him, as he had thought to have done unto his brother^e. Ye shall not deal falsely, neither lie one to another: And ye shall not swear by my name falsely; neither shalt thou profane the name of thy God^f. Thou shalt not go up and down, as a tale-bearer among thy people; neither shalt thou stand against the blood of thy neighbour^g. Be not a witness against thy neighbour,

4 E 2

^p Psal. lii. 2,—5.

^q 1 Tim. vi. 5.

^r Prov. xxx. 14.

§ 5. ^a Exod. xx. 16.
^c Deut. xix. 18, 19.

^s Psal. lxxiii. 11.

^t Tit. i. 10, 11, 12.

^u Psal. lvii. 4.

^v Exod. xxiii. 1.

^w Lev. xix. 11, 12.

^x 1 Tim. iv. 1, 2.

^y Jude 16.

^a Exod. xxiii. 7.

^b Lev. xix. 16.

^c 1 Pet. ii. 3.

^d Psal. lxxiii. 8, 9.

^e Deut. xix. 15, 16.

neighbour without cause; and deceive not with thy lips^h. A false witness shall not be unpunished, and he that speaketh lies shall perishⁱ. A true witness delivereth souls; but a deceitful witness speaketh lies^k. A man that beareth false witness against his neighbour, is a maul, and a sword, and a sharp arrow^l. An ungodly witness scorneth judgment; and the mouth of the wicked devoureth iniquity^m. He that speaketh truth, sheweth forth righteousness; but a false witness deceitⁿ. Put away from thee a froward mouth, and perverse lips put far from thee^o. In transgressing and lying against the Lord, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood, and judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street, and equity cannot enter. Yea, truth faileth, and he that departeth from evil, maketh himself a prey^p.

SECT. 6. *At other times in imprecations of evil, and in blasphemy.*

THOU shalt not curse the deaf, nor put a stumbling-block before the blind^a. Thou shalt not revile the gods*, nor curse the ruler of thy people^b. Curse not the king, no not in thy thought; and curse not the rich in thy bed-chamber; for a bird of the air shall carry the voice; and that which hath wings shall tell the matter^c.

There is a generation that curseth their father, and doth not bless their mother^d. Every one that curseth his father or his mother shall be surely put to death; he hath cursed his father or his mother; his blood shall be upon him^e. Whoso curseth his father or his mother, his lamp shall be put out in obscure darkness^f.

This know also, that in the last days perilous times shall come, for men shall be proud blasphemers^g. Whosoever curseth his God shall bear his sin. And he that blasphemeth the name of the Lord, he shall surely be put to death; and all the congregation shall certainly stone him; as well the stranger as he that is born in the land, when he blasphemeth the name of the Lord, shall be put to death^h. Behold the Lord cometh, with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them, of all their ungodly deeds, which they have ungodly committed, and of all their hard speech-

es,

^h Prov. xxiv. 28.

^m Prov. xix. 28.

§ 6. ^a Lev. xix. 14.

^c Lev. xx. 9.

ⁱ Prov. xix. 9.

ⁿ Prov. xii. 17.

^b Exod. xxii. 28.

^f Prov. xx. 20.

^k Prov. xiv. 25.

^o Prov. iv. 24.

^e Eccles. x. 20.

^g 2 Tim. iii. 1, 2.

^l Prov. xxv. 18.

^p Isa. lix. 13, 14, 15.

^d Prov. xxx. 11.

^h Lev. xxiv. 15, 16.

* *i. e.* magistrates.

es, which ungodly sinners have spoken against him¹. And they shall pass through, hardly beset and hungry; and they shall fret themselves, and curse their king, and their God, and look upward².

SECT. 7. *All these abuses of the tongue are an abomination to the Lord.*

THESE are the things that ye shall do, Speak ye every man the truth to his neighbour, execute the judgment of truth and peace in your gates; and let none of you imagine evil in your hearts against his neighbour, and love no false oath, for all these are things that I hate, saith the Lord^a. Hear the word of the Lord, ye children of Israel; for the Lord hath a controversy with the inhabitants of the land, because there is no truth nor mercy, nor knowledge of God in the land. By swearing and lying they break out; therefore shall the land mourn^b. For Jerusalem is ruined, and Judah is fallen; because their tongue and their doings are against the Lord, to provoke the eyes of his glory^c. Wo unto them, for they have fled from me; destruction unto them, because they have transgressed against me; though I have redeemed them, yet they have spoken lies against me; and they have not cried unto me with their heart, when they howled upon their beds^d. They be all an assembly of treacherous men; and they bend their tongues like their bow for lies; but they are not valiant for the truth upon earth^e. And my name continually every day is blasphemed^f. Against whom do ye sport yourselves? Against whom make ye a wide mouth, and draw out the tongue? Are ye not children of transgression, a seed of falsehood^g? Trust ye not in lying words, saying, The temple of the Lord, the temple of the Lord are these^h. Behold ye trust in lying words that cannot profit. Will ye swear falsely, and come and stand before me in this houseⁱ? Behold it is written before me, I will not keep silence, but will recompense your iniquities, and the iniquities of your fathers, which have blasphemed me upon the hills^k. Because ye have said, We have made lies our refuge, and under falsehood have we hid ourselves; therefore the hail shall sweep away the refuge of lies; and the waters shall overflow the hiding place^l. And I will come near to you to judgment; and I will be a swift witness against false swearers^m. And I will bring the curse forth, saith the Lord of hosts; and it shall enter into the house of him that sweareth falsely by my name, and it shall remain in the midst of his house, and shall consume itⁿ.

These

¹ Jude 14, 15.

² Isa. viii. 21.

§ 7. ^a Zech. viii. 16, 17.

^b Hos. iv. 1, 2, 3.

^c Jer. ix. 2, 3.

^d Isa. lii. 5.

^e Jer. vii. 8, 9, 10.

^f Isa. lxi. 6, 7.

^g Zech. v. 4.

^h Isa. iii. 8.

ⁱ Hos. vii. 13, 14.

^j Isai. lvii. 4.

^k Jer. vii. 4.

^l Isa. xxviii. 15, 16, 17. ^m Mal. iii. 5.

These six things doth the Lord hate, yea seven are an abomination unto him. A false witness that speaketh lies, and him that soweth discord among brethren^o. Lying lips are abomination to the Lord, but they that deal truly are his delight^p. The Lord shall cut off all flattering lips, and the tongue that speaketh proud things. Who have said, With our tongue will we prevail, our lips are our own, Who is lord over us^q.

Hear and understand; not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man^r. Those things which proceed out of the mouth, come forth from the heart^s; for out of the heart proceed false witnesses, blasphemies. These are the things which defile a man^t. O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man, out of the good treasure of the heart, bringeth forth good things; and an evil man, out of the evil treasure, bringeth forth evil things. But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned^u.

I John saw the holy city, new Jerusalem, coming down from God out of heaven^x. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie^y. For without are dogs, and forcerers, and whosoever loveth and maketh a lie^z. The fearful, and unbelieving, and all liars, shall have their part in the lake which burneth with fire and brimstone^a.

SECT. 8. *We are therefore solemnly called to abstain from these, and to make proper use of the valuable faculty of speech.*

BLESSED is the man that maketh the Lord his trust; and respecteth not the proud, nor such as turn aside to lies^a. In the mouth of the foolish is a rod of pride; but the lips of the wise shall preserve them^b. Better is the poor that walketh in his integrity, than he that is perverse in his lips, and is a fool^c. The wise in heart will receive commandments; but a prating fool shall fall^d. 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^e.

Wherefore

^o Prov. vi. 16, 19.

^p Matth. xv. 18.

^q Rev. xxi. 27.

^r Prov. xii. 22.

^s Matth. xv. 19, 20.

^t Rev. xxii. 15.

^u Psal. xii. 3, 4.

^x Matth. xii. 34,—37.

^y Rev. xxi. 8.

^z Rev. xxi. 2.

§ 8. ^a Psal. xl. 4.

^b Psal. xxxiv. 12, 13.

^c Prov. xiv. 3.

^d Prov. xix. 1.

^e Prov. xi. 8.

Wherefore putting away lying, speak every man truth with his neighbour; for we are members one of another ^f. Let all bitterness, and clamour, and evil speaking, be put away from you with all malice ^g. Laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as new born babes desire the sincere milk of the word, that ye may grow thereby ^h. Speak evil of no man ⁱ. Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law. There is one lawgiver, who is able to save and to destroy; who art thou that judgest another ^k? Put off all anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds ^l. The law is not made for a righteous man, but for the lawless and disobedient, for the ungodly, and for sinners, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine ^m. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace to the hearers ⁿ. That we henceforth be no more children tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness whereby they lie in wait to deceive; but speaking the truth in love, may grow up unto him in all things which is the head, even Christ ^o. Not rendering evil for evil, nor railing for railing; but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing ^p. For I fear when I come, I shall not find you such as I would; lest there be debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults; and lest my God will humble me among you ^q. Know ye not that revilers shall not inherit the kingdom of God ^r; But fornication, and all uncleanness, or covetousness, let it not be once named amongst you, neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks ^s.

S E C T. 9. *Well ordered speech is a real ornament.*

DOTH not the ear try words? and the mouth taste his meat ^a? Pleasant words are as an honeycomb; sweet to the soul, and health to the bones ^b. How forcible are right words ^c! The words of a man's mouth, are as deep waters; and the well-spring of wisdom, as a flowing brook ^d. The words of the wise are
as

^f Eph. iv. 25.

^g James iv. 11, 12.

^h Eph. iv. 14, 15.

ⁱ Eph. v. 3, 4.

^k Eph. iv. 31.

^l Col. iii. 8, 9.

^m 1 Pet. iii. 9.

ⁿ 1 Pet. ii. 1, 2.

^o 1 Tim. i. 9, 10.

^p 2 Cor. xii. 20, 21.

^q Tit. iii. 2.

^r Eph. iv. 29.

^s 1 Cor. vi. 9, 10.

§ 9. ^a Job xiii. 1-11.

^b Prov. xvi. 24.

^c Job vi. 25.

^d Prov. xviii. 4.

as goads, and as nails fastned by the masters of assemblies^e. The heart of the wise teacheth his mouth, and addeth learning to his lips^f. There is gold, and a multitude of rubies; but the lips of knowledge are a precious jewel^g. The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment^h. The tongue of the wise useth knowledge arightⁱ, and a wholesome tongue is a tree of life^k. The mouth of a righteous man is a well of life^l; in the lips of him that hath understanding, wisdom is found^m. By long forbearing is a prince persuaded, and a soft tongue breaketh the boneⁿ. The mouth of the just bringeth forth wisdom; and the lips of the righteous know what is acceptable^o. How beautiful upon the mountains are the feet of him that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, Thy God reigneth^p?

SECT. 10. *The tongue may be an instrument of great good.*

OPEN thy mouth for the dumb, in the cause of all such as are appointed to destruction. Open thy mouth, judge righteously, and plead the cause of the poor and needy^a. Thou shalt not hate thy brother in thine heart; thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him^b. There is that speaketh like the piercing of a sword; but the tongue of the wise is health^c. A word fitly spoken is like apples of gold in pictures of silver. As an ear-ring of gold, and an ornament of fine gold, so is a wise reprover upon an obedient ear^d. A man hath joy by the answer of his mouth; and a word spoken in season, how good is it^e? The tongue of the just is as choice silver^f.

Exhort one another daily, while it is called, To-day; lest any of you be hardened through the deceitfulness of sin^g. Warn them that are unruly, comfort the feeble-minded, support the weak^h, reprove, rebuke, exhort with all long-suffering and doctrineⁱ. Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man^k. Let the word of Christ dwell richly in you, in all wisdom; teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord^l; that ye may with one mind, and one mouth glorify God, even the Father of our Lord Jesus Christ^m; holding fast the faithful words, as hath been taught; that ye may be able by sound doctrine, both to exhort, and to convince the gainfayersⁿ.

SECT.

^e Eccles. xii. 11.

^f Prov. xv. 2.

^g Prov. xxv. 15.

§ 10. ^a Prov. xxxi. 8, 9.

^c Prov. xv. 23.

ⁱ 2 Tim. iv. 2.

ⁿ Tit. i. 9.

^f Prov. xvi. 23.

^k Prov. xv. 4.

^o Prov. x. 31, 32.

^b Lev. xix. 17.

^f Prov. x. 20.

^k Col. iv. 6.

^g Prov. xx. 15.

^l Prov. x. 11.

^p Isa. lii. 7.

^c Prov. xii. 18.

^g Heb. iii. 13.

^l Col. iii. 16.

^h Psal. xxxvii. 30.

^m Prov. x. 13.

^d Prov. xxv. 11, 12.

^h 1 Thess. v. 14.

^m Rom. xv. 6.

SECT. II. *The complaints, prayers, and purposes of the saints on this subject.*

HELP, Lord, for the godly man ceaseth; for the faithful fail from among the children of men. They speak vanity every one with his neighbour; with flattering lips, and with a double heart do they speak^a. There is no faithfulness in their mouth, their inward part is very wickedness; their throat is an open sepulchre, they flatter with their tongue^b. They have sharpened their tongues, like a serpent; adders poison is under their lips^c; which speak peace to their neighbours, but mischief is in their hearts^d. Deliver me not over to the will of mine enemies; for false witnesses are risen up against me, and such as breathe out cruelty^e. The mouth of the wicked, and the mouth of the deceitful are opened against me; they have spoken against me with a lying tongue. They compassed me about also with words of hatred^f. They speak mischief, and imagine deceits all the day long; they laid to my charge things that I knew not^g. The proud have forged a lie against me^h; yea the abjects gathered themselves together against me, and I knew it not; they did tear me and ceased not, with hypocritical mockers in feasts, they gnashed upon me with their teethⁱ. They speak not peace, but they devise deceitful matters against them that are quiet in the land. Yea, they opened their mouth wide against me, and said, Aha, Aha, our eye hath seen it. This thou hast seen, O Lord, keep not silence; O Lord, be not far from me^k. Deliver my soul, O Lord, from lying lips, and from a deceitful tongue^l. Hide me from the secret counsel of the wicked^m; who whet their tongue like a sword, and bend their bows to shoot their arrows, even bitter wordsⁿ. Send thine hand from above, rid me from the hands of strange children; whose mouth speaketh vanity; and their right hand is a right hand of falsehood^o. Attend unto me, and hear me; I mourn in my complaint and make a noise, because of the voice of the enemy; for they cast iniquity upon me, and in wrath they hate me^p. Behold they belch out with their mouth; swords are in their lips; for who, say they, doth hear^q. For the sin of their mouth, and the words of their lips, let them even be taken in their pride; and for cursing and lying which they speak^r. Let not an evil speaker be established in the earth^s. Let the lying lips be put to silence, which speak grievous things proudly and contemptuously against the righteous^t. His mouth is full of cursing, and deceit,

and

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§ 11. ^a Psal. xii. 1, 2.^c Psal. xxvii. 12.^b Psal. cxix. 69.^m Psal. lxiiv. 2.^q Psal. lix. 7.^b Psal. v. 9.^f Psal. cix. 2, 3.ⁱ Psal. xxxv. 15, 16.^h Psal. lxiiv. 3.^r Psal. lix. 12.^e Psal. cxi. 3.^g Psal. xxxviii. 12. and Psal. xxxv. 11.^k Psal. xxxv. 20, 21, 22. ^l Psal. cxix. 2.^o Psal. cxliv. 7, 8.^s Psal. cxi. 11.^d Psal. xxviii. 3.ⁿ Psal. xxxv. 11.^p Psal. lv. 3, 3.^t Psal. xxxi. 18.

and fraud; under his tongue is mischief and vanity^u. Let them curse, but bless thou^x. O Lord, thou shalt destroy them that speak leasing^y.

Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy hill? He that walketh uprightly, and speaketh the truth in his heart; he that backbiteth not with his tongue, nor taketh up a reproach against his neighbour; he that sweareth to his own hurt and changeth not^z; Who hath not lift up his soul unto vanity, nor sworn deceitfully^a. Hear the right, O Lord, attend unto my cry, give ear unto my prayer that goeth not out of feigned lips^b. I am purposed, that my mouth shall not transgress^c. Remove far from me vanity and lies^d. Set a watch, O Lord, before my mouth, keep the door of my lips^e. Remove from me the way of lying^f. Whoso privily slandereth his neighbour him will I cut off^g. He that worketh deceit, shall not dwell within my house; he that telleth lies, shall not tarry in my sight^h. I hate and abhor lying, but thy law do I loveⁱ.

Unto thee have I cried, O Lord, and in the morning shall my prayer prevent thee^k. I will go into thy house with burnt offerings: I will pay thee my vows^l, which my lips have uttered, and my mouth hath spoken, when I was in trouble^m. My lips shall greatly rejoice when I sing unto thee; my tongue also shall talk of thy righteousness all the day longⁿ. I will speak of thy testimonies also before kings, and will not be ashamed^o. I will declare thy name unto my brethren; in the midst of the congregation will I praise thee^p. My lips shall utter praise, when thou hast taught me thy statutes^q. Let my mouth be filled with thy praise, and with thy honour all the day^r. I said, I will take heed to my ways that I sin not with my tongue, I will keep my mouth with a bridle while the wicked is before me^s. All the while my breath is in me, and the spirit of God is in my nostrils, my lips shall not speak wickedness, nor my tongue utter deceit^t. My mouth shall speak of wisdom; and the meditation of my heart shall be of understanding^u. Accept I beseech thee, the free-will offerings of my mouth, O Lord^x. Let the words of my mouth, and the meditations of my heart be acceptable in thy sight, O Lord, my strength and my Redeemer^y. My mouth shall speak the praise of the Lord and let all flesh bless his holy name for ever and ever^z.

ARTICLE

^u Psal. x. 7.

^x Psal. xxiv. 4.

^y Psal. cxli. 3.

^z Psal. cxix. 163.

^a Psal. lxxi. 23, 24.

^b Psal. lxxi. 8.

^c Psal. cxix. 108.

^d Psal. cix. 28.

^e Psal. xvii. 1.

^f Psal. cxix. 29.

^g Psal. lxxxviii. 13.

^h Psal. cxix. 46.

ⁱ Psal. xxxix. 1.

^j Psal. xix. 14.

^k Psal. v. 3, 6.

^l Psal. xvii. 3.

^m Psal. ci. 5.

ⁿ Psal. lxvi. 13.

^o Psal. xxii. 22.

^p Job xxvii. 3, 4.

^q Psal. cxlv. 21.

^r Psal. xv. 1, —4.

^s Prov. xxx. 8.

^t Psal. ci. 7.

^u Psal. lxvi. 14.

^x Psal. cxix. 171.

^y Psal. xlix. 3.

A R T I C L E III.

Of the D U T I E S we owe to M A N K I N D.

C H A P. I.

*Of L O V E to our N E I G H B O U R, in opposition to M A -
L I C E, H A T R E D, E N V Y, and the like.*

S E C T. I. To love our brethren of mankind is one of the most exprefs dictates of the divine law. 2. It is peculiarly enjoined by our blessed Lord. 3. Without this we can have no claim to the character of his disciples. 4. Charity is therefore stated as essential to the christian character. 5. Exhortations and motives to mutual love and acts of beneficence. 6. The joy of the apostles in discerning the mutual love of the saints. 7. This truly christian grace urged from the view of our relations to Christ, and to each other. 8. The complaints, declarations, and prayers of the saints on this subject. Examples.

S E C T. I. *To love our brethren of mankind, is one of the most exprefs dictates of the divine law.*

AND one of the scribes came and asked *Jesus*, Which is the first commandment of all? And Jesus answered him, The first of all the commandments is, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength, this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these. And the scribe said unto him, Well, master, thou hast said the truth; for there is one God, and none but he; and to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, is more than all whole burnt offerings and sacrifices^a. Thou shalt

§ 1. ^a Mark xii. 28,—33.

shalt not hate thy brother in thine heart. Thou shalt not avenge, nor bear any grudge against the children of thy people; but thou shalt love thy neighbour as thy self^b. The stranger that dwelleth with you, shall be unto you as one born amongst you; and thou shalt love him as thy self^c. For the Lord your God, is God of gods, and Lord of lords; he doth execute the judgment of the fatherless and widow, and loveth the stranger in giving him food and raiment^d. Love ye therefore the stranger; for ye were strangers in the land of Egypt^e. A man that hath friends, shall shew himself friendly; and there is a friend that sticketh closer than a brother^f. Thine own friend, and thy father's friend, forsake not^g. Hatred stirreth up strifes; but love covereth all sins^h. Fret not thyself because of evil doers; neither be thou envious against the workers of iniquityⁱ. Go not forth hastily to strive, lest thou know not what to do in the end thereof, when thy neighbour hath put thee to shame^k. Wrath is cruel, and anger is outrageous; but who can stand before envy^l? Better a dinner of herbs where love is, than a stalled ox and hatred therewith^m. Behold, how good, and how pleasant it is for brethren to dwell together in unity. It is like the precious ointment on the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments. As the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life for ever moreⁿ.

SECT. 2. *It is peculiarly enjoined by our blessed Lord.*

EVERY kingdom divided against itself, is brought to desolation; and every city or house divided against itself, shall not stand^a. Take heed that ye despise not one of these little ones. For I say unto you^b, It is not the will of your Father which is in heaven, that one of these little ones should perish^c. And whosoever shall give to one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward^d. Verily I say unto you, In as much as ye have done it unto one of the least of these, ye have done it unto me^e. Whosoever shall receive one of such in my name, receiveth me; and whosoever shall receive me, receiveth not me, but him that sent me^f.

Be not ye called Rabbi; for one is your Master, even Christ; and all ye are brethren^g. But he that is greatest among you shall be your servant^h. These things

^b Lev. xix. 17, 18.

^f Prov. xviii. 24.

^h Prov. xxv. 8.

^c Lev. xix. 34.

^e Prov. xxvii. 10.

^l Prov. xxvii. 4.

^d Deut. x. 17, 18.

^h Prov. x. 12.

^m Prov. xv. 17.

^e Deut. x. 19.

ⁱ Psal. xxxvii. 1.

ⁿ Psal. cxxxiii. 1, 3.

§ 2. ^a Matth. xii. 25.

^c Matth. xxv. 40.

^b Matth. xviii. 10.

^g Mark ix. 37.

^c Matth. xviii. 14.

^e Matth. xxiii. 8.

^d Matth. x. 42.

^h Matth. xxiii. 11.

things I command you, that ye love one anotherⁱ. If the world hate you, ye know that it hated me before it hated you^k. If they have persecuted me, they will also persecute you^l. A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another^m. Greater love hath no man than this, that a man lay down his life for his friendsⁿ. This is my commandment, That ye love one another, as I have loved you^o. I say unto you which hear, Love your enemies; do good to them which hate you; bless them that curse you; and pray for them which despitefully use you, and persecute you^p: That ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil, and on the good, and sendeth rain on the just, and on the unjust. Be ye therefore perfect, even as your Father which is in heaven is perfect^q.

SECT. 3. *Without this we can have no claim to the character of his disciples.*

By this shall all men know that ye are my disciples, if ye have love one to another^a. Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment. For it hath been declared unto me of you, my brethren, that there are contentions among you^b. And I, brethren, could not speak unto you, as unto spiritual, but as unto carnal^c; for ye are yet carnal: For whereas there is among you envying and strife, and divisions, Are ye not carnal, and walk as men^d? Now the works of the flesh are manifest; which are these, hatred, variance, emulations, wrath, strife, seditions, envyings, murders^e, debate, deceit, malignity^f; of the which I tell you, that they which do such things, shall not inherit the kingdom of God^g. If ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above; but is earthly, sensual, devilish. For where envying and strife is, there is confusion, and every evil work. But the wisdom that is from above, is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits; and the fruit of righteousness is sown in peace of them that make peace^h. Grudge not one against another, brethren, lest ye be condemned; behold the judge standeth at the doorⁱ. He that saith he is in the light, and hateth his brother, is in darkness even until now^k. In this the children of God are manifest,

ⁱ John xv. 17.^k John xv. 18.^l John xv. 20.^m John xiii. 34.ⁿ John xv. 13.^o John xv. 12.^p Luke vi. 27, 28.^q Matth. v. 44, 45, 48.§ 3. ^a John xiii. 35.^b 1 Cor. i. 10, 11.^c 1 Cor. iii. 1.^d 1 Cor. iii. 3.^e Gal. v. 19, 20, 21.^f Rom. i. 29.^g Gal. v. 21.^h James iii. 14—18.ⁱ James v. 9.^k 1 John ii. 9.

fest, and the children of the devil ; whosoever doth not righteousness, is not of God ; neither he that loveth not his brother ^l. He that loveth not his brother, abideth in death. Whosoever hateth his brother is a murderer ; and ye know that no murderer hath eternal life abiding in him ^m. If a man say, I love God, and hateth his brother, he is a liar ; for he that loveth not his brother whom he hath seen, How can he love God whom he hath not seen ⁿ ? We ourselves also were sometimes foolish, disobedient, living in malice and envy, hateful, and hating one another ^o. But now you also put off all these, anger, wrath, malice ^p : Put on, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering ^q ; and above all these, put on charity, which is the bond of perfectness ; and let the peace of God rule in your hearts ^r. *For* the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance ; against such there is no law ^s. For all the law is fulfilled in one word, even in this, Thou shalt love thy neighbour as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another ^t. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another ^u. Do all things without murmurings and disputings ^x. Wherefore, laying aside all malice, and all guile, and hypocrisies and envies ; as new-born babes, desire the sincere milk of the word, that ye may grow thereby ^y.

S E C T. 4. *Charity is therefore stated as essential to the christian character.*

Now the end of the commandment is charity, out of a pure heart, and of a good conscience, and of faith unfeigned ^a. Though I speak with the tongues of men and of angels, and have not charity ; I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and have all knowledge ; and though I have all faith, so that I could remove mountains, and have no charity ; I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity ; it profiteth me nothing. Charity suffereth long, and is kind ; charity envieth not ; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity ; but rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things ^b. Charity never faileth ; but whether there be prophecies, they shall fail ; whether there be

^l 1 John iii. 10.

^p Col. iii. 8.

^t Gal. v. 14, 15.

^m 1 John iii. 14, 15.

^q Col. iii. 12.

^u Gal. v. 25, 26.

ⁿ 1 John iv. 20.

^r Col. iii. 14, 15.

^x Philip. ii. 14.

^o Tit. iii. 3.

^s Gal. v. 22, 23.

^y 1 Pet. ii. 1, 2.

be tongues, they shall cease ; whether there be knowledge, it shall vanish away ^b. And now abideth faith, hope, charity, these three ; but the greatest of these is charity ^c. Follow after charity ^d : *For* knowledge puffeth up, but charity edifieth ^e. Beloved, let us love one another ; for love is of God ; and every one that loveth, is born of God, and knoweth God. He that loveth not, knoweth not God ; for God is love ^f. If we love one another, God dwelleth in us, and his love is perfected in us ^g. And this commandment have we received from him, That he who loveth God, love his brother also ^h.

SECT. 5. *Exhortations and motives to mutual love, and acts of beneficence.*

IF there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies ; fulfil ye my joy, that ye be like minded, having the same love, being of one accord, of one mind. Let nothing be done through strife, or vain-glory ; but in lowliness of mind, let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus ^a. Herein is love, not that we loved God, but that he loved us, and gave his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another ^b. For this is the message that ye have heard from the beginning, that we should love one another ^c. Hereby perceive we the love of God, because he laid down his life for us ; and we ought to lay down our lives for the brethren ^d. My little children, let us not love in word, neither in tongue, but in deed and in truth ^e. Owe no man any thing, but to love one another ; for he that loveth another, hath fulfilled the law. For this, thou shalt not commit adultery, thou shalt not kill, thou shalt not steal, thou shalt not bear false witness, thou shalt not covet ; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour ; therefore love is the fulfilling of the law ^f. Let us therefore follow after the things which make for peace, and things wherewith one may edify another ^g. Let every one of us please his neighbour for his good to edification ^h. Let all your things be done with charity ⁱ. Ever follow that which is good, both among yourselves, and to all men ^k. And let us consider one another to provoke unto love, and to good

^b 1 Cor. xiii. 8.

^f 1 John iv. 7, 8.

^c 1 Cor. xiii. 13.

^g 1 John iv. 12.

^d 1 Cor. xiv. 1.

^h 1 John iv. 21.

^e 1 Cor. viii. 1.

§ 5. ^a Phil. ii. 1,—5.

^c 1 John iii. 18.

ⁱ 1 Cor. xvi. 14.

^b 1 John iv. 10, 11.

^f Rom. xiii. 8, 9, 10.

^k 1 Thess. v. 15.

^e 1 John iii. 11.

^g Rom. xiv. 19.

^d 1 John iii. 16.

^h Rom. xv. 2.

good works^l. Be ye all of one mind, having compassion one of another^m. And above all things have fervent charity among yourselves; for charity shall cover the multitude of sinsⁿ. Stand fast in one spirit, with one mind, striving together for the faith of the gospel^o. Let us walk by the same rule, let us mind the same thing^p. Let no man seek his own; but every man another's wealth^q. As we have opportunity, let us do good unto all men; especially unto them who are of the household of faith^r; submitting yourselves one to another in the fear of God^s. We know that we have passed from death unto life, because we love the brethren^t. For this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another^u. If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well^v. Follow righteousness, faith, charity, peace with them that call on the Lord out of a pure heart^w. And every one that loveth him that begat, loveth him also that is begotten of him^x. Wherefore giving all diligence, add to godliness, brotherly kindness, and to brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ^a. Honour all men; love the brotherhood^b; giving none offence, neither to the Jews, nor to the Gentiles, nor to the church of God; even as I please all men in all things; not seeking mine own profit, but the profit of many, that they may be saved^c. Finally brethren, farewell; be perfect, be of good comfort, be of one mind; live in peace, and the God of love and peace shall be with you^d.

§ E C T. 6. *The joy of the apostles in discerning the mutual love of the saints.*

As touching brotherly love, ye need not that I write unto you; for ye yourselves are taught of God to love one another. And indeed ye do it towards all the brethren^a. Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints^b, cease not to give thanks for you, making mention of you in my prayers^c. We are bound to thank God always for you, brethren, as it is meet; because that your faith groweth exceedingly, and the charity of every one of you all towards each other aboundeth^d *. Let brotherly love

^l Heb. x. 24.

^p Phil. iii. 16.

^t 1 John iii. 14.

^s 1 John v. 1.

^d 2 Cor. xiii. 11.

§ 6. ^a 1 Thess. iv. 9, 10.

^m 1 Pet. iii. 8.

^q 1 Cor. x. 24.

^u 1 John iii. 23.

^a 2 Pet. i. 5, 7, 8.

^b Eph. i. 15.

ⁿ 1 Pet. iv. 8.

^r Gal. vi. 10.

^x James ii. 8.

^b 1 Pet. ii. 17.

^c Eph. i. 16.

^o Phil. i. 27.

^f Eph. v. 21.

^y 2 Tim. ii. 22.

^e 1 Cor. x. 32, 33.

^d 2 Thess. i. 3.

* See Col. i. 3, 4, 5.

love continue^c. *And we beseech you, brethren, that ye increase more and more^f, Seeing ye have purified your souls in obeying the truth through the Spirit, unto unfeigned love of the brethren; see that ye love one another with a pure heart fervently^g. For God is not unrighteous to forget your work and labour of love, which ye have shewed towards his name, in that ye have ministered to the saints, and do minister^h. The Lord make you to increase and abound in love one toward another, and towards all men; even as we do towards youⁱ.*

SECT. 7. *This truly Christian grace urged from the view of our relation to Christ, and to each other.*

As the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ. For by one spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit^a; that there be no schism in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it. Now ye are the body of Christ, and members in particular^b. For as we have many members in one body, and all members have not the same office; so we being many are one body in Christ, and every one members one of another^c. There is one body, and one spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism; One God and Father of all, who is above all, and through all, and in you all^d. Love as brethren; be pitiful, be courteous^e. Be ye therefore followers of God as dear children; and walk in love as Christ also hath loved us^f. Let love be without dissimulation; be kindly affectioned one to another; with brotherly love, in honour preferring one another^g. Be of the same mind one towards another; mind not high things, but condescend to men of low estate^h. Now the God of patience and consolation, grant you to be like minded one towards another, according to Christ Jesus; that ye may with one mind, and one mouth, glorify God, even the Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ also received us to the glory of Godⁱ.

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SECT.

^a Heb. xiii. 1.^f 1 Theff. iv. 10.^g 1 Pet. i. 22.^h Heb. vi. 10. ;ⁱ 1 Theff. iii. 12.§ 7. ^a 1 Cor. xii. 12, 13.^b 1 Cor. xii. 25, 26, 27.^c Rom. xii. 4, 5.^d Eph. iv. 4, 5, 6.^e 1 Pet. iii. 8.^f Eph. v. 1, 2.^g Rom. xii. 9, 10.^h Rom. xii. 16. |ⁱ Rom. xv. 5, 6, 7.

SECT. 8. *The complaints, declarations, and prayers of the saints on this subject.*

HAVE mercy upon me, O Lord, for I am in trouble; mine eye is consumed with grief^a. I was a reproach among all mine enemies, but especially among my neighbours, and a scar to mine acquaintance^b. Fear was on every side while they took counsel together against me, they devised to take away my life^c. They compassed me about also with words of hatred; and fought against me without a cause. For my love they are my adversaries; and they have rewarded me evil for good, and hatred for my love^d. All that hate me, whisper together against me; against me do they devise my hurt^e. Yea mine own familiar friend in whom I trusted, who did eat of my bread, hath lift up his heel against me^f. Many are my persecutors, and mine enemies; yet I do not decline from thy testimonies^g. Princes have persecuted me without a cause; but my heart standeth in awe of thy word^h. They rewarded me evil for good to the spoiling of my soul. But as for me, when they were sick, my cloathing was sackcloth; I humbled my soul with fasting, and my prayer returned into mine own bosom; I behaved myself as tho' he had been my friend or brother; I bowed down heavily, as one that mourneth for his mother. But in mine adversity they rejoiced, and gathered themselves together; yea the abjects gathered themselves together against me, and I knew it not; they did tear me, and ceased notⁱ. Let not them that are mine enemies wrongfully rejoice over me; neither let them wink with the eye, that hate me without a cause^k. Consider mine enemies; for they are many, and they hate me with cruel hatred^l. Deliver me from mine enemies, O my God; defend me from them that rise up against me^m. For they lie in wait for my soulⁿ. Consider my trouble, which I suffer of them that hate me; thou that liftest me up from the gates of death. Deliver me not over unto the will of mine enemies^o. Shew me a token for good, that they which hate me, may see it, and be ashamed^p.

Pray for the peace of Jerusalem; they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions sakes, I will now say, Peace be within thee. Because of the house of the Lord our God, I will seek thy good^q. If it had not been the Lord who was on our side, when men rose up against us; then they had swallowed us up quick, when their wrath was kindled against us^r. Blessed be the Lord who hath not given us as a prey to their teeth^s. O my soul thou hast said unto the Lord, Thou art my

§ 8. ^a Psal. xxxi. 9.

^c Psal. xli. 7.

ⁱ Psal. xxxv. 12.—15.

ⁿ Psal. lix. 3.

^r Psal. cxxiv. 1, 2, 3.

^b Psal. xxxi. 11.

^f Psal. xli. 9.

^k Psal. xxxv. 19.

^o Psal. ix. 13. & Ps. xxvii. 12.

^s Psal. cxxiv. 6.

^e Psal. xxxi. 13.

^g Psal. cxix. 157.

^l Psal. xxv. 19.

^p Psal. lxxxvi. 17.

^d Psal. cix. 3, 4, 5.

^h Psal. cxix. 161.

^m Psal. lix. 1.

^q Psal. cxxii. 6,—9.

my Lord; my goodness extendeth not to thee. But to the saints, that are in the earth, and to the excellent in whom is all my delight^a. Arise, O Lord; save me, O my God; for thou hast smitten all mine enemies upon the cheek-bone, thou hast broken the teeth of the ungodly^u. He delivered me from my strong enemy, and from them which hated me^x.

Examples.

“ LOVE to mankind, we have seen, is an essential ingredient in the character of the true servants of God. The most eminent saints are most distinguished for this virtue. When God was about to destroy Israel because of their abominable impieties, Moses interceded for them, and said,” Forgive their sin; if not, blot me, I pray thee, out of thy book which thou hast written^a. “ Such also was the spirit of David, when he had commanded to number the people. Conscious of his own guilt in this matter,” David said unto God, Is it not I that commanded the people to be numbred? even I it is that have sinned, and done evil indeed. Let thine hand, I pray thee, O Lord my God, be on me, and on my father’s house; but not on thy people, that they should be plagued^b. “ The sequel of the chapter shows how acceptable this benevolent prayer was unto God.”

“ WE have a spirited description of active charity and beneficence in Job, when defending his character against the injurious suspicions of his friends.” When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me: Because I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me; and I caused the widow’s heart to sing for joy. I put on righteousness, and it clothed me; my judgment was as a robe, and a diadem. I was eyes to the blind, and feet was I to the lame. I was a father to the poor; and the cause which I knew not, I searched out. And I brake the jaws of the wicked, and plucked the spoil out of his teeth^c.

“ THE amiable character of Mordecai, as given in the book of Esther; that of Ezra and Nehemiah as recorded in their several histories, might be here quoted as striking examples of true patriotism.”

“ BUT this heavenly principle of love to mankind, shines with peculiar lustre in the New Testament. It so shines in the glorious character of” the author

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and

^a Psal. xvi. 2, 3.

^u Psal. iii. 7.

^x Psal. xviii. 17.

^u Exod. xxxii. 32.

^b 1 Chron. xxi. 17.

^c Job xxix. 11,—17.

and finisher of our faith, who went about doing good, “ whose life was one continued scene of beneficence,” who loved us, and gave himself for us, that whosoever believeth in him might not perish, but have everlasting life. “ The spirit of charity was diffused through the hearts of his apostles. Hence “ their unwearied service and labour of love. If, saith the apostle, in his epistle to “ the Philippians,” I be offered upon the sacrifice and service of your faith, I joy and rejoice with you all ^d. “ And to the Thessalonians,” So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls ; because ye were dear unto us ^e. “ And with respect to his kindred the people of the Jews, he saith,” I could wish that myself were accursed (or devoted to destruction) for my brethren, my kinsmen, according to the flesh ^f. “ The spirit of love and beneficence spread remarkably “ through the whole body of the primitive Christians.” All that believed were together, and had all things common ; and sold their possessions and goods, and parted them to all men, as every man had need ^g. And the multitude of them that believed, were of one heart, and of one soul ^h.

C H A P.

^d Phil. ii. 17.^h Acts iv. 32.^e 1 Thess. ii. 8.^f Rom. ix. 3.^g Acts ii. 44, 45.

C H A P. II.

Of FORGIVENESS of INJURIES in opposition to REVENGE.

SECT. I. Both the law and the prophets prohibit revenge, and enjoin forgiveness of injuries. 2. A forgiving spirit is an essential part of the character of a disciple of Christ. 3. The apostles enjoin it in their writings. And 4. Imitating their Lord, recommended it by their example.

SECT. I. *Both the law and the prophets prohibit revenge, and enjoin forgiveness of injuries.*

THOU shalt not avenge, nor bear any grudge against the children of thy people; but thou shalt love thy neighbour as thyself^a. If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again. If thou see the ass of him that hateth thee, lying under his burden, thou shalt surely help with him^b. Rejoice not when thine enemy falleth; and let not thine heart be glad when he stumbleth; lest the Lord see it, and it displease him^c. Say not, I will do so to him, as he hath done to me; I will render to the man according to his work^d. Say not thou, I will recompense evil; but wait on the Lord, and he shall save thee^e. The discretion of a man deferreth his anger; and it is his glory to pass over a transgression^f. Let not mercy and truth forsake thee^g. The merciful man doth good to his own soul; but he that is cruel, troubleth his own flesh^h. Deceit is in the heart of them that imagine evil; but to the counsellors of peace is joyⁱ. If thine enemy hunger, give him to eat; and if he be thirsty, give him to drink; for thou shalt heap coals of fire upon his head, and the Lord shall reward thee^k.

If I rejoiced at the destruction of him that hated me, or lift up myself when evil found him; [neither have I suffered my mouth to sin, by wishing a curse to his soul;] if the men of my tabernacle said not, O that we had of his flesh! we cannot be satisfied^l; shall not God search this out? for he knoweth the secrets of

§ 1. ^a Lev. xix. 18.

^c Prov. xx. 22.

ⁱ Prov. xii. 20.

^b Exod. xxiii. 4, 5.

^f Prov. xix. 11.

^k Prov. xxv. 21, 22.

^e Prov. xxiv. 17, 18.

^g Prov. iii. 3.

^l Job xxxi. 29, 30, 31.

^d Prov. xxiv. 29.

^h Prov. xi. 17.

of the heart^m. Wo is me, that I sojourn in Meshech, that I dwell in the tents of Kedar. My soul hath long dwelt with him that hateth peace. I am for peace; but when I speak they are for warⁿ.

S E C T. 2. A forgiving spirit is an essential part of the character of a disciple of Christ.

BLESSED are the merciful; for they shall obtain mercy^a. Blessed are the peace-makers for they shall be called the children of God^b. Ye have heard, that it was said by them of old time, Thou shalt not kill; and whosoever shall kill, shall be in danger of the judgment. But I say unto you, That whosoever is angry with his brother without a cause, shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; but whosoever shall say, Thou fool, shall be in danger of hell fire. Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift^c. Agree with thine adversary quickly, whilst thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily, I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing^d. Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth. But I say unto you, That ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat; let him have thy cloak also^e. Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; that ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and on the good; and sendeth rain on the just and on the unjust^{*}. For if ye love them which love you, What reward have ye? do not even the publicans the same? and if ye salute your brethren only, what do you more than others? do not even the publicans so[†]? Be ye therefore perfect even as your father which is in heaven is perfect^f. And when ye stand pray-
ing;

^m Psal. xliv. 21.

ⁿ Psal. cxv. 5, 6, 7.

§ 2. ^a Matth. v. 7.

^b Matth. v. 9.

^c Matth. v. 21,—24.

^d Matth. v. 25, 26.

^e Matth. v. 38, 39, 40.

^f Matth. v. 43,—48.

* See Luke vi. 27, 28, 29, 35, 37.

† See Luke vi. 32, 33, 34.

ing; forgive, if ye have ought against any; that your Father also which is in heaven, may forgive you your trespasses^s. After this manner therefore pray ye. Our Father which art in heaven^h, forgive us our debts as we forgive our debtorsⁱ. For if ye forgive men their trespasses, your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses^k. And as ye would that men should do to you, do ye also to them likewise^l.

If thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican^m. Then came Peter to him, and said, Lord, how often shall my brother sin against me and I forgive him? till seven times? Jesus saith unto him, I say not unto thee until seven times; but until seventy times seven. Therefore is the kingdom of heaven likened unto a certain king which would take account of his servants. And when he had begun to reckon, one was brought unto him which owed him ten thousand talents. But for as much as he had not to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made. The servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellow-servants, which owed him an hundred pence; and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not; but went and cast him into prison, till he should pay the debt. So when his fellow-servants saw what was done, they were very sorry; and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me; shouldst not thou also have had compassion on thy fellow-servant, even as I had pity on thee? And his lord was wroth and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brotherⁿ. Take heed to yourselves; if thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against

^s Mark xi. 25.^h Matth. vi. 9.ⁱ Matth. vi. 12.^k Matth. vi. 14, 15.^l Luke vi. 31.^m Matth. xviii. 15,—17. ⁿ Matth. xviii. 21,—35.

gainst thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him °.

SECT. 4. *The apostles enjoin it in their writings.*

DARE any of you having a matter against another, go to law before the unjust, and not before the saints ^a? but brother goes to law with brother; and that before the unbelievers ^b. Now therefore there is utterly a fault among you, because ye go to law one with another; why do ye not rather take wrong? why do ye not rather suffer your selves to be defrauded ^c? See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men ^d. Be patient therefore, brethren, unto the coming of the Lord ^e; not rendering evil for evil, nor railing for railing; but contrariwise; knowing that ye are thereunto called, that ye should inherit a blessing ^f. I therefore beseech you, that ye walk worthy of the vocation wherewith ye are called; with all lowliness and meekness, with long-suffering, forbearing one another in love ^g. Let all bitterness, and wrath, and anger, and clamour, and evil-speaking, be put away from you, with all malice; and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you ^h: For he shall have judgment without mercy, that hath shown no mercy ⁱ. Bless them which persecute you; bless, and curse not. Recompense to no man evil for evil ^k. Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is mine; I will repay, saith the Lord ^l. Therefore, if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good ^m. Put on, therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another; if any man have a quarrel against any, even as Christ forgave you, so also do ye. And above all these things, put on charity, which is the bond of perfectness ⁿ. Charity suffereth long, and is kind; is not easily provoked, thinketh no evil ^o; beareth all things, believeth all things; hopeth all things, endureth all things ^p. Charity shall cover the multitude of sins ^q.

SECT 5

° Luke xvii. 3, 4.

§ 3. ^a 1 Cor. vi. 1.

^c James v. 7.

ⁱ James ii. 13.

^q Col. iii. 12, 13, 14.

^b 1 Cor. vi. 6.

^f 1 Pet. iii. 9.

^k Rom. xii. 14, 17.

^o 1 Cor. xiii. 4, 5.

^e 1 Cor. vi. 7.

^g Eph. iv. 1, 2.

^l Rom. xii. 19.

^p 1 Cor. xiii. 7.

^d 1 Thess. v. 15.

ⁿ Eph. iv. 31, 32.

^m Rom. xii. 20, 21.

^o 1 Pet. iv. 8.

S E C T. 4. *Imitating their Lord, recommend it by their example.*

WE suffer all things, lest we should hinder the gospel of Christ ^a; giving no offence in any thing, that the ministry be not blamed ^b; but in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; by longsuffering, by kindness, by the Holy Ghost, by love unfeigned^c. Even unto this present hour, we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling-place, and labour working with our own hands; being reviled, we bless; being persecuted, we suffer it; being defamed, we intreat. I write not these things to shame you; but as my beloved sons I warn you^d. Wherefore, I beseech you, be ye followers of me^e. For I endure all things for the elect's sake; that they may also obtain the salvation which is in Christ Jesus, with eternal glory. It is a faithful saying, For if we be dead with him, we shall also live with him; if we suffer, we shall also reign with him^f.

“ THIS divine virtue of forgiveness of injuries was in its utmost extent exemplified in our Lord and Saviour. It shone illustriously through the whole course of his life: And in the most striking manner at his crucifixion.” Then said Jesus, Father, forgive them; for they know not what they do^g. “ Animated with the spirit of his Lord, the first martyr Stephen, having prayed,” Lord Jesus receive my spirit, kneeled down and cried with a loud voice, Lord, lay not this sin to their charge^h.

4 H

C H A P.

§ 4. ^a 1 Cor. ix. 12.^c 1 Cor. iv. 16.^b 2 Cor. vi. 3.^f 2 Tim. ii. 10,—12.^e 2 Cor. vi. 4, 5, 6.^g Luke xxiii. 34.^d 1 Cor. iv. 11,—14.^h Acts vii. 59, 60.

C H A P. III.

*Of INTEGRITY and RIGHTEOUSNESS, in opposition to FRAUD
and INIQUITY.*

SECT. I. Institutions of the divine law relating to the several crimes that come under the name of iniquity. 2. All these crimes are hateful in their nature, and bitter in their consequences. 3. They prove still more so when covered by a profession of religion. 4. Deceit and iniquity in all their forms draw down the divine displeasure. 5. Solemn calls to the exercise of righteousness and equity. 6. Promises to the just and upright, mixed with threatnings against the unjust and deceitful. 7. Dissuasives from fraud, with exhortations and motives to universal righteousness and probity. 8. Integrity of heart and life exhibited in the character of Job. 9.—In the character and purposes of David. 10.—And in the example of St Paul. 11. Declarations, resolutions, and prayers, relative to this subject.

SECT. I. *Institutions of the divine law relating to the several crimes that come under the name of iniquity.*

THOU shalt not steal^a. And the Lord spake unto Moses, saying, Speak unto all the congregation of the children of Israel, and say unto them^b, Ye shall not steal, neither deal falsely, neither lie one to another^c. Thou shalt not defraud thy neighbour, neither rob him. The wages of him that is hired, shall not abide with thee all night until the morning^d. Ye shall do no unrighteousness in judgment; thou shalt not respect the person of the poor, nor honour the person of the mighty; but in righteousness shalt thou judge thy neighbour^e. Ye shall do no unrighteousness in judgment, in mete yard, in weight, or in measure. Just balances, just weights, a just ephah, and a just hin shall ye have^f. A false balance is abomination to the Lord; but a just weight is his delight^g. Divers weights, and divers measures, both of them are alike abominations to the

§ 1. ^a Exod. xx. 15.^c Lev. xix. 15.^b Lev. xix. 1, 2.^f Lev. xix. 35, 36.^e Lev. xix. 11.^g Prov. xi. 1.^d Lev. xix. 13.

the Lord ^h. Thou shalt not have in thy bag divers weights, a great and a small. Thou shalt not have in thine house divers measures, a great and a small. But thou shalt have a perfect and just weight; a perfect and just measure shalt thou have; for all that do unrighteously, are an abomination unto the Lord thy God ⁱ. And if thou sell ought unto thy neighbour, or buyest ought of thy neighbour's hand; ye shall not oppress one another ^k. If a soul sin and commit a trespass against the Lord, and lie unto his neighbour in that which was delivered him to keep, or in fellowship, or in a thing taken away by violence, or hath deceived his neighbour; or hath found that which was lost, and lieth concerning it, and sweareth falsely; in any of all these that a man doth sinning therein; then it shall be, because he hath sinned and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found, or all that about which he hath sworn falsely; he shall even restore it in the principal, and shall add the fifth part thereto, and give it unto him to whom it appertaineth ^l. Thou shalt not wrest judgment, thou shalt not respect persons, neither take a gift; for a gift doth blind the eyes of the wise, and pervert the words of the righteous. That which is altogether just shalt thou follow, that thou mayst live ^m. That which is gone out of thy lips thou shalt keep and perform ⁿ.

SECT. 2. *All these crimes are hateful in their nature, and bitter in their consequences.*

REMOVE not the antient land-mark, which thy fathers have set ^a. Wo to him that increaseth that which is not his ^b; who enlargeth his desire as hell, and is as death, and cannot be satisfied ^c. Wo to him that coveteth an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evil. Thou hast consulted shame to thy house. For the stone shall cry out of the wall, and the beam out of the timber shall answer it ^d. Bread of deceit is sweet to a man; but afterwards his mouth shall be filled with gravel ^e. Better is a little with righteousness, than great revenues without right ^f. As a partridge sitteth on eggs, and hatcheth them not; so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool ^g. The getting of treasures by a lying tongue, is a vanity tossed to and fro of them that seek death. The robbery of the wicked shall destroy them; because they refuse to do judgment ^h.

4 H 2

How

^h Prov. xx. 10.^m Deut. xvi. 19, 20.ⁱ Deut. xxv. 13,—16.ⁿ Deut. xxiii. 23.^k Lev. xxv. 14.^l Lev. vi. 2,—5.§ 2. ^a Prov. xxii. 28.^b Hab. ii. 6.^c Hab. ii. 5.^d Hab. ii. 9, 10, 11.^e Prov. xx. 17.^f Prov. xvi. 8.^g Jer. xvii. 11.^h Prov. xxi. 6, 7.

How long will ye judge unjustly, and accept the persons of the wickedⁱ; who leave the paths of uprightness, to walk in the ways of darkness^k? They hate him that rebuketh in the gate, and they abhor him that speaketh uprightly^l. A wicked man taketh a gift out of the bosom, to pervert the ways of judgment^m. To turn aside the right of a man before the face of the Most High, to subvert a man in his cause, the Lord approveth notⁿ. He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the Lord^o.

Whoso is partner with a thief, hateth his own soul; he heareth cursing, and bewrayeth it not^p; for a piece of bread that man will transgress^q. Let favour be shewed to the wicked, yet will he not learn righteousness; in the land of uprightness will he deal unjustly, and will not behold the majesty of the Lord^r. As a madman who casteth fire-brands, arrows, and death; so is the man that deceiveth his neighbour, and saith, Am not I in sport^s? He flattereth himself in his own eyes, until his iniquity be found to be hateful^t. Behold he travelleth with iniquity, and hath conceived mischief, and brought forth falsehood^u. His mouth is full of cursing and deceit, and fraud; under his tongue is mischief and vanity^x. The wicked borroweth and payeth not again^y. Confidence in an unfaithful man in time of trouble, is like a broken tooth, and a foot out of joint^z.

SECT. 3. *They prove still more so when covered by a profession of religion.*

THE vile person will speak villainy, and his heart will work iniquity to practise hypocrisy, and to utter error against the Lord; to make empty the soul of the hungry, and he will cause the drink of the thirsty to fail^a. But the hypocrites in heart heap up wrath^b. The congregation of hypocrites shall be desolate, and fire shall consume the tabernacles of bribery. They conceive mischief, and bring forth vanity, and their belly prepareth deceit^c. What is the hope of the hypocrite, though he hath gained, when God taketh away his soul? Will God hear his cry when trouble cometh upon him^d? Knowest thou not this of old, since man was placed upon earth, that the triumph of the wicked is but short, and the joy of the hypocrite but for a moment^e. The hypocrite's hope shall perish^f.

Judge

ⁱ Psal. lxxxii. 2.

^k Lam. iii. 35, 36.

^l Isa. xxvi. 10.

^m Psal. x. 7.

§ 2. ⁿ Isa. xxxii. 6.

^o Job xx. 4, 5.

^p Prov. ii. 13.

^q Prov. xvii. 15.

^r Prov. xxvi. 18, 19.

^s Psal. xxxvii. 21.

^t Job xxxvi. 13.

^u Job viii. 13.

^v Amos v. 10.

^w Prov. xxix. 24.

^x Psal. xxxvi. 2.

^y Prov. xxv. 19.

^z Job xv. 34, 35.

^a Prov. xvii. 23.

^b Prov. xxviii. 21.

^c Psal. vii. 14.

^d Job xxvii. 8, 9.

Judge not according to the appearance, but judge righteous judgments. Wo unto you scribes, and pharisees, hypocrites; for ye devour widows houses, and for a pretence make long prayers; therefore ye shall receive the greater damnation^a. Wo unto you; for ye pay the tithe of mint, and anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith; these ought ye to have done, and not to leave the other undone^b. Wo unto you; for ye make clean the outside of the cup, and of the platter; but within they are full of extortion and excess. Thou blind pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also. Wo unto you; for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity^c. In the mean time he began to say unto his disciples, Beware ye of the leaven of the pharisees, which is hypocrisy. For there is nothing covered, that shall not be revealed; neither hid that shall not be known^d.

He is not a Jew, which is one outwardly; neither is that circumcision which is outward in the flesh; but he is a Jew which is one inwardly; and circumcision is that of the heart in the spirit, and not in the letter, whose praise is not of men, but of God^e. A double minded man is unstable in all his ways. Let not that man think that he shall receive any thing of the Lord^f. Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy, having their conscience seared with a hot iron^g. This know also, that in the last days perilous times shall come. For men shall be truce-breakers, false accusers, traitors; having a form of godliness, but denying the power thereof^h. Evil men and seducers shall wax worse and worse, deceiving, and being deceivedⁱ. With all deceivableness of unrighteousness, in them that perish; because they received not the love of the truth that they might be saved^j. For there are many unruly and vain talkers and deceivers, whose mouth must be stopped; who subvert whole houses, teaching things which they ought not for filthy lucre's sake^k. They that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple^l. Such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel, for Satan himself is transformed into an angel of light. Therefore it is no great thing, if his ministers also be transformed as the ministers.

^a John vii. 24.^b Matth. xxiii. 14.^c Matth. xxiii. 23.^d Matth. xxiii. 25, — 28.^e Luke xii. 1, 2.^f Rom. ii. 28, 29.^g James i. 8, 7.^h 1 Tim. iv. 1, 2.ⁱ 2 Tim. iii. 1, — 5. ^j 2 Tim. iii. 13.^k 2 Thess. ii. 10.^l Tit. i. 10, 11.^m Rom. xvi. 18.

sters of righteousness, whose end shall be according to their works ^u. I therefore the prisoner of the Lord beseech you, that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ ^x. The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished ^y.

SECT. 4. *Deceit and iniquity in all their forms, draw down the divine displeasure.*

EPHRAIM compasseth me about with lies, and the house of Israel with deceit ^a. Her treacherous sister Judah, hath not turned unto me with her whole heart, but feignedly, saith the Lord ^b. Ephraim is a merchant, the balances of deceit are in his hand; he loveth to oppress ^c. They come unto thee as the people cometh; and they sit before thee as my people; and they hear thy words, but they will not do them; for with their mouth they shew much love, but their heart goeth after their covetousness ^d. They turned back and dealt unfaithfully; they were turned aside like a deceitful bow ^e. Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me ^f; a rebellious people, which say, Stand by thyself, come not near to me, for I am holier than thou; behold it is written before me, I will not keep silence, but will recompense, even recompense into their bosom ^g. How is the faithful city become an harlot! It was full of judgment, righteousness lodged in it; but now murderers. Thy princes are rebellious, and companions of thieves; every one loveth gifts, and followeth after rewards; they judge not the fatherless, neither doth the cause of the widow come unto them ^h. Your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness; none calleth for justice, nor any pleadeth for truth; they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity ⁱ. The way of peace they know not, and there is no judgment in their goings; they have made them crooked paths; whosoever goeth therein, shall not know peace ^k. For, from the least of them even unto the greatest of them, every one is given to covetousness; and from the prophet even unto

^u 2 Cor. xi. 13, 14, 15.

^x Eph. iv. 1, 14, 15.

^y 2 Pet. ii. 9.

§ 4. ^a Hos. xi. 12.

^b Jer. iii. 10.

^c Hos. xii. 1, 7.

^d Ezek. xxxiii. 31.

^e Plal. lxxviii. 57.

^f Isa. xxix. 13.

^g Isa. lxxv. 2, 5, 6.

^h Isa. i. 21, 23.

ⁱ Isa. lix. 3, 4.

^k Isa. lix. 8.

unto the priest, every one dealeth falsely^l; they hold fast deceit, they refuse to return^m; for they be all an assembly of treacherous men. Take ye heed every one of his neighbour, and trust ye not in any brother; for every brother will utterly supplant, and every neighbour will walk with flanders. And they will deceive every one his neighbour, and will not speak the truth; they have taught their tongues to speak lies, and weary themselves to commit iniquity. Thine habitation is in the midst of deceit; through deceit they refuse to know me, saith the Lordⁿ. Will ye steal, and swear falsely, and come and stand before me in this house which is called by my name? Is this house become a den of robbers in your eyes^o? Wo unto them that justify the wicked for reward, and take away the righteousness of the righteous from him^p. Wo unto them that decree unrighteous decrees, and that write grievousness which they have prescribed; to turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and that they may rob the fatherless^q. Are there yet the treasures of wickedness in the house of the wicked, and the scant measure that is abominable? Shall I count them pure with the wicked balances, and with the bag of deceitful weights? for the rich men thereof are full of violence, and the inhabitants thereof have spoken lies, and their tongue is deceitful in their mouth^r. They are waxen fat, they shine; yea they overpass the deeds of the wicked; they judge not the cause, the cause of the fatherless, and the right of the needy do they not judge^s. Their tongue is as an arrow shot out, it speaketh deceit. Shall I not visit them for these things? saith the Lord. Shall not my soul be avenged on such a nation as this^t?

Unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth^u? When thou sawest a thief then thou consentedst with him; thou givest thy mouth to evil, and thy tongue frameth deceit^x. These things hast thou done, and I kept silence; thou thoughtst that I was altogether such a one as thy self; but I will reprove thee, and set them in order before thine eyes^y. Wo unto him that buildeth his house by unrighteousness, and his chambers by wrong; that useth his neighbour's service without wages, and giveth him not for his work; that saith, I will build me a wide house, and large chambers; and cutteth him out windows, and it is cieled with cedar, and painted with vermilion. Shalt thou reign because thou inclosedst thy self in cedar? Did not thy father eat and drink, and do judgment and justice, and then it was well with him? was not this to know me? saith the Lord. But thine eyes, and thine heart are not but for thy covetousness,

^l Jer. vi. 13.^p Isa. v. 22, 23.^q Jer. ix. 8, 9.^m Jer. viii. 5.^q Isa. x. 1, 2.^u Psal. l. 16.ⁿ Jer. ix. 2, 4, 5, 6.^r Mic. vi. 10, 11, 12.^x Psal. l. 18, 19.^o Jer. vii. 9, 10, 11.^s Jer. v. 28.^y Psal. l. 21.

ness, and for to shed innocent blood, and for oppression, and for violence to do it^a. Wo to thee that spoilest, and thou wast not spoiled; and dealest treacherously, and they dealt not treacherously with thee^a. Your spoil shall be gathered, like the gathering of the caterpillar; as the running to and fro of locusts shall he run upon them^b. Hear this, O ye that swallow up the needy, even to make the poor of the land to fail; saying, When will the new moon be gone, that we may sell corn? and the Sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit? that we may buy the poor for silver, and the needy for a pair of shoes; yea, and sell the refuse of the wheat? The Lord hath sworn by the excellency of Jacob, Surely I will never forget any of their works^c. The curse goeth forth over the face of the whole earth. I will bring it forth, saith the Lord of hosts; and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name; and it shall remain in the midst of his house, and shall consume it with the timber thereof, and the stones thereof^d. And I will come near to you to judgment, and I will be a swift witness against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless; and that turn aside the stranger from his right, and fear not me, saith the Lord^e.

S E C T. 5. *Solemn calls to the exercise of righteousness and equity.*

He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, to love mercy, and to walk humbly with thy God^a? Thus speaketh the Lord of hosts, saying, Execute true judgment, and shew mercies and compassions every man to his brother, and oppress not the widow, nor the fatherless, the stranger nor the poor; and let none of you imagine evil against his brother in your heart^b. Execute judgment and justice, take away your exactions from my people, saith the Lord God. Ye shall have just balances, a just ephah, and a just bath^c. Seek judgment, relieve the oppressed, judge the fatherless, plead for the widow^d. Take counsel, execute judgment, hide the outcasts, bewray not him that wandereth^e. Hate the evil, and love the good, and establish judgment in the gate^f. Let judgment run down as waters, and righteousness as a mighty stream^g. Speak ye every man the truth to his neighbour; execute the judgment of truth and peace in your gates; and let none

^a Jer. xxii. 13.—17.

^d Zech. v. 3, 4.

§ 5. ^a Mic. vi. 8.

^c Isa. xvi. 3.

^a Isa. xxxiii. 1.

^c Mal. iii. 5.

^b Zech. vii. 9, 10.

^f Amos v. 15.

^b Isa. xxxiii. 4.

^c Ezek. xlv. 9, 10.

^g Amos v. 24.

^c Amos viii. 4, —7.

^d Isa. i. 17.

none of you imagine evil in your hearts against his neighbour, and love no false oath; for all these are things that I hate, saith the Lord ^h. If a man be just, and do that which is lawful and right ⁱ, and hath not oppressed any, but hath restored to the debtor his pledge, hath spoiled none by violence, hath given his bread to the hungry, and hath covered the naked with a garment; he that hath not given forth upon usury, neither hath taken any increase, that hath withdrawn his hand from iniquity, hath executed true judgment between man and man, hath walked in my statutes, and hath kept my judgments to deal truly; he is just; he shall surely live, saith the Lord God ^{k*}. Thus saith the Lord, Keep ye judgment and do justice; for my salvation is near to come, and my righteousness to be revealed. Blessed is the man that doth this, and the son of man that layeth hold on it ^l.

§ E C T. 6. *Promises to the just and upright, mixed with threatnings against the unjust and deceitful.*

HAVE we not all one Father? hath not one God created us? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?^a To do judgment and justice, is more acceptable unto the Lord than sacrifice^b. If thou prepare thine heart, and stretch out thine hands towards him; if iniquity be in thine hand put it far away, and let not wickedness dwell in thy tabernacles. For then shalt thou lift up thy face without spot, yea thou shalt be stedfast, and shall not fear^c. He that walketh righteously, and speaketh uprightly, he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high; his place of defence shall be the munitions of rocks; bread shall be given him, his waters shall be sure^d. It is joy to the just to do judgment; but destruction shall be to the workers of iniquity^e. The integrity of the upright shall guide them; but the perverseness of transgressors shall destroy them^f. Deceit is in the heart of them that imagine evil; but to the counsellors of peace is joy. There shall no evil happen to the just; but the wicked shall be filled with mischief. Lying lips are an abomination to the Lord; but they that deal truly are his delight^g. He that walketh uprightly, walketh surely; but he that perverteth his way shall be known^h. The curse of the Lord is in the house of the wicked; but he blesteth the habitation

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^h Zech. viii. 16, 17.

ⁱ Ezek. xviii. 5.

^k Ezek. xviii. 7, 8, 9.

^l Isa. lvi. 1, 2.

§ 6. ^a Mal. ii. 10.

^b Prov. xxi. 3.

^c Job xi. 13, 14, 15.

^d Isa. xxxiii. 15, 16.

^e Prov. xxi. 15.

^f Prov. xi. 3.

^g Prov. xii. 20, 21, 22.

^h Prov. x. 9.

* See to this purpose Ezek. xxxiii. 10,—20.

ration of the just ¹. Better is the poor that walketh in his uprightness, than he that is perverse in his ways, though he be rich ². Whoso causeth the righteous to go astray in an evil way, he shall fall himself into his own pit; but the upright shall have good things in his possession ³. Whoso walketh uprightly shall be saved; but he that is perverse in his ways shall fall at once ^m. The memory of the just is blessed; but the name of the wicked shall rot ⁿ.

SECT. 7. *Diffusives from fraud, with exhortations and motives to universal righteousness and probity.*

MY son, forget not my law; let not mercy and truth forsake thee; bind them about thy neck; write them upon the table of thine heart ^a. Keep thy heart with all diligence; for out of it are the issues of life. Put away from thee a froward mouth, and perverse lips put far from thee. Let thine eyes look right on, and let thine eye-lids look strait before thee. Ponder the path of thy feet, and let all thy ways be established. Turn not to the right hand, nor to the left; remove thy foot from evil ^b. The Lord is a buckler to them that walk uprightly ^c. The high way of the upright is to depart from evil; he that keepeth his way preserveth his soul ^d. If thou wilt walk in integrity of heart, and in uprightness ^e, and fear the Lord, and serve him in sincerity and truth ^f, with a perfect heart, and a willing mind; he will be found of thee ^g. The Lord knoweth the days of the upright, and their inheritance shall be for ever ^h. Mark the perfect man, and behold the upright; for the end of that man is peace ⁱ. The path of the just is as the shining light, that shineth more and more unto the perfect day ^k. Unto the upright there ariseth light in the darkness ^l. He that followeth after righteousness and mercy, findeth life, righteousness and honour ^m. The Lord God is a sun and shield; the Lord will give grace and glory; no good thing will he withhold from them that walk uprightly ⁿ. The just man walketh in his integrity; his children are blessed after him ^o. Be glad in the Lord, and rejoice, ye righteous; and shout for joy all ye that are upright in heart ^p. Light is sown for the righteous, and gladness for the upright in heart ^q. The Lord preserveth the faithful, and plentifully rewardeth the proud doer ^r.
For

¹ Prov. iii. 33.

ⁿ Prov. x. 7.

² Prov. xxviii. 6.

³ Prov. xxviii. 10.

^m Prov. xxviii. 18.

§ 7. ^a Prov. iii. 1, 3.

^e 1 Kings ix. 4.

^l Psal. xxxvii. 37.

ⁿ Psal. lxxxiv. 11.

^r Psal. xxxi. 23.

^b Prov. iv. 23,—27.

^f Josh. xxiv. 14.

^k Prov. iv. 18.

^o Prov. xx. 7.

^c Prov. ii. 6, 7.

^g 1 Chron. xxviii. 9.

^l Psal. cxii. 4.

^p Psal. xxxii. 11.

^d Prov. xvi. 17.

^h Psal. xxxvii. 18.

^m Prov. xxi. 21.

^q Psal. xcvi. 15.

For the righteous Lord loveth righteousness, his countenance doth behold the upright ^c. Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile ^d.

The light of the body is the eye ; if therefore thine eye be single, thy whole body is full of light. But if thine eye be evil, thy whole body shall be full of darkness ^e. He that is faithful in that which is least, is faithful also in much ; and he that is unjust in the least, is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches ? And if ye have not been faithful in that which is another man's, who shall give you that which is your own ^f. Render therefore unto Cesar, the things which are Cesar's ; and unto God the things which are God's ^g. Therefore, all things whatsoever ye would that men should do to you, do you even so to them ; for this is the law and the prophets ^h.

Cleanse your hands ye sinners, and purify your hearts ye double-minded ⁱ. Know ye not, that the unrighteous shall not inherit the kingdom of God ? Be not deceived ; neither thieves, nor covetous, nor extortioners shall inherit the kingdom of God ^j. Wherefore, let him that stole steal no more ; but rather let him labour, working with his hands the thing which is good ; that he may have to give to him that needeth ^k. For ye know what commandment we gave you by the Lord Jesus ^l, that no man go beyond and defraud his brother in any matter ; because that the Lord is the avenger of all such, as we have forewarned and testified ^m. But he that doth wrong, shall receive for the wrong which he hath done ; and there is no respect of persons ⁿ. Little children, let no man deceive you ; he that doth righteousness is righteous, even as he is righteous ^o. In this the children of God are manifest, and the children of the devil ; whosoever doth not righteousness is not of God ^p. For the grace of God that bringeth salvation, hath appeared unto all men ; teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world ^q. For the fruit of the Spirit is in all goodness, and righteousness, and truth ^r. Render therefore to all their dues ; tribute, to whom tribute is due ; custom, to whom custom ; fear, to whom fear ; honour, to whom honour. Owe no man any thing, but to love one another ^s. Do no evil ; but do that which is honest ^t. Follow after righteousness ^u ; having your conversation honest among the Gentiles ^v ; having your loins girt about with truth ^w ; having a good con-
science ;

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^c Psal. xi. 7.^d Matth. xxii. 21.^e Eph. iv. 28.^f 1 John iii. 7.^g Rom. xiii. 7, 8.^h Eph. vi. 14.ⁱ John i. 47.^j Matth. vii. 12.^k 1 Thess. iv. 2.^l 1 John iii. 10.^m 2 Cor. xiii. 7.ⁿ Matth. vi. 22, 23.^o James iv. 8.^p 1 Thess. iv. 6.^q Tit. ii. 11, 12.^r 1 Tim. vi. 11.^s Luke xvi. 10, 11, 12.^t 1 Cor. vi. 9, 10.^u Col. iii. 25.^v Eph. v. 9.^w 1 Pet. ii. 12.

science; that whereas they speak evil of you, as of evil doers, they may be ashamed that falsely accuse your good conversation in Christ^a. My little children, let us not love in word, neither in tongue, but in deed and in truth^r. And this I pray, that ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ; being filled with the fruits of righteousness. Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, if there be any praise, think on these things^t.

Speak thou the things which become sound doctrine^u; in all things shewing thyself a pattern of good works; in doctrine shewing uncorruptness, gravity, sincerity, sound speech which cannot be condemned^x; holding faith, and a good conscience; which some having put away, concerning faith have made shipwreck^y. Exhort servants to be obedient unto their own masters; not purloining, but shewing all good fidelity^z, with fear and trembling, in singleness of heart, as unto Christ. Not with eye-service, as men-pleasers; but as the servants of Christ, doing the will of God from the heart; with good will doing service as to the Lord, and not to men^a.

SECT. 8. *Integrity of heart and life exhibited in the character of Job.*

THERE was a man in the land of Uz, whose name was Job; and that man was perfect, and upright; and one that feared God and eschewed evil^a. And *when* his grief was very great^b, then said his wife unto him, Dost thou still retain thine integrity? curse God and die^c. But he said unto her, Thou speakest as one of the foolish women speaketh^d. Though he slay me, yet will I trust in him^e; All the while my breath is in me, and the Spirit of God is in my nostrils, my lips shall not speak wickedness, nor my tongue utter deceit; till I die I will not remove my integrity from me. My righteousness I hold fast, and will not let it go; my heart shall not reproach me so long as I live^f. Also now behold, my witness is in heaven, and my record is on high^g. But he knoweth the way that I take; when he hath tried me I shall come forth as gold. My foot hath held his steps; his way have I kept, and not declined; neither have I gone back from the commandment of his lips^h. Doth not he see my ways, and count all my

^a 1 Pet. iii. 16.

^u Tit. ii. 1.

^r Eph. vi. 5, 6, 7.

§ 8. ^a Job i. 1.

^c Job xiii. 15.

^x 1 John iii. 18.

^z Tit. ii. 7, 8.

^b Job ii. 13.

^f Job xxvii. 3—6.

^t Phil. i. 9, 10, 12.

^y 1 Tim. i. 19.

^e Job ii. 9.

^g Job xvi. 19.

^a Phil. iv. 8.

^z Tit. ii. 9, 10.

^d Job ii. 10.

^h Job xxiii. 10, —12.

my steps? If I have walked with vanity, or if my foot hath halted to deceit; let me be weighed in an even balance, that God may know mine integrity. If my step hath turned out of the way, and mine heart walked after mine eyes, and if any blot hath cleaved to my hands; then let me sow, and another eat; yea let my offspring be rooted outⁱ. I put on righteousness, and it clothed me: My judgment was as a robe and a diadem. I was eyes to the blind, and feet was I to the lame. I was a father to the poor; and the cause which I knew not I searched out. I brake the jaws of the wicked, and plucked the spoil out of his teeth^k. If my land cry against me, or that the furrows thereof likewise complain; if I have eaten the fruits thereof without money, or have caused the owners thereof to lose their life; let thistles grow instead of wheat, and cockle instead of barley^l.

SECT. 9.—*By the character and purposes of David.*

IF I regard sin in my heart the Lord will not hear me. But verily God hath heard me; he hath attended to the voice of my prayer^a. The Lord rewarded me according to my righteousness, and according to the cleanness of my hands, hath he recompensed me. For I have kept the ways of the Lord, and have not wickedly departed from my God. For all his judgments were before me, and I did not put away his statutes from me. I was also upright before him, and I kept myself from mine iniquity^b. I will behave myself wisely in a perfect way; I will walk within my house with a perfect heart. I will set no wicked thing before mine eyes; I hate the work of them that turn aside, it shall not cleave to me^c. Mine eyes shall be upon the faithful of the land, that they may dwell with me; he that walketh in a perfect way, he shall serve me. He that worketh deceit shall not dwell within my house; he that telleth lies shall not tarry in my sight^d.

SECT. 10.—*And in the example of St Paul.*

THOSE things which ye have both learned and received, and heard, and seen in me, do^a. For neither at any time used we flattering words, as ye know, nor a cloak of covetousness^b. Ye are witnesses, and God also, how holily and justly, and unblameably we behaved ourselves among you that believe^c. And herein

ⁱ Job xxxi. 4,—8.

^k Job xxix. 14,—17.

^l Job xxxi. 38,—40.

§ 9. ^a Psal. lxvi. 18, 19.

^b Psal. xviii. 20,—23.

^c Psal. ci. 2, 3.

^d Psal. ci. 6, 7.

§ 10. ^a Phil. iv. 9.

^b 1 Thess. ii. 5.

^c 1 Thess. ii. 10.

hercin do I exercise myself, to have always a conscience void of offence towards God, and toward men ^d. We have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully, but by manifestation of the truth, commending ourselves to every man's conscience in the sight of God ^e. For we are not as many which corrupt the word of God; but as of sincerity, but as of God, in the sight of God, speak we in Christ ^f. For 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 have had our conversation in the world ^g. Receive us; we have wronged no man, we have corrupted no man, we have defrauded no man ^h. Pray for us; for we trust we have a good conscience, in all things willing to live honestly ⁱ.

SECT. II.—*Declarations, resolutions, and prayers relating to this subject.*

HEAR the right, O Lord, attend unto my cry, give ear unto my prayer that goeth not out of feigned lips ^a. Help, Lord, for the godly man ceaseth; for the faithful fail from among the children of men. They speak vanity every one with his neighbour; with flattering lips, and with a double heart do they speak ^b. They encourage themselves in an evil matter; they commune of laying snares privily; they say, Who shall see them. They search out iniquities, they accomplish a diligent search; both the inward thought of every one of them, and the heart is deep ^c. Send thine hand from above, rid me and deliver me out of great waters; from the hands of strange children, whose mouth speaketh vanity; and their right hand is a right hand of falsehood ^d. Do good, O God, unto those that be good, and to them that are upright in their hearts. As for such as turn aside unto their crooked ways, the Lord shall lead them forth with the workers of iniquity; but peace shall be upon Israel ^e.

Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart ^f; he that sweareth to his own hurt, and changeth not; he that putteth not out his money to usury, nor taketh reward against the innocent ^g. Surely the righteous shall give thanks unto thy name; the upright shall dwell in thy presence ^h. The way of the just is uprightness; thou most upright, dost weigh the path of the just. Yea in the way of thy judgments, O Lord, have we waited for

^a Acts xxiv. 16.

^b 2 Cor. vii. 2.

§ II.

^a Psal. xvii. 1.

^c Psal. cxxv. 4, 5.

^e 2 Cor. iv. 1, 2.

^f Heb. xiii. 18.

^b Psal. xii. 1, 2.

^f Psal. xv. 1, 2.

^f 2 Cor. ii. 17.

^c Psal. lxiv. 5, 6.

^g Psal. xv. 4, 5.

^g 2 Cor. i. 12.

^d Psal. cxliv. 7, 8.

^h Psal. cxl. 13.

for theeⁱ. Who can understand his errors? Cleanse thou me from secret faults; keep back thy servant also from presumptuous sins^k. Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting^l. Behold thou desirest truth in the inward parts; and in the hidden part thou shalt make me to know wisdom^m. As for me thou upholdest me in mine integrityⁿ. I have done judgment and justice; leave me not to mine oppressors^o. Judge me, O Lord, for I have walked in mine integrity^p. I have not sat with vain persons, neither will I go in with dissemblers; I have hated the congregation of evil-doers; and will not sit with the wicked^q. Oh, let the wickedness of the wicked come to an end; but establish the just^r. Thou hast proved mine heart, thou hast visited me in the night, thou hast tried me, and shalt find nothing; I am purposed that my mouth shall not transgress^t. As for me I will walk in mine integrity; redeem me and be merciful unto me^u. Let integrity and uprightness preserve me, for I wait on thee^v.

C H A P.

ⁱ Isa. xxvi. 7, 8.^k Psal. xli. 12.^l Psal. vii. 9.^k Psal. xix. 12, 13.^o Psal. cxix. 121.^t Psal. xvii. 3.^l Psal. cxxxix. 23, 24.^p Psal. xxvi. 1.^r Psal. xxvi. 11.^m Psal. li. 6.^q Psal. xxvi. 4, 5.^v Psal. xxv. 21.

C H A P. IV.

Of SYMPATHY and KINDNESS, in opposition to HARD-HEARTEDNESS, CRUELTY, and OPPRESSION.

S E C T. 1. The highest degree of cruelty and violence is murder; a crime prohibited under the severest penalties. 2. Next to this is oppression, especially of the widow and fatherless, the poor and afflicted. 3. These crimes are an abomination to the Lord. 4. He therefore solemnly warns his people against them, and enjoins them to execute judgment, and to shew mercy, and compassion to the indigent and distressed. 5. The opposite principles and effects of cruelty and sympathy further illustrated. 6. Mercy and kindness to our brethren are peculiarly enjoined by our Lord. 7. The parable of the good Samaritan. 8. Compassion, kindness, and beneficence are essentially requisite. The spirit of love is indeed the true christian spirit. 9. Of almsgiving. 10. God is the protector of the widow, the fatherless, and the indigent. 11. Mournful complaints and pious supplications relative to this subject.

S E C T. 1. *The highest degree of cruelty and violence is murder; a crime prohibited under the severest penalties.*

THOU shalt not kill^a: And surely your blood of your lives will I require; at the hand of every beast will I require it; and at the hand of man, at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed^b. He that smiteth a man, so that he die, shall be surely put to death^c. If a man come presumptuously upon his neighbour, to slay him with guile; thou shalt take him from mine altar, that he may die^d. And if he smite him with an instrument of iron, so that he die, he is a murderer; the murderer shall surely be put to death^e. And if he smite him with throwing a stone, wherewith he may die, and he die, he is a murderer; or if he smite him with an hand-weapon of wood, wherewith he may die, and he

§ 1. ^a Exod. xx. 13.

^e Num. xxxv. 16.

^b Gen. ix. 5, 6.

^c Exod. xxi. 12.

^d Exod. xxi. 14.

he die, he is a murderer; the murderer shall surely be put to death; the revenger of blood himself shall slay the murderer; when he meeteth him, he shall slay him. If he thrust him of hatred, or hurl at him by lying in wait that he die; or in enmity smite him with his hand, that he die, he that smote shall surely be put to death; for he is a murderer; the revenger of blood shall slay the murderer, when he meeteth him^f. So these things shall be for a statute of judgment unto you, throughout your generations in all your dwellings. Whoso killeth any person, the murderer shall be put to death by the mouth of witnesses. Moreover, ye shall take no satisfaction for the life of a murderer, which is guilty of death; but he shall surely be put to death^g. So ye shall not pollute the land wherein ye are; for blood it defileth the land; and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it^h. If any man hate his neighbour, and lie in wait for him, and rise up against him, and smite him mortally that he dieⁱ; thine eye shall not pity him, but thou shalt put away the guilt of innocent blood from Israel, that it may go well with thee^k. Cursed be he that smiteth his neighbour secretly. Cursed be he that taketh reward to slay an innocent person^l. Bloody and deceitful men shall not live out half their days^m, when he maketh inquisition for blood, he remembereth themⁿ. Rejoice, O ye nations, with his people; for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful to his land, and to his people^o.

Whosoever hateth his brother, is a murderer; and ye know that no murderer hath eternal life abiding in him^p. But the fearful, and unbelieving, and the abominable, and murderers, shall have their part in the lake which burneth with fire and brimstone; which is the second death^q. For without are dogs and murderers^r.

SECT. 2. *Next to this is oppression, especially of the widow and fatherless, the poor and afflicted.*

YE shall not afflict any widow or fatherless child. If thou afflict them in any wise, and they cry at all unto me; I will surely hear their cry, and my wrath shall wax hot^s. Thou shalt not pervert the judgment of the stranger, nor of the fatherless, nor take a widow's raiment to pledge^t. Enter not into the fields of the fatherless; for their redeemer is mighty, he shall plead their cause with thee^u. Cursed be he that perverteth the judgment of the stranger, fatherless, and widow

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^f Num. xxxv. 17,—21.

^g Deut. xix. 13.

^h Deut. xxxii. 43.

ⁱ Num. xxxv. 29, 30, 31.

^j Deut. xxvii. 24, 25.

^k 1 John iii. 15.

^l Num. xxxv. 33.

^m Psal. lv. 23.

ⁿ Rev. xxi. 8.

^o Deut. xix. 12.

^p Psal. ix. 12.

^q Rev. xxii. 15.

§ 2. ^s Exod. xxii. 22, 23, 24.

^t Deut. xxiv. 17.

^u Prov. xxiii. 10, 11.

dow ^d. If thou lend money to any of my people that is poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury. If thou at all take thy neighbour's raiment to pledge, thou shalt deliver it unto him by that the sun goeth down ^e. When thou dost lend thy brother any thing, thou shalt not go into his house to fetch his pledge; thou shalt stand abroad; and the man to whom thou dost lend, shall bring out the pledge abroad unto thee. And if the man be poor, thou shalt not sleep with his pledge. In any case thou shalt deliver him his pledge again, when the sun goeth down; that he may sleep in his own raiment, and bless thee before the Lord thy God. Thou shalt not oppress an hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers, that are in thy land within thy gates. At his day thou shalt give him his hire, neither shall the sun go down upon it; (for he is poor and setteth his heart upon it,) lest he cry against thee unto the Lord, and it be sin unto thee ^f.

There is a generation whose teeth are as swords, and their jaw-teeth as knives, to devour the poor from off the earth, and the needy from among men ^g. He that oppresseth the poor, reproacheth his maker; but he that honoureth him, hath mercy on the poor ^h. He that oppresseth the poor to increase his riches, shall surely come to want ⁱ. A poor man that oppresseth the poor, is like a sweeping rain which leaveth no food ^k. As a roaring lion, and a raging bear; so is a wicked ruler over the poor people ^l.

The wicked in his pride doth persecute the poor ^m. He sitteth in the lurking places of the villages; in the secret places doth he murder the innocent; his eyes are privily set against the poor. He lieth in wait secretly as a lion in his den; he lieth in wait to catch the poor; he doth catch the poor when he draweth them into his net. He croucheth, and humbleth himself ⁿ. For lo the wicked bend their bow, they make ready their arrow upon the string; that they may privily shoot at the upright in heart ^o. The wicked have drawn out the sword, and have bent their bow to cast down the poor and needy, and to slay such as be of upright conversation; their sword shall enter into their own heart, and their bow shall be broken ^p. Trust not in oppression, and become not vain in robbery ^q. For the Lord hath a controversy with the inhabitants of the land; by swearing, and lying, and killing, they break out; therefore shall the land mourn ^r. The Lord standeth up to plead, and standeth to judge the people. The Lord will enter into judgment with the ancients of his people, and the princes thereof;

^d Deut. xxvii. 19.^h Prov. xiv. 31.^m Psal. x. 2.^q Psal. lxii. 10.^e Exod. xxii. 25, 26.ⁱ Prov. xxii. 16.ⁿ Psal. x. 8, 9, 10.^r Hosea iv. 1, 2, 3.^f Deut. xxiv. 10,—15.^k Prov. xxviii. 3.^o Psal. xi. 2.^g Prov. xxx. 14.^j Prov. xxviii. 15.^p Psal. xxxvii. 14, 15.

thereof; for ye have eaten up the vineyard, the spoil of the poor is in your houses^f. Your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear. For your hands are defiled with blood, and your fingers with iniquity. None calleth for justice, nor any pleadeth for truth^g. Their works are works of iniquity, and the act of violence is in their hands; their feet run to evil, and they make haste to shed innocent blood; their thoughts are thoughts of iniquity, wasting and destruction are in their paths; the way of peace they know not, and there is no judgment in their goings; they have made them crooked paths; whosoever goeth therein, shall not know peace^h. In transgressing and lying against the Lord, and departing away from our God, speaking oppression and revolt, and uttering from the heart words of falsehood; judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street, and equity cannot enter; yea truth faileth, and he that departeth from evil, maketh himself a prey. And the Lord saw it, and it displeased himⁱ. According to their deeds, accordingly he will repay fury to his adversaries, recompence to his enemies^j.

S E C T. 3. *These crimes are an abomination to the Lord.*

WHAT mean ye that ye beat my people to pieces, and grind the faces of the poor, saith the Lord God of hosts^a? Have all the workers of iniquity no knowledge? who eat up my people as they eat bread^b. Thus saith the Lord God, The city sheddeth blood in the midst of it, that her time may come. Thou art become guilty in thy blood that thou hast shed^c. Behold the princes of Israel, every one were in thee to their power to shed blood. In the midst of thee have they dealt by oppression with the stranger; in thee have they vexed the fatherless and the widow^d; in thee have they taken gifts to shed blood; thou hast taken usury and increase, and thou hast greedily gained of thy neighbours by extortion. Behold therefore I have smitten my hand at thy dishonest gain which thou hast made, and at thy blood which is in the midst of thee^e. There is a conspiracy of her prophets in the midst thereof, like a roaring lion, ravening the prey; they have devoured souls; they have taken the treasure and precious things; they have made her many widows in the midst thereof^f. Her princes in the midst thereof are like wolves ravening the prey, to shed blood, and to destroy souls, to get dishonest gain^g. The people of the land have used
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oppression,

^f Isa. iii. 13, 14.

^g Isa. lix. 18.

^h Isa. lix. 2, 3, 4.

ⁱ Isa. lix. 6, 7, 8.

^j Isa. lix. 13, 14, 15.

§ 4. ^a Isa. iii. 15.

^b Ezek. xxii. 12, 13.

^c Psal. xiv. 4.

^d Ezek. xxii. 25.

^e Ezek. xxii. 3, 4.

^f Ezek. xxii. 27.

^g Ezek. xxii. 6, 7.

oppression, and exercised robbery; and have vexed the poor and needy; yea they have oppressed the stranger wrongfully^b. Therefore, as I live, saith the Lord God, I will prepare thee unto blood, and blood shall pursue thee^c. Thine eyes and thine heart are not but for thy covetousness, and to shed innocent blood, and for oppression, and for violence to do it^k. Wo unto them that decree unrighteous decrees, and that write grievousness which they have prescribed, to turn aside the needy from judgment, and to take the right from the poor of my people, that widows may be their prey, and that they may rob the fatherless^l. They afflict the just, they take a bribe, and they turn aside the poor in the gate from their right^m. Wo to thee that spoilest, and thou wast not spoiled; and dealt treacherously, and they dealt not treacherously with theeⁿ. Wo to them that are at ease in Zion, but they are not grieved for the affliction of Joseph^o. Wo to them that devise iniquity, and work evil upon their beds; when the morning is light, they practise it, because it is in the power of their hands^p. And they covet fields, and take them by violence, and houses, and take them away; so they oppress a man and his house, even a man and his heritage^q. Wo be to the shepherds of Israel that do feed themselves; should not the shepherds feed the flocks? Ye eat the fat, and ye clothe you with the wool; ye kill them that are fed, but ye feed not the flock. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force, and with cruelty have ye ruled them^r; forasmuch therefore as your treading is upon the poor, and ye take from him burdens of wheat; ye have built houses of hewn stone, but ye shall not dwell in them; ye have planted pleasant vineyards, but ye shall not drink of them. For I know your manifold transgressions, and your mighty sins^s. And I will come near to you to judgment; and I will be a swift witness against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts^{t*}.

SECT. 4. *He therefore solemnly warns his people against them, and enjoins them to execute judgment, and to shew mercy and compassion to the indigent and distressed.*

WHEREFORE have we fasted, say they, and thou seest not? Wherefore have we afflicted our soul, and thou takest no knowledge? Behold in the day of your fast

^b Ezek. xxii. 29.^c Ezek. xxxv. 6.^k Jer. xxii. 17.^l Isa. x. 1, 2.^m Amos v. 12.ⁿ Isa. xxxiii. 1.^o Amos vi. 1, 6.^p Mic. ii. 1.^q Mic. ii. 2.^r Ezek. xxxiv. 2,—4.^s Amos v. 11, 12.^t Mal. iii. 5.

* See Amos viii. 4,——8. quoted in the preceding chapter, sect. 4.

fast you find pleasure, and exact all your labours. Behold, ye fast for strife and debate, and to finite with the fist of wickedness. Ye shall not fast as ye do this day. Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke^a? Thus saith the Lord God, Let it suffice you, O princes of Israel; remove violence and spoil, and execute judgment and justice, take away your exactions from my people^b. Thus speaketh the Lord of hosts, saying, Execute true judgment, and show mercy and compassions every man to his brother; and oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart^c. For if ye thoroughly amend your ways, and your doings; if ye thoroughly execute judgment betwixt a man and his neighbour; if ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place; then will I cause you to dwell in this place^d. Thus saith the Lord, Execute ye judgment and righteousness, and deliver the spoiled out of the hand of the oppressor; and do no wrong, do no violence to the stranger, the fatherless, nor the widow, neither shed innocent blood^e: Wash ye, make you clean, put away the evil of your doings from before mine eyes; cease to do evil, learn to do well, seek judgment, relieve the oppressed, judge the fatherless, plead for the widow^f; open thy mouth for the dumb in the cause of all such as are appointed for destruction. Open thy mouth, judge righteously, and plead the cause of the poor and needy^g. Make thy shadow as the night in the midst of the noon-day; hide the outcasts, bewray not him that wandereth; let mine outcasts dwell with thee, be thou a covert to them from the face of the spoiler^h. And in righteousness shalt thou be established; thou shalt be far from oppression, for thou shalt not fear; and from terror, for it shall not come near theeⁱ. No weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgment shalt thou condemn^k.

If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter; for he that is higher than the highest regardeth^l. The Lord your God is God of gods, and Lord of lords, which regardeth not persons, nor taketh reward; he doth execute the judgment of the fatherless and widow, and loveth the stranger in giving him food and raiment. Love ye therefore the stranger; for ye were strangers in the land of Egypt^m. If there be among you a poor man of one of your brethren, within any of thy gates, in thy land which the Lord thy God giveth thee, thou shalt

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§ 4. ^a Isa. lviii. 3, --6.^c Jer. xxii. 3.ⁱ Isa. liv. 13, 14.^b Ezek. xlv. 9.^f Isa. i. 16, 17.^k Isa. liv. 17.^e Zech. vii. 9, 10.^g Prov. xxxi. 8, 9.^l Eccles. v. 8.^d Jer. vii. 5, 6, 7.^h Isa. xvi. 3, 4.^m Deut. x. 17, 18, 19.

not harden thy heart, nor shut thy hand from thy poor brother. But thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need in that which he wanteth. Beware that there be not a thought in thy wicked heart, saying, The seventh year, the year of release is at hand; and thine eye be evil against thy poor brother, and thou givest him nought, and he cry unto the Lord against thee, and it be sin unto thee. Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him; because that for this thing the Lord thy God shall bless thee in all thy works and in all that thou puttest thine hand unto. For the poor shall never cease out of the land; therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to the needy in thy land^a. When ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest^b. When thou hast forgot a sheaf in the field, thou shalt not go again to fetch it; it shall be for the stranger, for the fatherless, and for the widow; that the Lord thy God may bless thee in all the work of thy hands. When thou beatest thine olive tree, thou shalt not go over the boughs again; it shall be for the stranger, for the fatherless, and for the widow. When thou gatherest the grapes of thy vineyard, thou shalt not glean it afterwards; it shall be for the stranger, the fatherless, and the widow^c.

If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayst, Behold we know it not; doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it? and shall not he render to every man according to his works^d? With-hold not good from them to whom it is due, when it is in the power of thine hand to do it. Say not unto thy neighbour, Go, and come again, and to-morrow I will give, when thou hast it by thee^e. The merciful man doth good to his own soul; but he that is cruel, troubleth his own flesh^f. He that by usury and unjust gain increaseth his substance, he shall gather it for him that will pity the poor^g. There is that maketh himself rich, yet hath nothing; there is that maketh himself poor, and yet hath great riches^h. There is that scattereth, and yet increaseth; and there is that with-holdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat; and he that watereth, shall be watered also himself. He that with-holdeth corn, the people shall curse him; but blessing shall be upon the head of him that selleth itⁱ. The righteous is ever merciful and lendeth; and his seed is blessed^j. He that despiseth his neighbour, sinneth; but he that hath mercy on the poor, happy is he^k. Whoso stoppeth his ears at the cry

^a Deut. xv. 7,—11.^b Lev. xix. 9.^c Deut. xxiv. 19, 20, 21.^d Prov. xxiv. 11, 12.^e Prov. iii. 27, 28.^f Prov. xi. 17.^g Prov. xxviii. 8.^h Prov. xiii. 7.ⁱ Prov. xi. 24, 25, 26.^j Psal. xxxvii. 25, 26.^k Prov. xiv. 21.

cry of the poor, he also shall cry himself, but shall not be heard^a. He that giveth to the poor, shall not lack; but he that hideth his eyes, shall have many a curse^b.

SECT. 5. The opposite principles and effects of cruelty and sympathy further illustrated.

SOME remove the land-mark; they violently take away flocks, and feed thereof; they drive away the ass of the fatherless, they take the widow's ox for a pledge; they turn the needy out of the way; the poor of the earth hide themselves together^a. They cause the naked to lodge without cloathing, that they have no covering in the cold; they are wet with the showers of the mountains, and embrace the rock for want of a shelter; they pluck the fatherless from the breast, and take a pledge of the poor; they cause him to go naked without clothing, and they take away the sheaf from the hungry^b. By reason of the multitude of oppressions, they make the oppressed to cry; they cry out by reason of the arm of the mighty^c. They cause the cry of the poor to come unto him; and he heareth the cry of the afflicted^d. Because he hath oppressed and forsaken the poor; because he hath violently taken away an house which he builded not; surely he shall not feel quietness in his belly, he shall not save of that which he desired^e. This is the portion of a wicked man with God, and the heritage of oppressors, which they shall receive of the Almighty; if his children be multiplied, it is for the sword; and his offspring shall not be satisfied with bread. Those that remain of him shall be buried in death; and his widows shall not weep^f. Thou hast taken a pledge from thy brother for nought, and stripped the naked of their clothing. Thou hast not given water to the weary to drink, and thou hast withholden bread from the hungry^g. Thou hast sent widows away empty, and the arms of the fatherless have been broken. Therefore snares are round about thee, and sudden fear troubleth thee^h. How hast thou helped him that is without power? How savest thou the arm that hath no strength? How hast thou counselled him that hath no wisdom? and how hast thou plentifully declared the thing as it isⁱ?

Is not destruction to the wicked? and a strange punishment to the workers of iniquity? Doth not he see my ways, and count all my steps^k? If I have withhold-

^a Prov. xxi. 13.

^b Prov. xxviii. 27.

§ 5. ^a Job xxiv. 2, 3, 4.

^b Job xxiv. 7,—10.

^c Job xxxv. 9.

^d Job xxxiv. 28.

^e Job xx. 19, 20.

^f Job xxvii. 13, 14, 15.

^g Job. xxii. 6, 7.

^h Job xxii. 9, 10.

ⁱ Job xxvi. 2, 3.

^k Job xxxi. 3, 4.

held the poor from their desire, or have caused the eyes of the widow to fail; or have eaten my morsel myself alone, and the fatherless hath not eaten thereof: [For from my youth he was brought up with me, as with a father, and I have guided her from my mother's womb:] If I have seen any perish for want of clothing, or any poor without covering; if his loins have not blessed me, and if he were not warmed with the fleece of my sheep; if I have lift up my hand against the fatherless, when I saw my help in the gate; then let mine arm fall from my shoulder-blade, and mine arm be broken from the bone¹. The stranger did not lodge in the street; but I opened my doors to the traveller^m. Did not I weep for him that was in trouble? Was not my soul grieved for the poorⁿ? Oh that I were as in months past, as in the days when God preserved me^o. When the ear heard me, then it blessed me; and when the eye saw me, then it gave witness to me; because I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me; and I caused the widow's heart to sing for joy^p. I was eyes to the blind, and feet was I to the lame. I was a father to the poor, and the cause which I knew not, I searched out. And I brake the jaws of the wicked, and plucked the spoil out of his teeth^q.

SECT. 6. *Mercy and kindness to our distressed brethren, are peculiarly enjoined by our Lord.*

BLESSED are the merciful; for they shall obtain mercy^a. Give to every man that asketh of thee; and of him that taketh away thy goods, ask them not again. And as ye would that men should do to you, do ye also to them likewise. For if ye love them which love you, what thank have ye? for sinners also love those that love them. And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same. And if ye lend to them from whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again. But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest; for he is kind unto the unthankful and the evil. Be ye therefore merciful, as your Father also is merciful. Judge not, and ye shall not be judged; condemn not, and ye shall not be condemned; forgive, and ye shall be forgiven. Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom^b.

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¹ Job xxxi. 16.—22.

^p Job xxix. 11, 12, 13.

§ 6. ^a Matth. v. 7.

^m Job xxxi. 32.

^q Job xxix. 15, 16, 17.

^b Luke vi. 30.—38.

ⁿ Job xxx. 25.

^o Job xxix. 2.

When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompence be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind; and thou shalt be blessed, for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just ^c. And he took a child and set him in the midst of them; and when he had taken him in his arms, he said to them, Whosoever shall receive one of such children in my name, receiveth me; and whosoever shall receive me, receiveth not me, but him that sent me ^d. And whosoever shall offend one of these little ones, that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea ^e. And whosoever shall give to drink unto one of these little ones, a cup of cold water only in the name of a disciple, verily, I say unto you, he shall in no wise lose his reward ^f. Verily, I say unto you, In as much as ye have done it unto one of the least of these my brethren, ye have done it unto me ^g. Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth ^h. Take heed that ye do not your alms before men, to be seen of them; otherwise ye have no reward of your Father which is in heaven. Therefore, when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do, in the synagogues, and in the streets, that they may have glory of men. Verily, I say unto you, they have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth; that thine alms may be in secret; and thy Father which seeth in secret, shall reward thee openly ⁱ.

SECT. 7. *The parable of the good Samaritan.*

A CERTAIN lawyer ^a, willing to justify himself, said unto Jesus, And who is my neighbour? And Jesus answering, said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side ^b. But a certain Samaritan as he journeyed, came where he was; and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And

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^c Luke xiv. 12, 13, 14.

^g Matth. xxv. 40.

^d Mark ix. 36, 37.

^h Luke xii. 33.

^e Mark ix. 42.

ⁱ Matth. vi. 1,—4.

^f Matth. x. 42.

§ 7. ^a Luke x. 25.

^b Luke x. 29,—32.

on the morrow, when he departed, he took out two-pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise ^c.

SECT. 8. *Compassion, kindness, and beneficence are essentially requisite.—
The spirit of love is indeed the true christian spirit.*

FROM whence come wars and fightings among you? come they not hence, even of your lusts that war in your members? 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. Ye ask, and receive not; because ye ask amiss, that ye may consume it upon your lusts ^a. Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are 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 treasure together for the last days. Behold, the hire of the 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. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts as in a day of slaughter; ye have condemned and killed the just, and he doth not resist you ^b. He shall have judgment without mercy, that hath shewed no mercy ^c.

The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body; for we are all partakers of that one bread ^d. For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ. For by one Spirit are we all baptized into one body ^e; that there should be no schism in the body, but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or if one member be honoured, all the members rejoice with it ^f. For as we have many members in one body, and all members have not the same office; so we being many are one body in Christ, and every one members one of another ^g. Let him that giveth, do it with simplicity; he that sheweth mercy, with cheerfulness.

^c Luke x. 33,—37.

§ 8. ^a James iv. 1, 2, 3.

^e 1 Cor. xii. 12, 13.

^b James v. 1,—6.

^f 1 Cor. xii. 25, 26.

^c James ii. 13.

^g Rom. xii. 4, 5.

^d 1 Cor. x. 16, 17.

fulness. Let love be without dissimulation: Be kindly affectioned one to another; with brotherly love preferring one another^a; distributing to the necessities of the saints; given to hospitalityⁱ. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one towards another^k. Look not every man on his own things, but every man also on the things of others^l. Use hospitality one to another without grudging. As every man hath received the gift; even so minister the same one to another, as good stewards of the manifold grace of God. If any man minister, let him do it as of the ability which God giveth; that God in all things may be glorified through Jesus Christ^m. As therefore we have opportunity, let us do good unto all men, especially unto them that are of the household of faithⁿ; and walk in love, as Christ also hath loved us, and given himself for us^o. Be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous^p. The wisdom that is from above is peaceable, gentle, and easy to be intreated, full of mercy and good fruits^q. Let all bitterness, and wrath, and anger, clamour, and evil-speaking, be put away from you, with all malice. And be kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you^r. Comfort the feeble minded, support the weak, be patient towards all men^s. Bear ye one another's burdens, and so fulfil the law of Christ^t, even as I please all men in all things; not seeking mine own profit, but the profit of many, that they may be saved^u. Be not forgetful to entertain strangers; for thereby some have entertained angels unawares. Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body^x. Pure religion and undefiled before God and the Father, is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world^y. But to do good, and to communicate, forget not; for with such sacrifices God is well pleased^z. Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, forgiving one another; if any man have a quarrel against any; even as Christ forgave you, so also do ye^a.

SECT. 9. *Of almsgiving.*

Is not this the fast that I have chosen? To loose the bands of wickedness; to undo the heavy burdens, and to let the oppressed go free, and that ye break e-

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^a Rom. xii. 8, 9, 10.

^m 1 Pet. iv. 9, 10, 11.

^q James iii. 17.

^s 1 Cor. x. 33.

^a Col. iii. 12, 13.

ⁱ Rom. xii. 13.

ⁿ Gal. vi. 10.

^r Eph. iv. 31, 32.

^x Heb. xiii. 2, 3.

^k Rom. xii. 15, 16.

^o Eph. v. 2.

^t 1 Thess. v. 14.

^z James i. 27.

^l Philip. ii. 4.

^p 1 Pet. iii. 8.

^u Gal. vi. 2.

^y Heb. xiii. 16.

very yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house, when thou seeſt the naked that thou cover him, and that thou hide not thyſelf from thine own fleſh? And if thou draw out thy ſoul to the hungry, and ſatisfy the afflicted ſoul, then ſhall thy light riſe in obſcurity, and thy darkneſs be as the noon-day^a. He that hath a bountiful eye ſhall be bleſſed: For he giveth of his bread to the poor^b. Whoſo mocketh the poor, reproacheth his Maker^c. The righteous man conſidereth the cauſe of the poor, but the wicked regardeth not to know it^d. He that hath pity upon the poor, lendeth unto the Lord; and that which he hath given will he pay him again^e. Caſt thy bread upon the waters, for thou ſhalt find it after many days. Give a portion to ſeven, and alſo to eight, for thou knoweſt not what evil ſhall be upon the earth^f. I have been young and now am old, yet have I not ſeen the righteous forſaken, nor his ſeed begging bread. He is ever merciful, and lendeth, and his ſeed is bleſſed^g *. The liberal deviſeth liberal things, and by liberal things ſhall he ſtand^h. He hath diſperſed, he hath given to the poor, his righteousneſs endureth for ever. He is gracious and full of compaſſion, and righteousⁱ.

Charge them that are rich in this world, that they do good, that they be rich in good works, ready to diſtribute, willing to communicate, laying up in ſtore for themſelves a good foundation againſt the time to come^k. I have ſhewed you all things, how that ſo labouring ye ought to ſupport the weak; and to remember the words of the Lord Jeſus, how he ſaid, It is more bleſſed to give than to receive^l. Hearken, my beloved brethren, hath not God choſen the poor of this world, rich in faith, and heirs of the kingdom which he hath promiſed to them that love him? But ye have deſpiſed the poor. Do not rich men oppreſs you, and draw you before the judgment-ſeats^m? If ye fulfil the royal law according to the ſcripture, Thou ſhalt love thy neighbour as thyſelf, ye do wellⁿ. If a brother or ſiſter be naked, and deſtitute of daily food; and one of you ſay unto them, Depart in peace, be you warmed and filled; notwithſtanding ye give them not thoſe things that are needful to the body; what doth it profit^o? Whoſo hath this world's good, and ſeeth his brother have need, and ſhuteth up his bowels of compaſſion from him; how dwelleth the love of God in him^p?

Now concerning the collection for the ſaints, as I have given order to the churches of Galatia, even ſo do ye. Upon the firſt day of the week, let every one of you lay by him in ſtore, as God hath proſpered him, that there be no gatherings.

§ 9. ^a Iſa. lviii. 6, 7, 10.

^c Prov. xix. 17.

ⁱ Pſal. cxii. 9, 4.

ⁿ James ii. 8.

^b Prov. xxii. 9.

^f Eccleſ. xi. 1, 2.

^k 1 Tim. vi. 17, 18, 19.

^o James ii. 15, 16.

^e Prov. xvii. 5.

^g Pſal. xxxvii. 25, 26.

^l Acts xx. 35.

^p 1 John iii. 17.

^d Prov. xxix. 7.

^h Iſa. xxxii. 8.

^m James ii. 5, 6.

* See more on this ſubject through the whole of this chapter, particularly ſect. 4.

therings when I come. And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem^a. Moreover, brethren, we do you to wit of the grace of God, bestowed on the churches of Macedonia; how that in a great trial of affliction, the abundance of their joy, and their deep poverty, abounded unto the riches of their liberality. For to their power, I bear record, yea and beyond their power, they were willing of themselves; praying us with much intreaty, that we would receive the gift, and take upon us the fellowship of the ministering to the saints^r. Therefore as ye abound in every thing, in faith, in utterance, and knowledge, and in all diligence, and in your love to us; see that ye abound in this grace also^f. For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich^t. Now therefore perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which ye have. For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not^u. As it is written, He that had gathered much, had nothing over; and he that had gathered little, had no lack^{* *}. But this I say, He which soweth sparingly, shall reap also sparingly; and he which soweth bountifully, shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver. And God is able to make all grace abound towards you; that ye always having all sufficiency in all things, may abound to every good work. As it is written, He hath dispersed abroad, he hath given to the poor; his righteousness remaineth for ever. Now he that minisreth seed to the sower, both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness, being enriched in every good thing to all bountifulness, which causeth through us thanksgiving to God; whiles by the experiment of this ministration, they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men^v.

My brethren, dearly beloved, and longed for, my joy and crown^z; I rejoiced in the Lord greatly, that now at the last, your care of me flourished again; wherein ye were also careful, but ye lacked opportunity. Not that I speak in respect of want; for I have learned in whatsoever state I am, therewith to be content^a. Notwithstanding, ye have well done, that ye did communicate

^a 1 Cor. xvi. 1, 2, 3.^r 2 Cor. viii. 1—4.^f 2 Cor. viii. 7.^t 2 Cor. viii. 9.^u 2 Cor. viii. 11, 12.^{* *} 2 Cor. viii. 13.^v 2 Cor. ix. 6—13.^z Phil. iv. 1.^a Phil. iv. 10, 11.^{*} See 2 Cor. viii. 5, 6, 8, 10, 13, 14, 16, —22, 24. and 2 Cor. ix. 1, —5.

municate with my affliction ^b. But my God shall supply all your need, according to his riches in glory by Christ Jesus ^c. For God is not unrighteous to forget your work and labour of love, which ye have shewed towards his name, in that ye have ministered to the saints, and do minister. And we desire that every one of you do the same diligence to the full assurance of hope unto the end ^d. Make to yourselves friends of the mammon of unrighteousness, that when ye fail they may receive you into everlasting habitations ^e.

SECT. 10. *God is the protector of the widow, the fatherless, and the indigent.*

THE Lord is known by the judgment which he executeth ^a. For the needy shall not always be forgotten; the expectation of the poor shall not perish for ever ^b. The Lord raiseth up the poor out of the dust, and lifteth the needy out of the dunghill ^c. He will regard the prayer of the destitute, and not despise their prayer ^d. For he hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth; to hear the groaning of the prisoner, to loose those that are appointed to death ^e. For he shall stand at the right hand of the poor to save them that condemn his soul ^f. For the rod of the wicked shall not rest upon the lot of the righteous; lest the righteous put forth their hands unto iniquity ^g. The Lord preserveth the stranger; he relieveth the fatherless and the widow ^h. Rob not the poor because he is poor, neither oppress the afflicted in the gate. For the Lord will plead their cause, and spoil the soul of those that spoiled them ⁱ. He saveth the poor from the sword, and from the hand of the mighty; so the poor hath hope, and iniquity stoppeth her mouth ^k. He delivereth the poor in his affliction, and openeth their ears in oppression ^l. He satisfieth the longing soul, and filleth the hungry soul with goodness ^m. He setteth the poor on high from affliction ⁿ. He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor ^o. He shall deliver the needy when he crieth; the poor also, and him that hath no helper; he shall spare the poor and needy, and shall save the souls of the needy ^p. He shall redeem their soul from deceit and violence; and precious shall their blood be in his sight ^q. And the first-born of the poor shall feed, and the needy shall

^b Phil. iv. 14.

^c Phil. iv. 19.

^d Heb. vi. 10, 11.

^e Luke xvi. 9.

§ 10. ^a Psal. ix. 16.

^b Psal. ix. 18.

^c Psal. cxiii. 5, 7.

^d Psal. cii. 17.

^e Psal. cii. 19, 20.

^f Psal. cix. 31.

^g Psal. cxxv. 3.

^h Psal. cxlvi. 9.

ⁱ Prov. xxii. 22, 23.

^k Job v. 5, 16.

^l Job xxxvi. 15.

^m Psal. cvii. 9.

ⁿ Psal. cvii. 41.

^o Psal. lxxii. 4.

^p Psal. lxxii. 12, 13.

^q Psal. lxxii. 14.

shall lie down in safety^r. The Lord is with me as a mighty terrible one; therefore my persecutors shall stumble, and they shall not prevail, they shall be greatly ashamed; for the Lord hath delivered the soul of the poor from the hand of evil doers^f. I know that the Lord will maintain the cause of the afflicted, and the right of the poor^t. A father of the fatherless, and a judge of the widow is God in his holy habitation^u.

Leave thy fatherless children, I will preserve them alive, and let thy widows trust in me^x. For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord; I will set him in safety from him that puffeth at him^y. The Lord will destroy the house of the proud; but he will establish the border of the widow^z.

Blessed is he that considereth the poor; the Lord will deliver him in time of trouble. The Lord will preserve him, and keep him alive, and he shall be blessed upon the earth^a. Defend the poor and fatherless; do justice to the afflicted and needy; deliver the poor and needy; rid them out of the hand of the wicked^b.

SECT. II. *Mournful complaints, and pious supplications relative to this subject.*

O LORD, how long shall I cry, and thou wilt not hear? For spoiling and violence are before me; and there are that raise up strife and contention. Therefore the law is slack, and judgment doth never go forth; for the wicked doth compass about the righteous; therefore wrong judgment proceedeth^a. Art thou not from everlasting, O Lord my God, mine Holy One? O Lord, thou hast ordained them for judgment; and, O mighty God, thou hast established them for correction^b. Give ear to my prayer, O God, and hide not thyself from my supplication. Attend unto me, and hear me; I mourn in my complaint and make a noise, because of the voice of the enemy, because of the oppression of the wicked. O that I had wings like a dove! for then would I fly away and be at rest^c. The Lord will abhor the bloody and deceitful man^d. Shew thy marvellous loving-kindness, O thou that savest by thy right hand, them which put their trust in thee, from those that rise up against them. Keep me as the apple of the eye; hide me under the shadow of thy wings, from the wicked

^r Isa. xiv. 30.

^x Jer. xlix. 11.

^b Psal. lxxxii. 3, 4.

^f Jer. xx. 11, 13.

^y Psal. xii. 5.

^t Psal. cxl. 12.

^z Prov. xv. 25.

^u Psal. lxxviii. 5.

^a Psal. xli. 1, 2.

§ II. ^a Hab. i. 2, 3, 4.

^b Hab. i. 12.

^c Psal. lv. 1, 2, 3, 6. ^d Psal. v. 6.

wicked that oppress me, from my deadly enemies who compass me about^c. They now have compassed us in our steps; they have set their eyes bowing down to the earth; like as a lion that is greedy of his prey, and as it were a young lion lurking in secret places. Arise, O Lord, disappoint him, cast him down; deliver my soul from the wicked which is thy sword^e. Gather not my soul with sinners, nor my life with bloody men; in whose hand is mischief; and their right hand is full of bribes^s. Deliver me, O my God, out of the hand of the wicked, out of the hand of the unrighteous, and cruel man^h. Leave me not to mine oppressors. Deliver me from the oppression of manⁱ. O deliver not the soul of thy turtle dove unto the multitude of the wicked; forget not the congregation of thy poor for ever. Have respect unto the covenant; for the dark places of the earth are full of the habitations of cruelty. O Let not the oppressed return ashamed; let the poor and needy praise thy name^k.

Examples.

“CRUELTY and violence soon took place in the world, and their dreadful effects have been felt in all ages. Instead of mentioning some flagitious persons of this character, noted with infamy in sacred writ, let me remind the reader of the compassionate tenderness and generous forgiveness which the injured Joseph manifested to his offending brethren.” Then Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man go out from me: And there stood no man with him while Joseph made himself known unto his brethren. And he wept aloud: And Joseph said unto his brethren, I am Joseph, doth my father yet live? and his brethren could not answer him, for they were troubled at his presence, &c.^a. As for you, ye thought evil against me; but God meant it unto good, to bring to pass as it is this day. Now therefore, fear ye not: I will nourish you, and your little ones; and he comforted them, and spake kindly unto them^b.

“ZACCHEUS, immediately on his conversion, shows his happy turn of mind.” Behold, Lord, the half of my goods I give to the poor, and if I have taken any thing from any man by false accusation, I restore him fourfold^c.

“CORNELIUS was a person distinguished by his devotion to God, and beneficence to men. God was pleased to honour him by sending a messenger from heaven

^c Psal. xvii. 7, 8, 9.

^e Psal. xvii. 11, 12, 13.

^s Psal. xxvi. 9, 10.

^h Psal. lxxi. 4.

ⁱ Psal. cxix. 121, 134.

^k Psal. lxxiv. 19, 20, 21.

^a Gen. xlv. 1,—5.

^b Gen. l. 20, 21.

^c Luke xix. 8.

“ heaven,” who said unto him. Thy prayers and thine alms are come up for a memorial before God^d. “ The greatest of all blessings was conferred on him, even, The knowledge of the way of salvation by Christ.”

“ We need hardly mention, that, sympathy, kindness, and generous beneficence were eminently manifested by the apostles of our Lord, in the whole course of their ministry, and in their active service for the good of men; and we have seen with what earnestness they enjoined a tender compassion, a kind attention to the distresses of their brethren, and liberality to the poor.” Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea, which also they did, and sent unto the elders by the hands of Barnabas and Saul^e. “ What we read in this passage was a frame of spirit common to the first christians.”

“ THE spirit of charity and of mutual love was indeed so remarkable in the first ages, that even their enemies said, with admiration and some degree of esteem,” Behold these christians ! How they love one another ?

4 M

C H A P.

^d Acts x. 4.^e Acts xi. 29, 30.

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4 M

C H A P.

^d Acts x. 4.^e Acts xi. 29, 30.

C H A P. V.

Of CENSORIOUSNESS, or judging others rashly.

S E C T. 1. Censoriousness is a disposition quite opposite to the spirit of the gospel. 2. Its nature and consequences stated by the apostles. 3. A charitable manner of speaking and acting recommended. 4. The complaints and prayers of the people of God relating to this subject.

S E C T. 1. *Censoriousness is a disposition quite opposite to the spirit of the gospel.*

JUDGE not, and ye shall not be judged ; condemn not, and ye shall not be condemned ^a. For with what judgment ye judge, ye shall be judged ; and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye ? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye, and behold a beam is in thine own eye ? Thou hypocrite, first cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye ^b. Judge not according to the appearance, but judge righteous judgment ^c. Yea, and why even of yourselves judge ye not what is right ^d.

S E C T. 2. *Its nature and consequences stated by the apostles.*

THERE were present at that season some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices. And Jesus answering said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things ? I tell you, Nay ; but except ye repent, ye shall all likewise perish.—Or those eighteen upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem ? I tell you, Nay ; but except ye repent, ye shall all likewise perish ^a.

One

§ 1. ^a Luke vi. 37.

^b Matth. vii. 2,—5.

^c John vii. 24.

^d Luke xii. 57.

§ 2. ^a Luke xiii. 1,—5.

One believeth that he may eat all things ; another who is weak eateth herbs. Let not him that eateth despise him that eateth not, and let not him who eateth not judge him that eateth ; for God hath received him. Who art thou that judgest another man's servant ? To his own master he standeth or falleth ^b. But why dost thou judge thy brother ? or why dost thou set at nought thy brother ? For we shall all stand before the judgment-seat of Christ ^c. Let us not therefore judge one another any more ; but judge this rather, that no man put a stumbling block, or an occasion to fall in his brother's way ^d. For why is my liberty judged of another man's conscience ^e ? But with me it is a very small thing that I should be judged of you, or of man's judgment : For I know nothing by myself, yet am I not hereby justified ; but he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts ; and then shall every man have praise of God ^f. For what have I to do to judge them also that are without ? Do not ye judge them that are within ? but them that are without God judgeth ^g. If we would judge ourselves, we should not be judged ^h. Do ye look on things after the outward appearance ? If any man trust to himself that he is Christ's, let him of himself think this again, that as he is Christ's, even so are we Christ's ⁱ. Speak not evil one of 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 ^k. Grudge not one against another, brethren, lest ye be condemned ; behold the judge standeth before the door ^l. Therefore thou art inexcusable, O man, whosoever thou art that judgest ; for wherein thou judgest another, thou condemnest thyself ^m. Behold thou art called a Jew, and retest in the law, and makest thy boast of God ⁿ ; and art confident, that thou thyself art a guide of the blind, a light of them which sit in darkness, an instructor of the foolish, a teacher of babes, which hast the form of knowledge, and of the truth in the law. Thou therefore which teachest another, teachest thou not thyself ^o ? That makest thy boast of the law, through breaking the law, dishonourest thou God ^p ?

4 M 2

S E C T.

^b Rom. xiv. 2, 3, 4.^c 1 Cor. iv. 3, 4, 5.^d James iv. 11.^e Rom. ii. 19,—21.^f Rom. xiv. 10.^g 1 Cor. v. 12, 13.^h James v. 9.ⁱ Rom. ii. 23.^k Rom. xiv. 13.^l 1 Cor. xi. 31.^m Rom. ii. 1.ⁿ 1 Cor. x. 29.^o 2 Cor. x. 7.^p Rom. ii. 17.

SECT. 3. *A charitable manner of speaking and acting recommended.*

WHEREFORE lay aside all malice, and all guile, and hypocrisies, and envies, and evil speaking ^a. Put them in mind to speak evil of no man ^b. *For some* learn to be idle, wandering about from house to house; and not only idle, but tatlers also, and busy bodies, speaking things which they ought not ^c. They are not afraid to speak evil of dignities, of things that they understand not ^d. If thy brother shall trespass against thee, go and tell him his fault between him and thee alone. If he shall hear thee, thou hast gained thy brother; but if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as a heathen man and a publican ^e. Charity suffereth long, and is kind; charity envieth not, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth ^f. Above all things have fervent charity among yourselves; for charity shall cover the multitude of sins ^g. He that covereth a transgression seeketh love; but he that repeateth a matter, separateth very friends ^h.

SECT. 4. *The complaints and prayers of the people of God relating to this subject.*

O GOD, we are become a reproach to our neighbours; a scorn and derision to them that are round about us ^a. Thou hast heard their reproach, O Lord ^b. O God, how long shall the adversary reproach ^c? Remember, O Lord, what is come upon us; consider and behold our reproach ^d.

Save me, O God; for the waters are come in unto my soul ^e. Reproach hath broken my heart, and I am full of heaviness ^f. I am a reproach of men, and despised of the people. All they that see me, laugh me to scorn; they shoot out the lip, they shake the head ^g. For mine enemies speak against me; and they that lay wait for my soul take counsel together, saying, God hath forsaken him; persecute and take him, for there is none to deliver him. O God, be not far from me; O my God, make haste for my help ^h. When they looked upon me, they shook their heads ⁱ. Mine enemies reproach me all the day; and they that are mad against me, are sworn against me ^k. O Lord, thou knowest; remember me, and visit me; take me not away in thy long-suffering; know that
for

§ 3.	^a 1 Pet. ii. 1.	^b Tit. iii. 1, 2.	^c 1 Tim. v. 13.	^d 2 Pet. ii. 10, 12.
	^e Matth. xviii. 15,—17.	^f 1 Cor. xiii. 4,—6.	^g 1 Pet. iv. 8.	^h Prov. xvii. 9.
§ 4.	^a Psal. lxxix. 1, 4.	^b Lam. iii. 61.	^c Psal. lxxiv. 10.	^d Lam. v. 1.
	^e Psal. lxix. 1.	^f Psal. lxix. 20.	^g Psal. xxii. 6, 7.	^h Psal. lxxi. 10, 11, 12.
	ⁱ Psal. cix. 25.	^k Psal. cii. 8.		

for thy sake I have suffered rebuke^l. Thou hast known my reproach, and my shame, and my dishonour; mine adversaries are all before thee^m. Remember, Lord, the reproach of thy servants; how I do bear in my bosom the reproach of all the mighty people, wherewith thine enemies have reproached, O Lordⁿ. Deliver me from all my transgressions; make me not the reproach of the foolish^o. Remove from me reproach and contempt^p. I have stuck unto thy testimonies, O Lord, put me not to shame^q. Turn away my reproach which I fear; for thy judgments are good^r.

C H A P. VI.

Of giving and taking REPROOF.

SECT. 1. To admonish and reprove our brethren is a part of our duty towards them. 2. To hearken to just reproof is true wisdom;—to reject it is a plain evidence of folly. 3. To reprove with tenderness and love, is an important injunction of the gospel. 4. To give and to submit to such reproof, is one considerable part of christian communion. 5. This temper exemplified in the disposition of the Psalmist.

SECT. 1. *To admonish and reprove our brethren is a part of our duty towards them.*

THOU shalt not hate thy brother in thine heart; thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him^a. Reprove not a scorner, lest he hate thee; rebuke a wise man, and he will love thee. Give instruction to a wise man, and he will be yet wiser; teach a just man, and he will increase in learning^b. A reproof entereth more into a wise man, than an hundred stripes into a fool^c. Debate thy cause with thy neighbour himself; and discover not a secret to another, lest he that heareth it put thee to shame, and thine infamy turn not away^d. Smite a scorner, and the simple will beware; and

^l Jer. xv. 15.^m Psal. lxxix. 19.ⁿ Psal. lxxxix. 50, 51.^o Psal. xxxix. 8.^p Psal. cxix. 22.^q Psal. cxix. 31.^r Psal. cxix. 39.§ 1. ^a Lev. xix. 17.^b Prov. ix. 8, 9.^c Prov. xvii. 10.^d Prov. xxv. 9, 10.

and reprove one that hath understanding, and he will understand knowledge ^e. Open rebuke is better than secret love. Faithful are the wounds of a friend; but the kisses of an enemy are deceitful ^f. He that rebuketh a man, afterwards shall find more favour than he that flattereth with the tongue ^g. Therefore meddle not with him that flattereth with his lips ^h. He that saith unto the wicked, Thou art righteous, him shall the people curse; nations shall abhor him. But to them that rebuke him shall be delight; and a good blessing shall come upon them ⁱ. As an ear-ring of gold, and an ornament of fine gold, so is a wise reprovcr upon an obedient ear ^k. For the reproofs of instruction are the way of life ^l.

SECT. 2. To hearken to just reproof, is true wisdom;—to reject it, is a plain evidence of folly.

A WISE son heareth his father's instruction; but a scorner heareth not rebuke ^a. Poverty and shame shall be to him that refuseth instruction; but he that regardeth reproof, shall be honoured ^b. He is in the way of life that keepeth instruction; but he that refuseth reproof erreth ^c. Whoso loveth instruction, loveth knowledge; but he that hateth reproof is brutish ^d. A fool despiseth his father's instruction; but he that regardeth reproof, is prudent ^e. Correction is grievous unto him that forsaketh the way; and he that hateth reproof shall die ^f. A scorner loveth not one that reproveth him; neither will he go unto the wise ^g. The ear that heareth the reproof of life, abideth among the wise. He that refuseth instruction, despiseth his own soul; but he that heareth reproof getteth understanding ^h. He that being often reprovcd, hardneth his neck, shall suddenly be destroyed, and that without remedy ⁱ. It is better to hear the rebuke of the wise, than for a man to hear the song of fools ^k. For the rod and reproof give wisdom ^l.

SECT. 3. To reprove with tenderness and love, is an important injunction of the gospel.

BRETHREN, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thy self, lest thou also be tempt-

^e Prov. xix. 25.

^f Prov. xxiv. 24, 25.

§ 2. ^a Prov. xiii. 1.

^c Prov. xv. 5.

ⁱ Prov. xxix. 1.

^f Prov. xxvii. 5, 6.

^g Prov. xxv. 12.

^h Prov. xiii. 18.

ⁱ Prov. xv. 10.

^k Eccl. vii. 5.

^g Prov. xxviii. 23.

^h Prov. vi. 23.

^e Prov. x. 17.

^f Prov. xv. 12.

^l Prov. xxix. 15.

^h Prov. 20. 19.

^d Prov. xii. 1.

^h Prov. xv. 31, 32.

tempted^a. Warn them that are unruly, comfort the feeble-minded, support the weak^b. Of some have compassion, making a difference; and others save with fear, pulling them out of the fire^c. Yet count him not as an enemy, but admonish him as a brother^d. And have no fellowship with the unfruitful works of darkness, but rather reprove them^e. Brethren, if any of you do err from the truth, and one convert him; let him know, that he who converteth a sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins^f. Take heed to yourselves; if thy brother trespass against thee, rebuke him; and if he repent, forgive him^g. But exhort one another daily, while it is called, To day; lest any of you be hardened through the deceitfulness of sin^h.

I charge thee before God, and the Lord Jesus Christ, preach the word, reprove, rebuke, exhort, with all long-suffering and doctrineⁱ. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works^k. These things speak, and exhort, and rebuke with all authority; let no man despise thee^l. Them that sin, rebuke before all, that others may fear^m. Rebuke not an elder, but intreat him as a father; and the younger men as brethren; the elder women as mothers; the younger as sisters with all purityⁿ: In meekness instructing those that oppose themselves; if God peradventure will give them repentance, to the acknowledging of the truth; that they may recover themselves out of the snare of the devil.

SECT. 4. *To give and to submit to such reproof, is one considerable part of christian communion.*

WE beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you^a. Obey them that have the rule over you, and submit yourselves; for they watch for your souls^b. Confess your faults one to another, and pray one for another, that ye may be healed^c. Submitting yourselves one to another, in the fear of God^d. And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another^e. Let the word of Christ dwell

in

§ 3. ^a Gal. vi. 1.
^c Eph. v. 11.
^l 2. Tim. iv. 1, 2.
ⁿ 1 Tim. v. 1, 2.

^b 1 Thess. v. 14.
^f James v. 19, 20.
^k 2 Tim. iii. 16, 17.
^o 2 Tim. ii. 25, 26.

^e Jude 22, 23.
^g Luke xvii. 3.
^l Tit. ii. 15.

^d 2 Thess. iii. 15.
^h Heb. iii. 13.
^m 1 Tim. v. 20.

§ 4. ^a 1 Thess. v. 12.
^e Rom. xv. 14.

^b Heb. xiii. 17.

^c James v. 16.

^d Eph. v. 21.

in you richly; teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord [†]. Exhorting one another, and so much the more, as ye see the day approaching [‡].

SECT. 5. *This temper exemplified in the disposition of the Psalmist.*

LET the righteous smite me, it shall be a kindness; and let him reprove me, it shall be an excellent oil, which shall not break my head; for yet my prayer also shall be in their calamities. They shall hear my words for they are sweet ^a.

“EXAMPLES of courage in giving, and wisdom in taking reproof, frequently occur in scripture.”

“THERE is a peculiar address, and at the same time, a noble firmness in the rebuke given by the prophet Nathan to David, for his dreadful crime in the matter of Uriah; and the humility, and penitent submission of that great prince, in receiving the reproof, is a memorable example of an ear open to instruction. Nathan having spoken his parable to David, after his crime with the wife of Uriah.” David said to Nathan, as the Lord liveth, the man that hath done this thing shall surely die. And Nathan said to David, Thou art the man. And David said unto Nathan, I have sinned against the Lord ^a.

“WE cannot but remark the spirit, the invincible resolution with which the prophets, (particularly Isaiah and Jeremiah) testified to Judah of their transgressions, and to Jerusalem of their sins. Happy had it been for that people, could we have quoted them as examples of attention and obedience.”

“The great apostle Paul gives a noble pattern of administering reproofs. When censuring the church of Corinth on account of the disorders that prevailed amongst them, he discovers the greatest tenderness and delicacy; and by expressions of his love, and peculiar concern for them, makes the reproof at once less distasteful, and more prevalent.”

“SAMUEL the prophet may be justly considered as one of the boldest reprovers. The royal dignity of Saul could not dismay him. See his rebuke
“ to

[†] Col. iii. 16.

[‡] Heb. x. 25.

§ 5. ^a Psal. cxli. 5, 6.

^a 2 Sam. xii. 5, 7, 13.

“ to that prince, when he had presumed to act as a priest, 1 Sam. xiii. 13, 14.
 “ In like manner when he brought home the spoil of Amalek, 1 Sam. xv. 16,
 “ —19, 22, 23. The prophet Elijah, fearless of the pride and cruelty of A-
 “ hab, roundly rebuked that monarch for his own great sins, and reminded him
 “ of those of his father’s house. The spirit of Elijah rested on Elisha; who
 “ with the same intrepid boldness reprov’d that wicked prince, for the murder
 “ of Naboth; and foretold the impending judgments that were to fall on him
 “ and his family, 1 Kings, xxi. 18,—24. The reproof, and advice given
 “ by the prophet Daniel to Nebuchadnezzar, that proud and despotick monarch,
 “ is expressive both of courage and compassion. After giving a faithful expli-
 “ cation of his dream; and mentioning the purpose of God to punish him for his
 “ haughtiness, he concludes, by saying,” Wherefore, O king, let my counsel
 be acceptable unto thee, and break off thy sins by righteousness, and thine ini-
 quities, by shewing mercy to the poor, if it may be a lengthning of thy tran-
 quillity^b. “ That same prophet when called to read the writing of the hand
 “ that had appeared unto Belshazzar the king, expresses a temper superior to his
 “ flatteries or frowns.” Let thy gifts (said he) be to thy self, and give thy
 rewards to another; yet I will read the writing unto the king, and make known
 unto him the interpretation^c. “ He then puts him in mind of the iniquities of
 “ his father, and the punishment inflicted on him; reprov’s the king for not
 “ taking warning from that example, but continuing with his heart lifted up a-
 “ gainst God, in the practice of wickedness and impiety; and he lets him know
 “ that his kingdom was come to an end, and that destruction was at hand.
 “ Dan. 5. 18,—28.”

“ I CONCLUDE this article by observing, that candour and freedom in repro-
 “ ving, mingled with prudence, is expressly required of all the ministers of re-
 “ ligion in every age; whose lives indeed should be so regulated, as to be a
 “ standing reproof to the vicious and ungodly.”

^b Dan. iv. 27.^c Dan v. 17.

A R T. IV.

Of RELATIVE DUTIES.

C H A P. I.

Of MAGISTRATES and SUBJECTS, and their reciprocal DUTIES.

S E C T. 1. All power and authority is derived from God; and is dependent on him. 2. The duty of magistrates and judges. 3. Of kings. 4. He has shown them what is unbecoming their dignity. 5. A tyrant described by Samuel. 6. Seen in the characters of Rehoboam, Nebuchadnezzar and Belchazzar. 7. The wrath of God is denounced against unjust judges and tyrants. 8. Motives to reclaim oppressors,—and the purposes of a wise and pious prince. 9. Subjects are obliged to honour their rulers. 10. To abstain from every thing injurious to them. 11. To obey all their lawful commands. 12. To submit to their decisions. 13. To pay tribute. 14. To pray for them. 15. The lamentations and prayers of the saints on this head.

S E C T. I. *All power and authority is derived from God, and is dependent on him.*

TH E Lord your God is God of gods, and Lord of lords, a great God, a mighty and a terrible, who regardeth not persons, nor taketh reward^a. For promotion cometh neither from the east, nor from the west, nor from the south; but God is judge; he putteth down one and setteth up another^b. He removeth kings, and setteth up kings^c. The Most High ruleth in the kingdom of men, and giveth it to whomsoever he will^d. His dominion is an everlasting dominion, and his kingdom is from generation to generation. And all the inhabitants of the earth are reputed as nothing; and he doth according to his will

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§ 1. ^a Deut. x. 17.^b Psal. lxxv. 6, 7.^c Dan. ii. 21.^d Dan. iv. 17.

in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, nor say unto him, What dost thou^e? It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that bringeth the princes to nothing; he maketh the judges of the earth as vanity^f. The king's heart is in the hand of the Lord; as the rivers of water, he turneth it whithersoever he will^g. He leadeth counsellors away spoiled, and maketh the judges fools. He looseth the bond of kings, and girdeth their loins with a girdle. He leadeth princes away spoiled, overthroweth the mighty. He removeth away the speech of the trusty, and taketh away the understanding of the aged. He poureth contempt upon princes, and weakeneth the strength of the mighty^h. He taketh away the heart of the chief of the people of the earth, and causeth them to wander in a wilderness where there is no wayⁱ. He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory^k, that he may set them with princes, even with the princes of his people^l. If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter; for he that is higher than the highest regardeth, and there be higher than they^m. He shall cut off the spirits of princes; he is terrible to the kings of the earthⁿ.

Thus saith the Lord God unto the prince of Tyrus, Because thine heart is lifted up, and thou hast said, I am a god, I sit in the seat of God, in the midst of the seas; yet thou art a man, and not God, though thou set thine heart as the heart of God^o. By thy great wisdom, and by thy traffick hast thou increased thy riches, and thine heart is lifted up; therefore thus saith the Lord God, Because thou hast set thine heart as the heart of God; behold therefore, I will bring strangers upon thee, the terrible of the nations; they shall bring thee down to the pit, and thou shalt die the deaths of them that are slain in the midst of the seas. Wilt thou yet say before him that slayeth thee, I am a God? but thou shalt be a man, and no God in the hand of him that slayeth thee. Thou shalt die the deaths of the uncircumcised, by the hands of strangers; for I have spoken it, saith the Lord God^p. Be wise now therefore, O ye kings; be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling^q. Pride and arrogancy do I hate. Counsel is mine, and sound wisdom. By me kings reign, and princes decree justice. By me princes rule, and nobles,

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^e Dan. iv. 34, 35.^f Job xii. 24.^g Psal. lxxvi. 12.^h Isa. xl. 22, 23.ⁱ 1 Sam. ii. 8.^k Ezek. xxviii. 2.^l Prov. xxi. 1.^m Psal. cxiii. 8.ⁿ Ezek. xxviii. 5,—10.^o Job xii. 17,—21.^p Eccl. v. 8.^q Psal. ii. 10, 11.

nobles, even all the judges of the earth^r. For there is no power but of God: the powers that be are ordained of God^s.

S E C T. 2. *The duty of magistrates and judges.*

THOU shalt provide out of the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens. And let them judge the people at all seasons^a. And I spake unto you at that time, saying, Take ye wise men and understanding, and known among your tribes, and make them rulers over you^b. And I charged your judges at that time, saying, Hear the causes between your brethren, and judge righteously between every man and his brother, and the stranger that is with him^c. Ye shall not respect persons in judgment; but ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment is God's^d. Ye shall do no unrighteousness in judgment; thou shalt not respect the person of the poor, nor honour the person of the mighty; but in righteousness shalt thou judge thy neighbour^e. Judges and officers shalt thou make thee in all thy gates which the Lord thy God giveth thee throughout thy tribes; and they shall judge the people with just judgment. Thou shalt not wrest judgment; thou shalt not respect persons, neither take a gift; for a gift doth blind the eyes of the wise, and pervert the words of the righteous. That which is altogether just shalt thou follow, that thou mayest live^f. If there be a controversy between men, and they come unto judgment, that the judges may judge them; then they shall justify the righteous, and condemn the wicked^g. Take heed what ye do; for ye judge not for man, but for the Lord, who is with you in judgment. Wherefore now let the fear of the Lord be upon you, take heed and do it; for there is no iniquity with the Lord our God, nor respect of persons, nor taking of gifts^h. Thus shall you do in the fear of the Lord, faithfully, and with a perfect heart. And whatsoever cause shall come to you, of your brethren that dwell in their cities, between blood and blood, between law and commandment, statutes and judgments; ye shall even warn them that they trespass not against the Lord, and so wrath come upon you and upon your brethren; this do and ye shall not trespassⁱ. And Samuel said unto all Israel, Behold here I am, witness against me be-

^r Prov viii. 13,—16.

^s Rom. xiii. 1.

§ 2. ^a Exod. xviii. 21, 22.

^b Deut. i. 9, 13.

^c Deut. i. 16.

^d Deut. i. 17.

^e Lev. xix. 15.

^f Deut. xvi. 18, 19, 20.

^g Deut. xxv. 1.

^h 2 Chron. xix. 6, 7.

ⁱ 2 Chron. xix. 9, 10.

before the Lord, and before his Anointed, whose ox have I taken, or whose ass have I taken, or whom have I defrauded, whom have I oppressed, or of whose hand have I received any bribe to blind mine eyes therewith, and I will restore it you. And they said, thou hast not defrauded us, nor oppressed us, neither hast thou taken ought of any man's hand^k. The God of Israel said, the rock of Israel spoke to me, He that ruleth over men must be just, ruling in the fear of God; and he shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springeth out of the earth by clear shining after rain^l.

SECT. 3. *Of kings.*

WHEN thou art come unto the land which the Lord thy God giveth thee, and shall say, I will set a king over me, like as all the nations that are about me; thou shalt in any wise set him king over thee whom the Lord thy God shall choose; one from among thy brethren shalt thou set king over thee; thou mayest not set a stranger over thee, who is not thy brother^a. But he shall not multiply horses to himself; neither shall he multiply wives to himself that his heart turn not away; neither shall he greatly multiply to himself silver and gold^b. Moreover the prince shall not take of the peoples inheritance by oppression, to thrust them out of their possession; that my people be not scattered every man from his possession^c. And it shall be when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book, out of that which is before the priests the Levites; and it shall be with him, and he shall read therein all the days of his life; that he may learn to fear the Lord his God, to keep all the words of this law, and these statutes to do them; that his heart be not lifted up above his brethren, and that he turn not aside from the commandment, to the right hand or to the left; to the end that he may prolong his days in his kingdom; he, and his children in the midst of Israel^d. When the righteous are in authority, the people rejoice; but when the wicked beareth rule, the people mourn^e. The king by judgment stablisheth the land; but he that receiveth gifts overthroweth it^f. The king that faithfully judgeth the poor, his throne shall be established for ever^g. A king that sitteth on the throne of judgment, scattereth away all evil with his eyes^h. A wise king scattereth the wicked, and bringeth the wheel over themⁱ. Mercy and truth preserve the

^k 1 Sam. xii. 1, 3, 4.

^l 2 Sam. xxiii. 3, 4.

§ 3. ^a Deut. xvii. 14, 15.

^b Deut. xvii. 16, 17.

^c Ezek. xlvi. 18.

^d Deut. xvii. 18, 19, 20.

^e Prov. xxix. 2.

^f Prov. xxix. 4.

^g Prov. xxix. 14.

^h Prov. xx. 8.

ⁱ Prov. xx. 26.

the king; and his throne is upholden by mercy ^k. Take away the wicked from before the king, and his throne shall be established in righteousness ^l. To do justice and judgment, is more acceptable to the Lord than sacrifice ^m. It is the glory of God to conceal a thing; but the honour of kings is to search out a matter ⁿ. Let it suffice you, O princes of Israel, remove violence and spoil, and execute judgment and justice, and take away your exactions ^o. Let judgment run down as waters, and righteousness as a mighty stream ^p.

SECT. 4. *He hath shown them what is unbecoming their dignity.*

IT is an abomination to kings to commit wickedness; for the throne is established by righteousness ^a. If a ruler hearken to lies, all his servants are wicked ^b. It is not good to accept the person of the wicked to overthrow the righteous in judgment ^c. He that justifieth the wicked, and he that condemneth the just, even they both are an abomination to the Lord ^d. Excellent speech becometh not a fool; much less do lying lips a prince ^e. Better is a poor and a wise child, than an old and foolish king, who will no more be admonished ^f. It is not for kings, O Lemuel, it is not for kings to drink wine, nor for princes strong drink; lest they drink and forget the law, and pervert the judgment of any of the afflicted ^g. Blessed art thou, O land, when thy king is the son of nobles, and thy princes eat in due season, for strength and not for drunkenness ^h. For the transgression of a land, many are the princes thereof; but by a man of understanding and knowledge, the state thereof shall be prolonged ⁱ.

SECT. 5. *A tyrant described by the prophet Samuel.*

ALL the elders of Israel gathered themselves together, and came to Samuel unto Ramah, and said unto him, Behold thou art old, and thy sons walk not in thy ways; now make us a king to judge us, like all the nations. But the thing displeased Samuel; and Samuel prayed unto the Lord. And the Lord said unto Samuel, Harken to the voice of the people in all that they say unto thee; for they have not rejected thee, but they have rejected me, that I should not reign over

^k Prov. xx. 28.

^o Ezek. xlv. 9.

§ 4. ^a Prov. xvi. 12.

^c Prov. xvii. 7.

ⁱ Prov. xxviii. 2.

^l Prov. xxv. 5.

^p Amos v. 24.

^b Prov. xxix. 12.

^f Eccl. iv. 13.

^m Prov. xxi. 3.

^e Prov. xviii. 5.

^g Prov. xxxi. 4, 5.

ⁿ Prov. xxv. 2.

^d Prov. xvii. 15.

^h Eccl. x. 17.

over them^a. Now therefore, hearken unto their voice; howbeit, yet protest solemnly unto them, and shew them the manner of the king that shall rule over them. And Samuel told all the words of the Lord unto the people. And he said, This will be the manner of the king that shall reign over you; He will take your sons and appoint them for himself, for his chariots, and to be his horsemen, and some shall run before his chariots; and he will appoint him captains over thousands, and captains over fifties, and will set them to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots; and he will take your daughters to be confectionaries, and to be cooks, and to be bakers. And he will take your fields and your vineyards, and your oliveyards, even the best of them, and give them to his servants. And he will take the tenth of your seed, and of your vineyards, and give to his officers, and to his servants. And he will take your men servants, and your maid servants, and your goodliest young men, and your asses, and put them to his work. He will take the tenth of your sheep, and ye shall be his servants. And ye shall cry out in that day because of your king which ye shall have chosen you; and the Lord will not hear you in that day^b.

SECT. 6. *Seen in the characters of Rehoboam, Nebuchadnezzar, and Belchazzar.*

JEROBOAM, and all the congregation of Israel came and spake to unto Rehoboam, saying, Thy father made our yoke grievous; now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter; and we will serve thee^a. And king Rehoboam consulted with the old men that stood before Solomon his father. And they spake unto him, saying, If thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants for ever. But he forsook the counsel of the old men, and consulted with the young men that were grown up with him^b. And the young spake unto him, saying, Thus shalt thou speak unto this people, my little finger shall be thicker than my father's loins. And now whereas my father did lade you with a heavy yoke, I will add to your yoke; my father hath chastised you with whips, but I will chastise you with scorpions^c. And the king answered the people roughly, and forsook

§ 5. ^a 1 Sam. viii. 4,—7.

^b 1 Sam. viii. 9,—18.

§ 6. ^b 1 Kings xii. 3, 4.

^b 1 Kings xii. 6, 7, 8.

^c 1 Kings xii. 10, 11.

forsook the old mens counsel ^d. So Israel rebelled against the house of David unto this day ^e.

O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour; and for the majesty that he gave him, all people, and nations, and languages, trembled and feared before him. Whom he would he slew, and whom he would he kept alive; and whom he would he set up, and whom he would he put down. But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him; till he knew that the Most High God ruled in the kingdom of men, and that he appointeth over it whomsoever he will. And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this; but hast lifted up thyself against the Lord of heaven; and the God, in whose hand thy breath is, and whose are all thy ways, hast thou not glorified ^f. God hath numbered thy kingdom, and finished it; thy kingdom is divided, and given to the Medes and Persians ^g.

SECT. 7. *The wrath of God is denounced against unjust judges, and tyrants.*

HEAR this, I pray you, ye heads of the house of Jacob, and princes of the house of Israel, that abhor judgment, and pervert all equity ^a: Is it not for you to know judgment ^b? The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money ^c. The prince asketh, and the judge asketh for a reward; and the great man he uttereth his mischievous desire ^d. Her princes within her are roaring lions, her judges are evening wolves ^e. Thy princes are rebellious, and companions of thieves; every one loveth gifts, and followeth after rewards; they judge not the fatherless, neither doth the cause of the widow come unto them ^f. Wo unto them that decree unrighteous decrees, and that write grievousness which they have prescribed; to turn aside the needy from judgment, and to take away the right from the poor of my people ^g. Therefore the law is slacked, and judgment doth never go forth; for the wicked doth compass about the righteous, therefore wrong judgment proceedeth ^h. Wo be to the shepherds of Israel, that do feed themselves. Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed; but ye feed not the flock, but with force and with cruelty have ye ruled them ⁱ.

Thus

^a 1 Kings xii. 13.

^c 1 Kings xii. 19.

^f Dan. v. 18,—23.

^g Dan. v. 26, 28.

§ 7. ^a Mic. iii. 9.

^b Mic. iii. 1.

^c Mic. iii. 11.

^d Mic. vii. 3.

^e Zeph. iii. 3.

^f Isa. i. 23.

^g Isa. x. 1, 2.

^h Hab. i. 4.

ⁱ Ezek. xxxiv. 2, 3, 4.

Thus saith the Lord, Hear the word of the Lord, O king of Judah, that sittest upon the throne of David, thou and thy servants: Thus saith the Lord, Execute ye judgment and righteousness, and deliver the spoiled out of the hand of the oppressor; and do no wrong, no violence to the stranger, the fatherless, nor the widow; neither shed innocent blood in this place. For if ye do this thing indeed, then shall there enter in, by the gates of this house, kings sitting upon the throne of David, riding in chariots, and upon horses, he and his servants. But if ye will not hear these words, I swear by myself, saith the Lord, that this house shall become a desolation^k. Shalt thou reign because thou clovest thyself in cedar? Did not thy father eat and drink, and do judgment and justice, and then it was well with him^l? But thine eyes and thy heart are not but for thy covetousness, and for to shed innocent blood, and for oppression, and for violence to do it. Therefore thus saith the Lord^m, I will give thee into the hand of them that seek thy life, and into the hand of them whose face thou fearestⁿ. Because he enlargeth his desire as hell, and is as death, and cannot be satisfied: Shall they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for booties unto them^o? The Lord hath broken the staff of the wicked, and the scepter of the rulers. He who smote the people in wrath with a continual stroke; he that ruled the nations in anger is persecuted, and none hindreth^p.

SECT. 8. *Motives to reclaim oppressors,—and the purposes of a wise and pious prince.*

O ISRAEL, thou hast destroyed thyself; but in me is thine help. I will be thy king. Where is any other that may save thee in all thy cities? and thy judges, of whom thou saidst, Give me a king and princes^a? As a roaring lion, and a ranging bear, so is a wicked ruler over the poor people. The prince that wanteth understanding is also a great oppressor; but he that hateth covetousness shall prolong his days^b. God standeth in the congregation of the mighty; he judgeth among the gods. How long will ye judge unjustly, and accept the person of the wicked? Defend the poor and fatherless; do justice to the afflicted and needy; rid them out of the hand of the wicked^c. And I will restore thy judges as at the first, and thy counsellors as at the beginning^d. In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty

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^k Jer. xxii. 1,—5.

^o Hab. ii. 5, 7.

^l Jer. xxii. 15.

^p Isa. xiv. 5, 6.

^m Jer. xxii. 17, 18.

ⁿ Jer. xxii. 25.

§ 8. ^a Hof. xiii. 9, 10.

^b Prov. xxviii. 15, 16.

^c Psal. lxxxii. 1,—4.

^d Isa. i. 26.

beauty unto the residue of his people, and for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate ^c.

When I shall receive the congregation, I will judge uprightly ^f. I will behave myself wisely in a perfect way ; I will set no wicked thing before mine eyes. A froward heart shall depart from me ; I will not know a wicked person. Mine eyes shall be upon the faithful of the land, that they may dwell with me : He that walketh in a perfect way, he shall serve me ^g. All the horns of the wicked also will I cut off ; but the horns of the righteous shall be exalted ^h.

S E C T. 9. *Subjects are bound to honour their rulers.*

PuT not forth thyself in the presence of the king, and stand not in the place of great men ^a. The king's wrath is as the roaring of a lion ; but his favour is as dew upon the grass ^b. Where the word of a king is, there is power ; and who may say unto him, What dost thou ^c ? The wrath of a king is as a messenger of death ; but a wise man will pacify it. In the light of the king's countenance is life, and his favour is as a cloud of the latter rain ^d. If the spirit of the ruler rise up against thee, leave not thy place ; for yielding pacifieth great offences ^e. By long forbearing is a prince persuaded ; and a soft tongue breaketh the bone ^f. My son, fear thou the Lord and the king ; and meddle not with them that are given to change ^g. Fear God : Honour the king ^h.

S E C T. 10.—*To abstain from every thing injurious to them.*

Who can stretch forth his hand against the Lord's anointed, and be guiltless ^a ? When they went from one nation to another, from one kingdom to another people, he suffered no man to do them wrong ; yea he reproveth kings for their fakes, saying, Touch not mine anointed, and do my prophets no harm ^b.

The Lord knoweth how to reserve the unjust unto the day of judgment, to be punished. But chiefly them that despise government ; presumptuous are they, self-willed ; they are not afraid to speak evil of dignities ^c *. Thou shalt not revile the gods, nor curse the ruler of thy people ^d †. Curse not the king, no not in thy thought ; and curse not the rich in thy bed-chamber, for a bird of the air shall carry the voice, and that which hath wings shall tell the matter ^e.

S E C T.

^c Isa. xxviii. 5, 6.

^f Psal. lxxv. 2.

^g Psal. ci. 2,—4, 6.

^h Psal. lxxv. 10.

§ 9. ^a Prov. xxv. 6.

^b Prov. xix. 12.

^c Ecclef. viii. 4.

^d Prov. xvi. 14, 15.

^e Ecclef. x. 4.

^f Prov. xxv. 15.

^g Prov. xxiv. 21.

^h 1 Pet. ii. 17.

§ 10. ^a 1 Sam. xxvi. 9.

^b Psal. cv. 13, 14, 15.

^c 2 Pet. ii. 9, 10.

^d Exod. xxii. 28.

^e Ecclef. x. 20.

* See Jude 8.

† See Acts xxiii. 5.

S E C T. 11.—*To obey all their lawful commands.*

I COUNSEL thee to keep the king's commandment, and that in regard of the oath of God ^a. And whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether it be unto death, or to banishment, or to confiscation of goods, or to imprisonment ^b.

Let every soul be subject to the higher powers : For there is no power, but of God ; the powers that be, are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God ; and they that resist, shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power ? Do that which is good, and thou shalt have praise of the same : For he is a minister of God to thee for good. But if thou do that which is evil, be afraid ; for he beareth not the sword in vain ; for he is the minister of God, a revenger to execute wrath upon him that doth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For this cause pay you tribute also ; for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues ; tribute, to whom tribute is due ; custom, to whom custom ; fear, to whom fear ; honour, to whom honour ^c. Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work ^d. Submit yourselves to every ordinance of man for the Lord's sake ; whether it be to the king as supreme, or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men ; as free, and not using your liberty for a cloke of maliciousness, but as the servants of God ^e.

S E C T. 12.—*To submit to their decisions.*

IF there arise a matter in judgment between blood and blood, between plea and plea, and between stroke and stroke, being matters of controversy within thy gates ; then shalt thou come to the priests the Levites, and to the judge that shall be in those days, and enquire ; and they shall shew thee the sentence of judgment. And thou shalt do according to the sentence which they shall shew thee ; and thou shalt observe to do according to all that they inform thee. According to the sentence of the law, which they shall teach thee, and accord-

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§ 11. ^a Eccles. viii. 2.^b Ezra vii. 26.^c Rom. xiii. 1,—7.^d Tit. iii. 1.^e 1 Pet. ii. 13,—16.

ing to the judgment which they shall tell thee, thou shalt do; thou shalt not decline from the sentence which they shall shew thee, to the right hand nor to the left ^a.

SECT. 13.—*To pay tribute.*

THE pharisees took counsel how they might entangle *Jesus* in his talk. And they sent unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man; for thou regardest not the person of men. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cesar, or not? But *Jesus* perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Shew me the tribute-money. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription? They say unto him, Cesar's. Then saith he unto them, Render therefore unto Cesar, the things that are Cesar's; and unto God the things that are God's ^a. And when they were come to Capernaum, they that received tribute-money came to Peter, and said, Doth not your master pay tribute? He saith, Yes. And when he was come into the house, *Jesus* prevented him, saying, What thinkest thou, Simon? Of whom do the kings of the earth take custom, or tribute? Of their own children or of strangers? Peter saith unto him, Of strangers. *Jesus* saith unto him, Then are the children free: Notwithstanding, lest we offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money; that take, and give unto them for me and thee ^b.

SECT. 14.—*To pray for them.*

THAT they may pray for the life of the king and his sons ^a. I exhort therefore, that first of all, supplications, prayers, intercessions, and giving of thanks be made for all men. For kings, and all that are in authority; that we may lead a quiet and peaceable life, in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour ^b.

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§ 12. ^a Deut. xvii. 8,—11.

§ 13. ^a Matth. xxii. 15,—21.

^b Matth. xvii. 24,—27.

§ 14. ^a Ezra. vi. 10.

^b 1 Tim. ii. 1, 2, 3.

S E C T. 15. *The lamentations and prayers of the saints on this head.*

How doth the city sit solitary that was full of people ! She that was great among the nations, and princess among the provinces, how is she become tributary^a ! Her adversaries are the chief, her enemies prosper ; her princes are become like harts that find no pasture, and they are gone without strength before the pursuer^b ; her kings and princes are among the Gentiles^c. Howbeit thou art just in all that is brought upon us ; for we have done wickedly. Neither have our kings, our princes, our priests, nor our fathers kept thy law. For they have not served thee in their kingdom. Behold, we are servants this day ; and for the land that thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, we are servants in it. And it yieldeth much increase unto the kings whom thou hast set over us, because of our sins ; also, they have dominion over our bodies, and over our cattle at their pleasure, and we are in great distress^d. Now therefore, our God, the great, the mighty, and the terrible God, who keepest covenant and mercy ; let not all the trouble seem little before thee, that hath come upon us, on our kings, and our princes, and on our priests, and on our prophets, and on our fathers, and on all thy people^e. Remember, Lord, the reproach of thy servants ; wherewith thine enemies, O Lord, have reproached the footsteps of thine anointed^f.

Give the king thy judgments, O God, and thy righteousness unto the king's son. He shall judge thy people with righteousness, and thy poor with judgment^g. He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor^h. In his days shall the righteous flourish, and abundance of peace. He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him ; and his enemies shall lick the dustⁱ. He shall deliver the needy when he crieth ; the poor also, and him that hath no helper^k. He shall redeem their soul from deceit and violence ; and precious shall their blood be in his sight. And he shall live, and to him shall be given of the gold of Sheba ; prayer also shall be made for him continually ; and daily shall he be praised^l. Save, Lord ; let the king hear us when we call^m.

C H A P.

§ 15. ^a Lam. i. 1.^e Neh ix 32.^f Psal. lxxii. 7,—9.^b Lam. i. 5, 6.^g Psal. lxxxix. 50, 51.^h Psal. lxxii. 12.^c Lam. ii. 9.ⁱ Psal lxxii 1, 2.^l Psal. lxxii. 14, 15.^d Neh. ix. 33,—37.^k Psal lxxii. 4.^m Psal. xx. 9.

C H A P. II.

Of the reciprocal DUTIES of PARENTS and CHILDREN.

S E C T. I. Of parental affection, and some of its fruits. 2. That parents ought to give their children religious instruction, and a good example. 3.—Should provide for them. 4.—And administer necessary reproof and correction to them. 5. That honour and obedience are due from children to parents. 6. Disobedience, disregard, and doing injury to parents are crimes of the deepest dye. 7. That it is of the greatest importance to young persons to be attentive to the instructions of wise and pious parents, and to conform to them in their early days.

S E C T. I. *Of parental affection, and some of its fruits.*

LO, children are an heritage of the Lord; and the fruit of the womb is his reward^a. Can a woman forget her sucking child, that she should not have compassion on the son of her womb^b? A father pitieth his children^c. Teach the young women to love their children^d.—When eight days were accomplished for the circumcision of the child, his name was called Jesus, and they brought him to Jerusalem to present him to the Lord, as it is written in the law of the Lord^e. There were brought unto him little children, that he should put his hands on them and pray; and Jesus said, Suffer little children to come unto me; for of such is the kingdom of heaven^f. And behold there cometh one of the rulers of the synagogue, and, when he saw him, he fell at his feet, and besought him greatly, saying, My little daughter lieth at the point of death, I pray thee come and lay thy hands on her, that she may be healed, and she shall live; and Jesus went with him^g. And one of the multitude said, Master, I have brought unto thee my son, which hath a dumb spirit, and oft-times it hath cast him into the fire and into the waters to destroy him; if thou canst do any thing, have compassion on us and help us^h. When he came nigh to the gate of the city
(Nain)

§ 1. ^a Psal. cxxvii. 3.
^e Luke ii. 21, 22, 23.

^b Isa. xlix. 15.
^f Matth. xix. 13, 14.

^c Psal. ciii. 13.
^g Mark v. 22, 23, 24.

^d Tit. ii. 4.
^h Mark ix. 17, 22.

(*Nain*) behold there was a dead man carried out, the only son of his mother, and she was a widow, and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not ; and he came and touched the bier, and he said, Young man, I say unto thee, Arise ; and he that was dead sat up, and began to speak ; and he delivered him to his motherⁱ. You know how we exhorted and comforted, and charged every one of you, as a father doth his children^k.

SECT. 2. *That parents ought to give their children religious instruction and a good example.*

FATHERS, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord^a. The Lord said, I know him, (*Abraham*) that he will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgment^b. Ye shall lay up these words in your heart and in your soul, and ye shall teach them to your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up^c. And that thou mayest tell in the ears of thy son, and of thy son's son, what things I have wrought in Egypt, and my signs which I have done amongst them, that ye may know how that I am the Lord^d. And these words which I have commanded thee this day, shall be in thine heart, and thou shalt teach them diligently unto thy children^e. That your days may be multiplied, and the days of your children, as the days of heaven, upon earth^f. Gather the people together, men, women, and children, that they may hear, and that they may learn and fear the Lord your God, and observe to do all the words of this law, and that their children which have not known any thing, may hear and learn to fear the Lord your God^g. And thou, Solomon, my son, know thou the God of thy father, and serve him with a perfect heart, and with a willing mind, for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts^h. The father to the children shall make known thy truthⁱ. I will open my mouth in parables, I will utter dark sayings of old ; which we have heard and known, and our fathers have told us ; we will not hide them from their children, shewing to the generation to come the praises of the Lord, and his strength and his wonderful works that he hath done ; for he established a testimony in Jacob, and he appointed

ⁱ Luke vii. 12,—15.

^k 1 Thess. ii. 11.

§ 2. ^a Eph. vi. 4.

^b Gen. xviii. 17, 19.

^c Deut. xi. 18, 19.

^d Exod. x. 2.

^e Deut. vi. 6, 7.

^f Deut. xi. 21.

^g Deut. xxxi. 12, 13.

^h 1 Chron. xxviii. 9.

ⁱ Isa. xxxviii. 19.

pointed a law in Israel, which he commanded our fathers, that they should make them known to their children, that the generation to come might know them, even the children which should be born, who should arise and declare them to their children, that they might set their hope in God, and not forget the works of God, but keep his commandments^k. If it seem evil unto you to serve the Lord, choose you this day whom you will serve; but as for me and my house, we will serve the Lord^l. The voice of salvation and rejoicing is in the tabernacles of the righteous^m. I will behave myself wisely in a perfect way; I will walk within my house with a perfect heart. I will set no wicked thing before mine eyes. A froward heart shall depart from meⁿ. My son, keep thy father's commandment, and forsake not the law of thy mother^o. Hear ye children the instruction of a father, and attend to know understanding. For I give you good doctrine; forsake not my law, for I was my father's son, tender and only beloved in the sight of my mother; he taught me also, and said unto me, Let thine heart retain my words, keep my commandments, and live^p.

SECT. 3.—*And should provide for them.*

If a son shall ask bread of any of you that is a father, will he give him a stone? Or if he ask a fish, will he for a fish give him a serpent? Or if he ask him an egg, will he offer him a scorpion? Ye then being evil give good gifts unto your children^a. But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel^b. For the children ought not to lay up for the parents, but the parents for the children^c.

SECT. 4.—*And administer necessary reproof and correction to them.*

THE rod and reproof give wisdom: but a child left to himself bringeth his mother to shame^a. The commandment is a lamp, and the law is light; and reproofs of instruction are the way of life^b. Foolishness is bound in the heart of a child, but the rod of correction shall drive it far from him^c. He that spareth his rod, hateth his son; but he that loveth him, chasteneth him betimes^d. A fool despiseth his father's instruction; but he that regardeth reproof is prudent^e. Correction is grievous unto him that forsaketh the way, and he that hateth reproof

^k Psal. lxxviii. 2,—7.

^o Prov. vi. 20.

^l Josh. xxiv. 15.

^p Prov. iv. 1,—4.

^m Psal. cxviii. 15.

ⁿ Psal. ci. 2,—4.

§ 3. ^a Luke xi. 11, 12, 13.

^b 1 Tim. v. 8.

^c 2 Cor. xii. 14.

§ 4. ^a Prov. xxix. 15.

^b Prov. vi. 23.

^c Prov. xxii. 15.

^d Prov. xiii. 24.

^e Prov. xv. 5.

proof shall die. The ear that heareth the reproof of life abideth among the wise. He that refuseth instruction despiseth his own soul; but he that heareth reproof getteth understanding^f. Chasten thy son while there is hope^g. We have had fathers of our flesh, which corrected us, and we gave them reverence. For what son is he whom the Father chasteneth not^h? Correct thy son, and he shall give thee rest; yea he shall give delight unto thy soulⁱ. A wise son maketh a glad father; but a foolish son is the heaviness of his mother^k.

SECT. 5. *That honour and obedience are due from children to their parents.*

HONOUR thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee^a. Ye shall fear every man his father, and his mother, I am the Lord your God^b. A son honoureth his father, and a servant his master^c. Harken unto thy father that begat thee; and despise not thy mother when she is old^d. Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God^e. Children, obey your parents in the Lord, for this is right: Honour thy father and mother, which is the first commandment with promise, that it may be well with thee, and thou mayest live long on the earth^f. Children obey your parents in all things, for this is well-pleasing unto the Lord^g. If any widow have children, let them learn first to show piety at home, and to requite their parents; for that is good and acceptable before God^h.

SECT. 6. *Disobedience, disregard, and doing injury to parents, are crimes of the deepest dye.*

IN the last days, perilous times shall come; for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, from such turn away^a. There is a generation that curseth their father, and doth not bless their mother^b. Inventors of evil things, disobedient to parents; without understanding, covenant-breakers, without natural affection: They that commit such things are worthy of death^c. Why do you transgress the commandment of God by your tradition;
 4 P

^f Prov. xv. 10, 31, 32.

^g Prov. xix. 18.

^h Heb. xii. 9, 7.

ⁱ Prov. xxix. 17.

^k Prov. x. 1.

§ 5. ^a Exod. xx. 12.

^b Lev. xix. 3.

^c Mal. i. 6.

^a Prov. xxiii. 22.

^e Lev. xix. 32.

^f Eph. vi. 1, 2, 3.

^g Col. iii. 20.

^h 1 Tim. v. 4.

§ 6. ^a 2 Tim. iii. 1, 2, 3, 5.

^b Prov. xxx. 11.

^c Rom. i. 30, 31, 32.

tion ; for God commanded, saying, Honour thy father and thy mother ; and he that curseth father or mother, let him die the death : But ye say, whosoever shall say to his father or mother, It is a gift by whatsoever thou mightst be profited by me, and honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition ^d. And ye suffer him no more to do ought for his father or his mother, making the word of God of none effect ^e.

He that wasteth his father, and chafeth away his mother, is a son that causeth shame, and bringeth reproach ^f. The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it ^g. And he that curseth his father or his mother, shall surely be put to death ^h. Whoso robbeth his father or his mother, and saith, it is no transgression, the same is the companion of a destroyer ⁱ. Whoso curseth his father or his mother, his lamp shall be put out in obscure darkness ^k. For every one that curseth his father or his mother, shall be surely put to death : He hath cursed his father or his mother ; his blood shall be upon him ^l. If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and that when they have chastened him, will not hearken unto them ; then shall his father, and his mother lay hold on him, and bring him out unto the elders of the city, and shall say, This our son is stubborn and rebellious, and will not obey our voice ; and all the men of the city shall stone him with stones that he die ; so shalt thou put evil away from among you ^m. Cursed be he that setteth light by his father, or his mother : And all the people shall say, Amen ⁿ.

SECT. 7. *That it is of the greatest importance to young persons to be attentive to the instructions of wise and pious parents, and to conform to them in their early days.*

MY son, if thou wilt receive my words and hide my commandments with thee, so that thou incline thine ear unto wisdom, and apply thine heart to understanding, Then shalt thou understand the fear of the Lord, and find the knowledge of God ^a. If thou seek him he will be found of thee, but if thou forsake him he will cast thee off for ever ^b. My son forget not my law, but let thine heart keep my

^d Matth. xv. 3,—6.

^e Exod. xxi. 17.

^m Deut. xxi. 18,—21.

^f Mark vii. 12, 13.

^g Prov. xxviii. 24.

^h Deut. xxvii. 16.

ⁱ Prov. xix. 26.

^k Prov. xx. 20.

^l Prov. xxx. 17.

^l Levit. xx. 9.

§ 7. ^a Prov. ii. 1, 2, 5.

^b 1 Chron. xxviii. 9.

my commandments, for length of days, and long life, and peace shall they add to thee. Let not mercy and truth forsake thee, bind them about thy neck, write them upon the table of thine heart, so shalt thou find favour and good understanding in the sight of God^c. My son, let not them depart from thine eyes; keep sound wisdom and discretion, so shall they be life to thy soul, and grace to thy neck, then shalt thou walk in thy way safely, and thy foot shall not stumble^d. Hear, O my son, and receive my sayings; and the years of thy life shall be many. I have taught thee in the way of wisdom, I have led thee in right paths; when thou goest, thy steps shall not be straitned; and when thou runnest, thou shalt not stumble. Take fast hold of instruction, let her not go, keep her, for she is thy life^e. Doth not wisdom cry? Unto you, O men, I call,—I love them that love me, and those that seek me early shall find me; for whoso findeth me, findeth life, and shall obtain the favour of the Lord; but he that sinneth against me wrongeth his own soul; all they that hate me love death^f.

Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say I have no pleasure in them^e. Train up a child in the way he should go, and when he is old he will not depart from it^h. For thou art my hope, O Lord God, thou art my trust from my youth; thou hast taught me also from my youth. Now also when I am old and grey-headed, O God forsake me not, until I have showed thy strength unto this generation, and thy power unto every one that is to comeⁱ. While Josiah was yet young, he began to seek after the God of David his father, and he did that which was right in the sight of the Lord^k. Continue thou in the things which thou hast learned, and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy scriptures which are able to make thee wise unto salvation^l. Flee also youthful lusts^m, which war against the soulⁿ. Hear me now therefore, O ye children, and depart not from the words of my mouth, lest thou give thine honour unto others, and thy years unto the cruel, lest strangers be filled with thy wealth, and thou mourn at the last when thy flesh and thy body are consumed, and say, How have I hated instruction, and my heart despised reproof; and have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me^o? His bones are full of the sins of his youth, which shall ly down with him in the dust^p. A certain man had two sons, and the younger of them said to his father, Father, give me the portion of goods that falleth to me; and he divided to them his living. And the younger son gathered all together,

$$4 \text{ P} \approx \text{and}$$

c Prov iii. 1, -4.

8 Eccles. xii. 1.

¹ 2 Tim. iii. 14, 15.

P Job xx. 11.

^d Prov. iii. 21, 22, 23.

^h Prov. xxii. 6.

²¹ 2 Tim. ii. 22.

• Prov. iv. 10,—13.

¹ Pſal. lxxi. 5, 17, 18.

л 1 Pet. ii. 17.

* Prov. viii. 1, 4, 17. 35, 36.

* 2 Chron. xxxiv. 3, 2.

• Prov. v. 7, 9,—13.

and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in the land, and he began to be in want, and he went and joined himself to a certain citizen of that country, and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat; and no man gave unto him^a. Wisdom crieth without, she uttereth her voice in the streets. How long, ye simple ones, will ye love simplicity, and fools hate knowledge? Turn you at my reproof.—Because you have set at nought all my counsel, and would have none of my reproof. I also will laugh at your calamity, and mock when your fear cometh. When your fear cometh as desolation, when distress and anguish cometh upon you: Then they shall call upon me, but I will not answer, they shall seek me early, but they shall not find me. They would none of my counsel, they despised all my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices^b.

C. H. A. P.

^a Luke xv. 17,—16.^b Prov. i. 20, 22,—25.

C H A P. III.

*Of MARRIAGE, and the reciprocal Duties of HUSBANDS
and WIVES.*

S E C T. I. Marriage is an institution of the great Creator. 2. Ordinances relating to marriage under the Old and New Testament. 3. Duties incumbent both on husbands and wives. 4.—On husbands to be dutiful and affectionate. 5.—On wives not to assume power. 6.—To be obedient to their husbands, and adorned with modesty and meekness. 7. The amiable character of a virtuous and industrious wife.

S E C T. I. Marriage is an institution of the great Creator.

TH E Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul^a. And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him^b. And the Lord God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the flesh instead thereof. And the rib which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: She shall be called Woman, because she was taken out of man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh^c. And unto the woman he said, Thy desire shall be to thy husband, and he shall rule over thee^d.

Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; forbidding to marry^e. Marriage is honourable in all, and the bed undefiled; but whoremongers and adulterers God will judge^f. I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully^g.

S E C T.

§ 1. ^a Gen. ii. 7.
^e 1 Tim. iv. 1, 3.

^b Gen. ii. 18.
^f Heb. xiii. 4.

^c Gen. ii. 21,—24.
^g 1 Tim. v. 14.

^d Gen. iii. 16.

SECT. 2. *Ordinances relating to marriage under the Old and New Testament.*

If a man entice a maid that is not betrothed, and lie with her; he shall surely endow her to be his wife ^a. When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her; then let him write her a bill of divorcement, and give it in her hand, and send her out of his house. And when she is departed out of his house, she may go and be another man's wife. And if the latter husband hate her, and write her a bill of divorcement; or if the latter husband die, which took her to be his wife, her former husband, which sent her away, may not take her again to be his wife, after that she is defiled; for that is abomination before the Lord ^b.

The pharisees came unto *Jesus*, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause? And he answered and said unto them, Have ye not read, that he which made them at the beginning, made them male and female? For this cause shall a man leave father and mother, and shall cleave to his wife; and they twain shall be one flesh. Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let no man put asunder. They say unto him, Why did Moses command to give a writing of divorcement, and to put her away? He saith unto them, Moses, because of the hardness of your hearts, suffered you to put away your wives; but from the beginning it was not so. And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; and whosoever marrieth her which is put away, doth commit adultery ^c. And if a woman shall put away her husband, and be married to another, she committeth adultery ^d *.

SECT. 3. *Duties incumbent both on husbands and wives.*

To avoid fornication, let every man have his own wife, and let every woman have her own husband. Let the husband render unto the wife due benevolence; and likewise the wife unto the husband. The wife hath not power of her own body, but the husband; and likewise also the husband hath not power of his own body, but the wife. Defraud you not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together

§ 2. ^a Exod. xxii. 16.^b Deut. xxiv. 1,—4.^c Matth. xix. 3,—9.^d Mark x. 12.

* See Mark x. 2,—11. and Matth. v. 31; 32.

ther again, that Satan tempt you not for your incontinency ^a. And unto the married I command, yet not I but the Lord, Let not the wife depart from her husband. But and if she depart, let her remain unmarried, or be reconciled to her husband; and let not the husband put away his wife. If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. And the woman which hath a husband that believeth not, and if he be pleased to dwell with her, let her not leave him: For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean, but now are they holy. For what knowest thou, O wife, whether thou shalt save thy husband? Or how knowest thou, O man, whether thou shalt save thy wife ^b? Be ye not unequally yoked with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness ^c? For the woman which hath an husband, is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then, if while her husband liveth, she be married to another man, she shall be called an adulteress; but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man ^d.

SECT. 4.—*On husbands to be dutiful and affectionate.*

HUSBANDS, love your wives, and be not bitter against them ^a. So ought men to love their wives, even as their own bodies; he that loveth his wife, loveth himself. For no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the church ^b. She is thy companion, and the wife of thy covenant ^c. And did not he make one? and wherefore one? that he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth ^d. Drink waters out of thine own cistern, and running waters out of thine own well ^e. Let them be only thine own, and not strangers with thee. Let thy fountain be blessed, and rejoice with the wife of thy youth. Let her be as the loving hind and pleasant roe, and be thou ravish'd always with her love. And why wilt thou, my son, be ravish'd with a strange woman, and embrace the bosom of a stranger ^f? Live joyfully with the wife whom thou lovest, all the days of the life of thy vanity; for that is thy portion under the sun ^g. Ye husbands, dwell with them according to knowledge, giving honour unto the wife as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered ^h. Husbands love
your

§ 3. ^a 1 Cor. vii. 2,---5.

^b 1 Cor. vii. 10,---14, 16.

^c 2 Cor. vi. 14.

^d Rom. vii. 2, 3.

§ 4. ^a Col. iii. 19.

^b Eph. v. 28, 29.

^c Mal. ii. 14.

^d Mal. ii. 15.

^e Prov. v. 15.

^f Prov. v. 16,---20.

^g Eccles. ix. 9.

^h 1 Pet. iii. 7.

your wives, even as Christ also loved the church, and gave himself for it ⁱ. Let every one of you in particular so love his wife even as himself, and the wife see that she reverence her husband ^k.

S E C T. 5.—*On wives not to assume power.*

I WOULD have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God ^a. For a man is the image and glory of God; but the woman is the glory of the man. For the man is not of the woman, but the woman of the man. Neither was the man created for the woman, but the woman for the man ^b. Nevertheless neither is the man without the woman, neither the woman without the man in the Lord. for as the woman is of the man, even so is the man also by the woman; but all things of God ^c. Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence ^d. Let your women keep silence in the churches, for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at home ^e. For Adam was first formed, then Eve. And Adam was not deceived; but the woman being deceived, was in the transgression ^f. A virtuous woman is a crown to her husband; but she that maketh ashamed is rottenness in his bones ^g; and the contentions of a wife are a continual dropping ^h. It is better to dwell in a corner of the house-top, than with a brawling woman in a wide house ⁱ. Better to dwell in the wilderness, than with a contentious and angry woman ^k.

S E C T. 6.—*To be obedient to their husbands, and adorned with modesty and meekness.*

SPEAK thou the things which become sound doctrine; that the aged women be in behaviour as becometh holiness; that they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands; that the word of God be not blasphemed ^a. A bishop must be the husband of one wife ^b: Even so must their wives be grave, not slanderers, sober, faithful in all things ^c.

Wives,

ⁱ Eph. v. 25.

^k Eph. v. 33.

§ 5. ^a 1 Cor. xi. 3.

^b 1 Cor. xi. 7, 8, 9.

^c 1 Cor. xi. 11, 12.

^d 1 Tim. ii. 11, 12.

^e 1 Cor. xiv. 34, 35.

^f 1 Tim. ii. 13, 14.

^g Prov. xii. 4.

^h Prov. xix. 13.

ⁱ Prov. xxi. 9.

^k Prov. xxi. 19.

§ 6. ^a Tit. ii. 1, ---5.

^b 1 Tim. iii. 2.

^c 1 Tim. iii. 11.

Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church; and he is the Saviour of the body. Therefore, as the church is subject unto Christ, so let the wives be to their own husbands in every thing^d. The wife is bound by the law as long as her husband liveth^e. Wives, submit yourselves unto your own husbands, as it is fit in the Lord^f.

I will therefore, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works^g. Ye wives, be in subjection to your own husbands; that if any obey not the word, they also may without the word be won by the conversation of the wives, while they behold your chaste conversation, coupled with fear. Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner, in the old time, the holy women also who trusted in God adorned themselves, being in subjection to their own husbands; even as Sara obeyed Abraham, calling him lord; whose daughters ye are as long as ye do well^h.

SECT. 7. *The description of a virtuous and industrious wife.*

A GRACIOUS woman retaineth honour; and strong men retain riches^a. House and riches are the inheritance of fathers; and a prudent wife is from the Lord^b. Who can find a virtuous woman? for her price is far above rubies. The heart of her husband doth safely trust in her, so that he shall have no need of spoil. She will do him good, and not evil, all the days of her life. She seeketh wool and flax, and worketh willingly with her hands. She is like the merchants ships; she bringeth her food from afar. She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens. She considereth a field, and buyeth it; with the fruit of her hands she planteth a vineyard. She girdeth her loins with strength, and strengthneth her arms. She perceiveth that her merchandize is good; her candle goeth not out by night. She layeth her hands to the spindle, and her hands hold the distaff. She stretcheth out her hand to the poor; yea she reacheth forth her hands to the needy. She is not afraid of the snow for her household; for all her household are clothed with scarlet. She maketh herself coverings of tapestry; her clothing is silk and purple^c.

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^a Eph. v. 22, 23, 24.

^b 1 Cor. vii. 39.

^c Col. iii. 18.

^d 1 Tim. ii. 8, ---10.

^e 1 Pet. iii. 1, ---6.

§ 7. ^a Prov. xi. 16.

^b Prov. xi. 14.

^c Prov. xxxi. 10, ---22.

ple. Her husband is known in the gates, when he sitteth among the elders of the land. She maketh fine linen, and selleth it ; and delivereth girdles unto the merchant. Strength and honour are her clothing, and she shall rejoice in time to come. She openeth her mouth with wisdom, and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up, and call her blessed ; her husband also, and he praiseth her ^a. Favour is deceitful, and beauty is vain ; but a woman that feareth the Lord, she shall be praised. Give her of the fruit of her hands, and let her own works praise her in the gates ^c.

C H A P. IV.

Of M A S T E R S and S E R V A N T S.

S E C T. 1. Institutions of God concerning hired servants. And 2. Concerning bond-men, and bond-maids. 3. The indignation of God against oppressive masters. 4. The duties of masters toward their servants. 5. Servants are bound to honour their masters. 6. And to obey them, and be faithful in their service.

S E C T. 1. Institutions of God concerning hired servants.

IF thy brother that dwelleth by thee be waxen poor, and be sold unto thee ; thou shalt not compel him to serve as a bond-servant ; but as an hired servant, and a sojourner he shall be with thee ; and shall serve thee unto the year of jubilee ; and then shall he depart from thee ; both he and his children with him, and shall return, and unto the possession of his fathers shall he return ^a. And when thou sendest him out from thee, thou shalt not let him go away empty ; thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy winepress ; of that wherewith the Lord thy God hath blessed thee, thou shalt give unto him ^b. And it shall be if he say unto thee, I will not go away from thee (because he loveth thee and thine house, because he is well with thee.) Then thou

^a Prov. xxxi. 23,—28.

^c Prov. xxxi. 30, 31.

§ 1. ^a Lev. xxv. 39, 40, 41.

^b Deut. xv. 13, 14.

thou shalt take an awl, and thrust it through his ear unto the door, and he shall be thy servant for ever ; and also unto thy maid-servant thou shalt do likewise ^c *. Thou shalt not rule over him with rigour ; but shalt fear thy God ^d.

And if a sojourner or stranger wax rich by thee, and thy brother that dwelleth by him wax poor, and sell himself unto the stranger or sojourner by thee, or to the stock of the stranger's family ; after that he is sold, he may be redeemed again ; one of his brethren may redeem him ; or if he be able he may redeem himself ^e. And he shall reckon with him that bought him from the year that he was sold to him, unto the year of jubilee ^f. And if he be not redeemed in these years, then he shall go out in the year of jubilee, both he and his children with him ^g. Thou shalt not oppress an hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy land, within thy gates. At his day thou shalt give him his hire, neither shall the sun go down upon it, for he is poor and setteth his heart upon it : lest he cry against thee unto the Lord, and it be sin unto thee ^h.

SECT. 2. — *Concerning bond-men and bond-maids.*

BOTH thy bond-men, and thy bond-maids which thou shalt have, shall be of the heathen that are round about you ; of them shall ye buy bond-men, and bond-maids. Moreover, of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that are with you, which they begat in your land ; and they shall be your possession. And ye shall take them as an inheritance for your children after you, to inherit them for a possession ; they shall be your bond-men for ever. But over your brethren the children of Israel, ye shall not rule one over another with rigour ^a. Thou shalt not deliver unto his master, the servant which is escaped from his master unto thee [†]. He shall dwell with thee, even among you, in that place which he shall choose, in one of thy gates where it liketh him best ; thou shalt not oppress him ^b. If a man smite the eye of his servant, or the eye of his maid that it perish ; he shall let him go free for his eye's sake. And if he smite out his man-servant's tooth or his maid-servant's tooth ; he shall let him go free for his tooth's sake ^c.

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^c Deut. xv. 16, 17.^a Lev. xxv. 43.^e Lev. xxv. 47, 48, 49.^f Lev. xxv. 50.^g Lev. xxv. 54.^h Deut. xxiv. 14, 15.§ 2. ^a Lev. xxv. 44, 45, 46.^b Deut. xxiii. 15, 16. ^c Exod. xxi. 26, 27.

* See Exod. xxi. 2, — 11.

† This, it would appear, is to be understood of a servant whom his master would compel to go out of the country.

S E C T. 3. *The indignation of God against oppressive masters.*

ZEDEKIAH made a covenant with all the people that were at Jerusalem, to proclaim liberty unto them; that every man should let his man-servant, and every man his maid-servant, being an Hebrew or an Hebrewess, go free; that none should serve himself of them; to wit of a Jew his brother^a. Now when all the princes, and all the people which had entered into the covenant, heard that every one should let his man-servant, and every one his maid-servant go free, that none should serve themselves of them any more; then they obeyed, and let them go. But afterwards they turned, and caused the servants and the handmaids whom they had let go free, to return; and brought them into subjection for servants and for handmaids. Therefore, thus saith the Lord, the God of Israel, I made a covenant with your fathers in the day that I brought them forth out of the land of Egypt, out of the house of bondmen, saying, At the end of seven years, let ye go every man his brother an Hebrew, which hath been sold unto thee; and when he hath served six years, thou shalt let him go free from thee. But your fathers hearkned not unto me, neither inclined their ear. And ye were now turned, and had done right in my sight, in proclaiming liberty every man to his neighbour; and ye had made a covenant before me in the house that is called by my name. But ye turned and polluted my name; and caused every man his servant, and every man his handmaid, whom he had set at liberty, at their pleasure to return, and brought them into subjection, to be unto you for servants, and for handmaids. Therefore thus saith the Lord, Ye have not hearkned unto me in proclaiming liberty, every one to his brother, and every man to his neighbour; behold I proclaim a liberty unto you, saith the Lord, to the sword, to the pestilence, and to the famine, and I will give the men which have transgressed the covenant^b, into the hand of their enemies, and into the hand of them that seek their life^c. And the Egyptians made the children of Israel to serve with rigour. And they made their lives bitter with hard bondage; all their service wherein they made them serve, was with rigour^d. And the children of Israel sighed by reason of the bondage, and they cried; and their cry came up unto God^e. And the Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their task-masters, for I know their sorrows. And I am come down to deliver them^f. Behold the hire of the 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

§ 3. ^a Jer. xxxiv. 8, 9.
^c Exod. ii. 23.

^b Jer. xxxiv. 10,—18.
^f Exod. iii. 7, 8.

^e Jer. xxxiv. 20.

^d Exod. i. 13, 14.

are entred into the ears of the Lord of Sabaoth^z. And I will come near to you to judgment, and I will be a swift witness against the forcerers, and against false swearers, and against those that oppress the hireling in his wages^a.

SECT. 4. *The duties of masters toward their servants.*

ACCUSE not a servant unto his master ; lest he curse thee, and thou be found guilty^a. Masters, forbear threatening ; knowing also that your master is in heaven, neither is their respect of persons with him^b. Masters, give unto your servants that which is just and equal, knowing that ye also have a master in heaven^c. Wo unto him that useth his neighbour's service without wages, and giveth him not for his work^d. And when Jesus was entred into Capernaum, there came unto him a centurion, beseeching him, and saying, Lord, my servant lieth at home, sick of the palsy, grievously tormented. Lord, I am not worthy that thou shouldst come under my roof : but speak the word only, and my servant shall be healed^e.

If I did despise the cause of my man-servant, or of my maid-servant, when they contended with me ; what then shall I do when God riseth up ? And when he visiteth, What shall I answer him ? Did not he that made me in the womb, make him ? Did not one fashion us in the womb^f ?

SECT. 5. *Servants are bound to honour their masters.*

THE disciple is not above his master, nor the servant above his Lord. It is enough for the disciple that he be as his master, and the servant as his Lord^a. But which of you having a servant plowing, or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat ? And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken ; and afterward thou shalt eat and drink ? Doth he thank that servant, because he did the things that were commanded him : I trow not^b. A son honoureth his father, and a servant his master^c. The eyes of servants look unto the hand of their masters, and the eyes of

^z James v. 4.

^a Mal. iii. 5.

§ 4. ^a Prov. xxx. 10.

^b Eph. vi. 9.

^c Col. iv. 1.

^d Jer. xxii. 13.

^e Matth. viii. 5, 6, 8.

^f Job xxxi. 13, 14, 15.

§ 5. ^a Matth. x. 24, 25.

^b Luke xvii. 7, 8, 9.

^c Mal. i. 6.

of a maiden unto the hands of her mistress^d. The king's favour is toward a wife servant; but his wrath is against him that causeth shame^e. A wise servant shall have rule over a son that causeth shame; and shall have part of the inheritance among the brethren ^f.

SECT. 6.—*And to obey them, and be faithful in their service.*

EXHORT servants to be obedient unto their own masters, and to please them well in all things; not answering again, not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things^a. Servants, be subject to your masters, with all fear,; not only to the good and gentle, but also to the froward; for this is thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully^b. For what glory is it, if when ye be buffeted for your faults, ye shall take it patiently? but if when ye do well, and suffer for it, ye take it patiently, this is acceptable with God^c. Servants, be obedient to your masters according to the flesh, with fear and trembling in singleness of your heart, as unto Christ; not with eye-service, as men-pleasers, but as the servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not to men^{*}; knowing, that whatsoever good thing any man doth, the same shall he receive of the Lord, whether he be bond or free^d. But he that doth wrong, shall receive for the wrong which he hath done; and there is no respect of persons^e. To whom ye yield yourselves servants to obey, his servants ye are to whom you obey^f. That servant which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes; but he that knew not and did things worthy of stripes, shall be beaten with few stripes^g. He that walketh in a perfect way, he shall serve me. He that worketh deceit, shall not dwell within my house: He that telleth lies shall not tarry in my sight^h. Art thou called being a servant? care not for it; but if thou mayst be made free, use it rather. For he that is called in the Lord, being a servant, is the Lord's freeman; likewise also, he that is called, being free, is Christ's servantⁱ. Let as many servants as are under the yoke, count their own masters worthy of all honour; that the name of God and his doctrine be not blasphemed. And they that

^a Psal. cxxiii. 2.

^b Prov. xiv. 35.

^c Prov. xvii. 2.

§ 6. ^a Tit. ii. 9, 10.

^b 1 Pet. ii. 18, 19.

^c 1 Pet. ii. 20.

^d Eph. vi. 5,—8.

^e Col. iii. 25.

^f Rom. vi. 16.

^g Luke xii. 47, 48.

^h Psal. ci. 6, 7.

ⁱ 1 Cor. vii. 21, 22.

^{*} Col. iii. 22,—24.

that have believing masters, let them not despise them, because they are brethren ; but rather do them service, because they are faithful, and beloved, partakers of the benefit^k. Servants, obey in all things your masters according to the flesh, not with eye-service, as men-pleasers, but in singleness of heart fearing God. And whatsoever ye do, do it heartily as to the Lord, and not unto men, knowing that of the Lord you shall receive the reward of the inheritance, for ye serve the Lord Christ. But he that doth wrong shall receive for the wrong that he hath done ; and there is no respect of persons^l. These things teach and exhort^m.

P A R T

^k 1 Tim. vi. 1, 2.^l Col. iii. 22,—24.^m 1 Tim. vi. 2.

P A R T VII.

Of the C H U R C H *of* G O D.

C H A P. I.

Of the C H U R C H *of* G O D *under the* O L D T E S T A M E N T *Dispensation.*

S E C T. I. Of the origin of the church of God after the fall. 2. The covenant of God with Noah. 3. The calling of Abraham, and the covenant of God with him. 4. The covenant renewed with Isaac. 5.—And with Jacob. 6. The children of Israel called to be a peculiar people unto the Lord. 7. The covenant at Sinai. 8. The obligations on the children of Israel to keep this covenant. 9. The goodness and condescension of God in this dispensation to Israel, celebrated by his saints. 10. Special promises given to that people, of God's peculiar favour and protection. 11. The praises and prayers of the Old Testament saints on this head.

S E C T. I. *Of the origin of the church of God after the fall.*

A N D the Lord God called unto Adam, and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself. And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee, that thou shouldst not eat? And the man said, The woman whom thou gavest me to be with me, she gave me of the tree, and I did eat. And the Lord God said unto the woman, What is this that thou hast done? And the woman said,
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The serpent beguiled me, and I did eat. And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field. And I will put enmity between thee and the woman, “and between thy seed and her seed; it shall bruise thy head, and thou shalt “bruise his heel^a.”

And *Eve* bare a son, and called his name Seth. And to Seth, to him also there was born a son; and he called his name Enos. “Then men began to call “upon the name of the Lord^b.” And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men, that they were fair; and they took them wives of all which they chose^c. And God saw that the wickedness of man was great in the earth; and that every imagination of the thoughts of his heart was only evil continually^d. And the Lord said; I will destroy man, whom I have created, from the face of the earth; for it repenteth me that I have made them. “But Noah found grace in the eyes of the Lord^e.”

SECT. 2. *The covenant of God with Noah.*

NOAH was a just man and perfect in his generations; and Noah walked with God^a. And God looked upon the earth, and behold it was corrupt; for all flesh had corrupted his way upon the earth. And God said unto Noah, The end of all flesh is come before me; and behold, I will destroy them with the earth. Make thee an ark of Gopher-wood^b. And behold I, even I, do bring a flood of waters upon the earth, to destroy all flesh wherein is the breath of life, from under heaven. But with thee will I establish my covenant; and thou shalt come into the ark; thou, and thy sons, and thy wife, and thy sons wives with thee^c. And Noah did according unto all that the Lord commanded him^d. And it came to pass after seven days, that the waters of the flood were upon the earth^e. And all flesh died that moved upon the earth. All in whose nostrils was the breath of life, of all that was in the dry land died^f. And God remembered Noah; and made a wind to pass over the earth; and the waters asswaged, and the earth was dried^g. And Noah went forth, and his sons, and his wife, and his sons wives with him^h. And Noah builded an altar unto the Lord, and offered burnt-offerings on the altarⁱ. And God blessed Noah, and his sons, and said unto them^k,

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§ 1. ^a Gen. iii. 9,—15.
^c Gen. vi. 7, 8.

^b Gen. iv. 25, 26.

^e Gen. vi. 1, 2.

^d Gen. vi. 5.

§ 2. ^a Gen. vi. 9.
^c Gen. vii. 10.
ⁱ Gen. viii. 20.

^b Gen. vi. 12, 13, 14.
^f Gen. vii. 21, 22.
^k Gen. ix. 1.

^e Gen. vi. 17, 18.
^g Gen. viii. 1, 14.

^d Gen. vii. 5.
^h Gen. viii. 18.

Behold, I establish my covenant with you, and with your seed after you ¹.—*Thus* by faith, Noah being warned of God, of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith ^m.

SECT. 3. *The calling of Abram, and the covenant of God with him.*

Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee. And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing. And I will bless them that bless thee; and curse him that curseth thee; and in thee shall all families of the earth be blessed. So Abram departed as the Lord had spoken unto him^a. By faith, when he was called to go out into a place, which he should after receive for an inheritance, he obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country ^b; and there he builded an altar unto the Lord; and called upon the name of the Lord ^c. And the Lord appeared unto Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly ^d. As for me, behold my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram; but thy name shall be Abraham; for a father of many nations have I made thee. And I will establish my covenant between me and thee, and thy seed after thee, in their generations for an everlasting covenant; to be a God unto thee, and thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, for an everlasting possession; and I will be their God. Thou shalt keep my covenant therefore, thou and thy seed after thee in their generations^e. Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac; and I will establish my covenant with him for an everlasting covenant, and with his seed after him. And as for Ishmael, I have heard thee; behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly. But my covenant will I establish with Isaac, whom Sarah shall bear unto thee at this set time, in the next year ^f. By myself have I sworn, saith the Lord, That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea-shore; and

¹ Gen. ix. 9.

^m Heb. xi. 7.

§ 3. ^a Gen. xii. 1,—4.

^b Heb. xi. 8, 9.

^c Gen. xii. 8.

^d Gen. xvii. 1, 2.

^e Gen. xvii. 4,—9.

^f Gen. xvii. 19, 20, 21.

and in thy seed shall all the nations of the earth be blessed^g. And *Abraham* believed in the Lord; and he counted it to him for righteousness^h. And so, after he had patiently endured, he obtained the promiseⁱ.

SECT. 4. *The covenant renewed with Isaac.*

AND there was a famine in the land; and Isaac went unto Abimelech king of the Philistines, unto Gerar. And the Lord appeared unto him, and said, Go not down into Egypt; dwell in the land which I shall tell thee of. Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed I will give all these countries. And I will perform the oath which I swore unto Abraham thy father. And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed; because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws^a.

SECT. 5.—*And with Jacob.*

AND Isaac called Jacob, and blessed him, and said unto him^a, God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayst be a multitude of people; and give thee the blessings of Abraham, to thee and to thy seed with thee; that thou mayst inherit the land wherein thou art a stranger, which God gave unto Abraham. And Isaac sent away Jacob^b. And Jacob went out from Beersheba, and went towards Haran. And he lighted upon a certain place, and tarried there all night, and lay down in that place to sleep. And he dreamed, and behold, a ladder set upon the earth, and the top of it reached to heaven; and behold, the angels of God ascending and descending on it. And behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac; the land whereon thou lyest, to thee will I give it, and to thy seed. And thy seed shall be as the dust of the earth; and thou shalt spread abroad, to the west, and to the east, and to the north, and to the south; and in thee, and in thy seed shall all the families of the earth be blessed*. And behold I am with thee, and will keep thee in all places whither
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^g Gen. xxii. 16, 17, 18.

^h Gen. xv. 6.

ⁱ Heb. vi. 15.

§ 4. ^a Gen. xxvi. 1,—5.

§ 5. ^a Gen. xxviii. 1.

^b Gen. xxviii. 3, 4, 5.

“ * These promises to Jacob we find repeated at Peniel, Gen. xxxii. 24,—30
“ and again at Bethel, Gen. xxxv. 9,—12.”

thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of. And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place; and I knew it not. And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven^c.

SECT. 6. *The children of Israel called to be a peculiar people unto the Lord.*

AND God spake unto Moses, and said unto him, I am the Lord; and I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty; but by my name JEHOVAH was I not known to them. And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers^a. Wherefore, say unto the children of Israel, I am the Lord; and I will bring you out from under the burdens of the Egyptians; and I will take you to me for a people, and I will be to you a God; and ye shall know that I am the Lord your God. And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage^b. And I will dwell amongst the children of Israel, and will be their God; and they shall know that I am the Lord their God, that brought them forth out of the land of Egypt, that I may dwell amongst them. I am the Lord their God^c. And I will set my tabernacle amongst you; and I will walk among you, and be your God, and ye shall be my people^d.

SECT. 7. *The covenant at Sinai.*

AND Moses went up unto God; and the Lord called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel, Ye have seen what I did to the Egyptians, and how I bare you on eagles wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me, above all people; for all the earth is mine. And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel^a. And Moses came, and called for the elders of the people, and laid before their faces all these words, which the Lord

^c Gen. xxviii. 10,—17.

§ 6. ^a Exod. vi. 2, 3, 4.

^b Exod. vi. 6, 7, 8.

^c Exod. xxix. 45, 46.

^d Lev. xxvi. 11, 12.

§ 7. ^a Exod. xix. 3,—6.

Lord commanded him. And all the people answered together, and said, All that the Lord hath spoken will we do. And Moses returned the words of the people unto the Lord^b. And he took the book of the covenant, and read in the audience of the people; and they said, All that the Lord hath said will we do, and be obedient. And Moses took the blood and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words^c. When Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water and scarlet wool and hyssop, and sprinkled both the book and all the people, saying, This is the blood of the testament, (*or covenant*) which God hath enjoined unto you^d. And the Lord said, I have heard the voice of the words of this people; they have well said, all that they have spoken. O that there were such an heart in them; that they would fear me and keep all my commandments always; that it might be well with them, and with their children for ever^e! O that they were wise, that they understood this, that they would consider their latter end^f!

SECT. 8. *The obligations on the children of Israel to keep this covenant.*

Now therefore hearken, O Israel, unto the statutes, and unto the judgments which I teach you^a. For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for^b? The Lord spake unto you out of the midst of the fire; ye heard the voice of the words, but saw no similitude; only ye heard a voice. And he declared unto you his covenant, which he commanded you to perform, even ten commandments, and he wrote them upon two tables of stone^c. I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage^d. The Lord hath taken you, and brought you forth out of the iron furnace, to be unto him a people of inheritance^e. The Lord thy God will not forget the covenant of thy fathers which he swore unto them. For, ask now of the days that are past, which were before thee, since the day that God created man upon the earth; and ask from the one side of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it? Did ever people hear the voice of God, speaking out of the midst of the fire, as thou hast heard and live? or hath God assayed to go and take

^b Exod. xix. 7, 8.^f Deut. xxxii. 29.^c Exod. xxiv. 7, 8.^d Heb. ix. 19, 20.^e Deut. v. 28, 29.§ 8. ^a Deut. iv. 1.^c Deut. iv. 20.^b Deut. iv. 7.^e Deut. iv. 12, 13.^d Exod. xx. 2.

take him a nation, from the midst of another nation, by temptations, by signs, and by wonders, and by war, and by great terrors, according to all that the Lord God did for you^f? Out of heaven he made thee to hear his voice, that he might instruct thee^g; for thou art a holy people unto the Lord thy God. The Lord thy God hath chosen thee to be a special people unto himself, above all the people that are upon the face of the earth^h. Because he loved thy fathers, therefore he chose their seed after themⁱ. The Lord did not set his love upon you, nor choose you, because ye were more in number than any people, (or ye were the fewest of all people) but because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers^k. *For* the Lord had a delight in thy fathers to love them^l; and it hath pleased the Lord to make you his people^m. Only fear the Lord, and serve him in truth with all your heart; for, consider how great things he hath done for youⁿ.

SECT. 9. *The goodness and condescension of God in this dispensation to Israel, celebrated by his saints.*

GIVE thanks unto the Lord, call upon his name, make known his deeds among the people; talk of all his wondrous works^a. Remember his marvellous works that he hath done, his wonders, and the judgments of his mouth, O ye seed of Israel his servant, ye children of Jacob his chosen ones^b. Be ye mindful always of his covenant; the word which he commanded to a thousand generations; even of the covenant which he made with Abraham, and of his oath unto Isaac; and hath confirmed the same to Jacob for a law, and to Israel for an everlasting covenant^c. He brought forth his people with joy, and his chosen with gladness; and gave them the lands of the heathen, that they might keep his statutes and observe his law^d. For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children; that the generation to come might know them, even the children which should be born; who should arise and declare them unto their children, that they might set their hope in God^e. He made known his ways unto Moses, his acts unto the children of Israel^f. He hath not dealt so with any nation^g. For the Lord's portion is his people; Jacob is the lot of his inheritance. He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple

^f Deut. iv. 31,—34.^g Deut. iv. 36.^h Deut. vii. 6.ⁱ Deut. iv. 37.^k Deut. vii. 7, 8.^l Deut. x. 15.^m 1 Sam. xii. 22.ⁿ 1 Sam. xii. 24.§ 9. ^a 1 Chron. xvi. 8, 9.^b 1 Chron. xvi. 12, 13.^c 1 Chron. xvi. 15,—17. ^d Psal. cv. 43, 44, 45.^e Psal. lxxviii. 5, 6, 7.^f Psal. ciii. 7.^g Psal. cxlvii. 20.

apple of his eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings; to the Lord alone did lead him, and there was no strange god with him^h. There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky. The eternal God is thy refuge, and underneath are the everlasting armsⁱ. O Israel, trust thou in the Lord; he is their help and shield. O house of Aaron, trust in the Lord. Ye that fear the Lord, trust in the Lord. The Lord hath been mindful of us, he will bless us; he will bless the house of Israel, he will bless the house of Aaron, he will bless them that fear the Lord both small and great^k. He also exalteth the horn of his people, the praise of all his saints; even of the children of Israel, a people near unto him^l. For the Lord taketh pleasure in his people; he will beautify the meek with salvation^m. O come, and let us worship and bow down; let us kneel before the Lord our Maker; for he is our God, and we are the people of his pasture and the sheep of his handⁿ. Walk about Zion, and go round about her; tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following. For this God is our God for ever and ever; he will be our guide even unto death^o.

SECT. 10. *Special promises given to that people of God's peculiar favour and protection.*

WHEN Israel was a child I loved him, and called my son out of Egypt. I taught Ephraim also to go, taking them by their arms; I drew them with cords of a man, with bands of love; and I was to them as they that take off the yoke on their jaws^a. Thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend. Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art my servant, I have chosen thee, and not cast thee away^b. Therefore, fear thou not, O my servant Jacob, saith the Lord, neither be dismayed, O Israel; for I am with thee, saith the Lord, to save thee: Though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee; but I will correct thee in measure, and will not leave thee altogether unpunished^c. Sing ye unto her, A vineyard of red wine. I the Lord do keep it; I will water it every moment; lest any man should hurt it, I will keep it night and day^d. For the vineyard of the Lord of hosts is the house of Israel, and the men

^h Deut. xxxii. 9,—12.^m Psal. cxl. 4.ⁱ Deut. xxxiii. 26, 27.ⁿ Psal. xcv. 6, 7.^k Psal. cxv. 9,—13.^o Psal. xlviii. 12,—14.^l Psal. cxlviii. 14.§ 1. ^a Hos. xi. 1, 3, 4.^b Isa. xli. 8, 9.^c Jer. xxx. 10, 11.^d Isa. xxvii. 2, 3.

men of Judah his pleasant plant ^e. Ye shall be named the priests of the Lord; men shall call you the ministers of our God ^f. For I the Lord will direct their work in truth; and I will make an everlasting covenant with them, and their seed shall be known among the Gentiles, and their offspring among the people; all that see them, shall acknowledge them, that they are the seed which God hath blessed ^g. But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will not I forget thee. Behold I have graven thee upon the palms of my hands; thy walls are continually before me ^h.

SECT. II. *The praises and prayers of the Old Testament saints on this head.*

WE have heard with our ears, O God, our fathers have told us what work thou didst in their days, in the times of old ^a. Thou art the Lord, the God who didst choose Abram, and broughtest him forth out of Ur of the Chaldees; and foundest his heart faithful before thee, and madest a covenant with him to give the land of the Canaanites to his seed; and didst see the affliction of our fathers in Egypt, and heardst their cry by the Red Sea; and thou didst divide the sea before them ^b. Thou camest down also upon Mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments ^c. Thou in thy mercy hast led forth the people which thou hast redeemed; thou hast guided them in thy strength unto thy holy habitation ^d. O God, when thou wentst forth before thy people; when thou didst march through the wilderness, the earth shook, the heavens also dropped at the presence of God; even Sinai itself was moved at the presence of God, the God of Israel. Thou, O God, didst send a plentiful rain, whereby thou didst confirm thine inheritance when it was weary. Thy congregation hath dwelt therein; thou, O God, hast prepared of thy goodness for the poor ^e. *But* our fathers dealt proudly, and hardened their necks, and hearkned not to thy commandments, neither were mindful of thy wonders that thou didst among them; therefore gavest thou them into the hands of the people of the lands ^f. O Lord, my Lord, I pray thee go amongst us, and pardon our iniquity, and our sin, and take us for thine inheritance ^g. Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock, thou that dwellest between the cherubims, shine forth; stir up thy strength and come and save us. Turn us again, O God; and cause thy face to shine, and we

^e Isa. v. 7.

^f Isa. lxi. 6.

^g Isa. lxi. 8, 9.

^h Isa. xlix. 14, 15, 16.

§ II. ^a Psal. xlv. 1.

^b Neh. ix. 7, 8, 9, 11.

^c Neh. ix. 13.

^d Exod. xv. 13.

^e Psal. lxxviii. 7,—10.

^f Neh. ix. 16, 17, 30.

^g Exod. xxxiv. 9.

we shall be saved^h. Look down from thy holy habitation, from heaven, and bless thy people Israelⁱ. Let thy Thummim and thy Urim be with thy Holy One^k. For what one nation in the earth is like thy people, even like Israel, whom God went to redeem for a people unto himself? For thou hast confirmed to thyself thy people Israel, to be a people unto thee for ever; and thou, Lord, art become their God^l. Do good in thy good pleasure unto Zion; build thou the walls of Jerusalem^m; so we thy people, and the sheep of thy pasture, will give thee thanks for everⁿ. The Lord our God be with us, as he was with our fathers; let him not leave us, nor forsake us; that he may incline our heart unto him, to walk in all his ways, and to keep his commandments and his statutes^o. Thou shalt arise, and have mercy upon Zion; for the time to favour her, yea the set time is come^p. Remember me, O Lord, with the favour that thou bearest unto thy people; O visit me with thy salvation; that I may see the good of thy chosen, that I may rejoice in the gladness of thy nation; that I may glory with thine inheritance^q.

4 S

C H A P.

^h Psal. lxxx. 1, 2, 3.^m Psal. li. 18.^q Psal. cvi. 4, 5.ⁱ Deut. xxvi. 15.^q Psal. lxxix. 13.^k Deut. xxxiii. 8.^o 1 Kings viii. 57, 58.^l 2 Sam. vii. 23, 24.^p Psal. cii. 13.

C H A P. II.

Of those that ministred in the CHURCH of GOD under the DISPENSATION of the LAW.

SECT. 1. The consecration of Aaron and his sons to the priesthood. 2. The tribe of Levi separated to the service of the sanctuary. 3. The different offices of the priests and Levites. 4. The peculiar charge given to the priests. 5. Of prophets under the dispensation of the law. 6. The happiness of Israel, when attending duly to these sacred messengers. 7. The sin and fatal consequences of disregarding the message of the prophets. 8. The just indignation of God against false prophets, and impious priests. 9. The joy of the saints in the pure ordinances and ministers of the sanctuary. 10. Their prayers, &c.

SECT. 1. *The consecration of Aaron and his sons to the priesthood.*

AND the Lord spake unto Moses, saying ^a. Take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office. And thou shalt make holy garments for Aaron thy brother, for glory and for beauty. And thou shalt speak unto all that are wise-hearted, whom I have filled with the spirit of wisdom, that they may make Aaron's garments to consecrate him, that he may minister unto me in the priest's office ^b. And thou shalt make a plate of pure gold, and grave upon it, like the engravings of a signet, HOLINESS TO THE LORD. And it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things which the children of Israel shall hallow, in all their holy gifts; and it shall always be upon his forehead, that they may be accepted before the Lord ^c. And for Aaron's sons thou shalt make coats, and thou shalt make for them girdles, and bonnets. It thou make for them, for glory and for beauty; and thou shalt put them upon Aaron thy brother, and his sons with him; and shalt anoint them, and consecrate them, and sanctify them, that they may minister unto me in the priest's office ^d. And they shall be upon Aaron, and upon his sons

§ 1. ^a Exod. xxv. 1.

^b Exod. xxviii. 1, 2, 3.

^c Exod. xxviii. 36, 38.

^d Exod. xxviii. 40, 41.

sons when they come into the tabernacle of the congregation, or when they come near unto the altar to minister in the holy place; that they bear no iniquity and die. It shall be a statute for ever unto him, and his seed after him^e. And I will sanctify the tabernacle of the congregation, and the altar; I will sanctify also both Aaron and his sons to minister unto me in the priest's office^f. And thou shalt bring Aaron and his sons unto the door of the tabernacle of the congregation, and wash them with water. And thou shalt put upon Aaron the holy garments, and anoint him, and sanctify him. And thou shalt bring his sons, and clothe them with coats; and thou shalt anoint them, as thou didst anoint their father; for their anointing shall surely be an everlasting priesthood throughout their generations^g.

SECT. 2. *The tribe of Levi separated to the service of the sanctuary.*

AND the Lord spake unto Moses, saying, Bring the tribe of Levi near, and present them before Aaron the priest, that they may minister unto him. And they shall keep his charge, and the charge of the whole congregation, before the tabernacle of the congregation, to do the service of the tabernacle. And they shall keep all the instruments of the tabernacle of the congregation, and the charge of the children of Israel. And thou shalt give the Levites unto Aaron, and his sons; they are wholly given unto him out of the children of Israel^a. And I, behold I have taken the Levites from among the children of Israel, instead of all the first born that openeth the matrix among the children of Israel; therefore the Levites shall be mine; because all the first born are mine. For on the day that I smote all the first born in the land of Egypt, I hallowed unto me all the first born in Israel, both man and beast^b. And thou shalt take the Levites for me, instead of all the first born among the children of Israel; and the cattle of the Levites, instead of all the firstlings among the cattle of the children of Israel^c, and the Levites shall be mine^d. At that time the Lord separated the tribe of Levi, to bear the ark of the covenant of the Lord, to stand before the Lord to minister unto him, and to bless in his name. Wherefore Levi hath no part nor inheritance with his brethren. The Lord is his inheritance, according as the Lord God promised him^e.

SECT.

^e Exod. xxviii. 43.

^f Exod. xxix. 44.

^g Exod. xl. 12,—15.

§ 2. ^a Num. iii. 5,—9.

^b Num. iii. 12, 13.

^c Num. iii. 41.

^d Num. iii. 45.

^e Deut. x. 8, 9.

S E C T. 3. *The different offices of the priests and Levites.*

AND the Lord said unto Aaron, Thou, and thy sons, and thy father's house with thee, shall bear the iniquity of the sanctuary; and thou, and thy sons with thee shall bear the iniquity of the priesthood. And thy brethren also of the tribe of Levi, the tribe of thy father, bring thou with thee, that they may be joined unto thee, and minister unto thee. But thou, and thy sons with thee, shall minister before the tabernacle of witness. And they shall keep thy charge, and the charge of all the tabernacle; only they shall not come nigh the vessels of the sanctuary, and the altar; that neither they nor you also die^a. And behold, your brethren the Levites; to you they are given as a gift for the Lord, to do the service of the tabernacle of the congregation^b. They shall be ministers in my sanctuary, having the charge at the gates of the house, and ministering to the house. They shall slay the burnt offering, and the sacrifice for the people; and they shall stand before them, to minister unto them^c. And they shall not come near unto me to do the office of a priest unto me, nor come near to any of my holy things, in the most holy place. But I will make them keepers of the charge of the house for all the service thereof, and for all that shall be done therein^d. Therefore, thou, and thy sons with thee, shall keep your priests office for every thing of the altar, and within the vail, and ye shall serve; I have given your priests office unto you, as a service of gift; and the stranger that cometh nigh shall be put to death^e. And behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation^f.

S E C T. 4. *The peculiar charge given to the priests.*

And the Lord said unto Moses, Speak unto the priests the sons of Aaron, and say unto them^a, They shall be holy unto their God, and not profane the name of their God; for the offerings of the Lord made by fire, and the bread of their God they do offer; therefore they shall be holy^b. Thou shalt sanctify him therefore; for he offereth the bread of thy God; he shall be holy unto thee; for I the Lord which sanctify you am holy^c. Neither shall he go out of the sanctuary, nor profane the sanctuary of his God; for the crown of the anointing oyl of his God is upon him^d. If there arise a matter too hard for thee in judgment, thou shalt come unto the priests the Levites, and unto the judge that shall be in those days, and enquire;

§ 3. ^a Num. xviii. 1, 2, 3.
^c Num. xviii. 7.

^b Num. xviii. 6.
^f Num. xviii. 21.

^e Ezek. xlv. 11.

^d Ezek. xlv. 13, 14.

§ 4. ^a Lev. xxi. 1.

^b Lev. xxi. 6.

^c Lev. xxi. 8.

^e Lev. xxi. 12.

enquire; and they shall shew the sentence of judgment. And thou shalt do according to the sentence which they shall shew thee; and thou shalt observe to do according to all that they inform thee; thou shalt not decline from the sentence which they shew thee, to the right hand, nor to the left. And the man that will do presumptuously, and will not hearken unto the priest that standeth to minister before the Lord thy God, even that man shall die ^c. For them the Lord thy God hath chosen to minister unto him, and to bless in the name of the Lord; and by their word shall every controversy, and every stroke be tried ^e.

The priests shall come near to me, to minister unto me; and they shall stand before me, to offer unto me the fat and the blood, saith the Lord God. They shall enter into my sanctuary, and they shall come near to my table to minister unto me, and they shall keep my charge ^g. And they shall teach my people the difference between the holy and profane, and cause them discern between the unclean and the clean. And in controversy they shall stand in judgment, and they shall judge it according to my judgments; and they shall keep my laws and my statutes in all mine assemblies, and they shall hallow my Sabbaths ^h. And now, O ye priests, this commandment is for you ⁱ. And ye shall know that I have sent this commandment unto you, that my covenant might be with Levi, saith the Lord of hosts. My covenant was with him of life and peace, and I gave them to him, for the fear wherewith he feared me, and was afraid before my name. The law of truth was in his mouth, and iniquity was not found in his lips; he walked with me in peace and equity, and did turn many away from iniquity. For the priest's lips should keep knowledge, and they should seek the law at his mouth; for he is the messenger of the Lord of hosts ^k.

SECT. 5. *Of prophets under the dispensation of the law.*

THE word of the Lord came unto me, saying, Son of man, I have made thee a watchman unto the house of Israel; therefore hear the word at my mouth, and give them warning from me ^a. When I say unto the wicked, thou shalt surely die; and thou givest him not warning to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thy hand. Yet if thou warn the wicked, and he turn not from his wickedness, he shall die in his iniquity; but thou hast delivered thy soul. Again, when a righteous man doth turn from his righteousness, because thou hast not given him warning, he shall die in his sin; but his blood will I require at thy hand. Nevertheless, if thou warn

^c Deut. xvii. 8,—12.

^d Mal. ii. 1.

^e Deut. xxi. 5.

^f Mal. ii. 4,—7.

^g Ezek. xlv. 15, 16.

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^e Num. xviii. 7.

^b Num. xviii. 6.
^f Num. xviii. 21.

^c Ezek. xlv. 11.

^d Ezek. xlv. 13, 14.

§ 4. ^a Lev. xxi. 1.

^b Lev. xxi. 6.

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^e Deut. xvii. 8,—12.

^f Mal. ii. 1.

^g Deut. xxi. 5.

^h Mal. ii. 4,—7.

ⁱ Ezek. xlv. 15, 16.

^j Ezek. xlv. 23, 24.

warn the righteous man, that the righteous sin not; he shall surely live, because he is warned; also thou hast delivered thy soul ^b. Thou shalt speak my words unto them, whether they will hear, or whether they will forbear ^c; and they shall know that there hath been a prophet among them ^d. Thou shalt go to all that I shall send thee, and whatsoever I command thee, that shalt thou speak. Be not afraid of their faces; for I am with thee to deliver thee, saith the Lord. Then the Lord put forth his hand, and touched my mouth, and the Lord said unto me, Behold I have put my words in thy mouth ^e. The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord. Is not my word like as a fire, saith the Lord? and like a hammer that breaketh the rock in pieces ^f? Since the day that your fathers came forth out of the land of Egypt unto this day, I have even sent you all my servants the prophets ^g. The Lord God of their fathers, sent to them by his messengers, because he had compassion on his people ^h. He sent prophets to them, to bring them again unto the Lord ⁱ.

SECT. 6. *The happiness of Israel when attending duly to these sacred messengers.*

I HAVE set watchmen upon thy walls, O Jerusalem, who shall never hold their peace day nor night; ye that make mention of the Lord, keep not silence ^a. Though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers ^b. How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, Thy God reigneth. Thy watchmen shall lift up the voice, with the voice together shall they sing ^c. The watchmen upon the mount Ephraim, shall cry, Arise ye, and let us go up to Zion, unto the Lord our God ^d. Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord; and their soul shall be as a watered garden, and they shall not sorrow any more at all ^e. And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness ^f. I will satisfy her poor with bread; I will also

so

^b Ezek. iii. 18,—21.

^f Jer. xxiii. 28, 29.

§ 6. ^a Isa. lxii. 6.

^e Jer. xxxi. 12.

^c Ezek. ii. 7.

^g Jer. vii. 25.

^b Isa. xxx. 20.

^f Jer. xxxi. 14.

^d Ezek. ii. 5.

^h 2 Chron. xxxvi. 15.

^c Isa. lii. 7, 8.

^e Jer. i. 7, 8, 9.

ⁱ 2 Chron. xxiv. 19.

^d Jer. xxxi. 6.

so clothe her priests with salvation; and her saints shall shout aloud for joy^g. And I will set up shepherds over them, which shall feed them, and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the Lord^h.

SECT. 7. *The sin and fatal consequences of disregarding the message of the prophets.*

THUS saith the Lord of hosts, the God of Israel^a, I spake unto you, rising up early, and speaking, but ye heard not; and I called you, but ye answered not^b. How do ye say, We are wise, and the law of the Lord is with us? The wise men are ashamed, they are dismayed and taken. Lo, they have rejected the word of the Lord, and what wisdom is in them^c? Now go, write it before them in a table, and note it in a book; that this is a rebellious people, children that will not hear the law of the Lord. Who say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophecy deceits. Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us^d. Therefore this iniquity shall be to you as a breach ready to fall, whose breaking cometh suddenly at an instant^e. They dealt proudly and hearkned not unto thy commandments; yet many years didst thou forbear them, and testifiedst against them by thy Spirit in thy prophets: Yet would they not give ear: Therefore gavest thou them into the hands of the people of the lands^f. Hear, O earth, behold I will bring evil upon this people, because they have not hearkned unto my words, nor to my law, but rejected it^g. Thus saith the Lord, If ye will not hearken to me to walk in my law, which I have set before you, to hearken to the words of my servants the prophets, whom I sent unto you, then will I make this house like Shiloh, and will make this city a curse to all the nations of the earth^h.

SECT. 8. *The just indignation of God against false prophets and impious priests.*

A WONDERFUL and horrible thing is committed in the land. The prophets prophecy falsely, and the priests bear rule by their means, and my people love to have it so; and what will ye do in the end thereof^a? The priests said not, Where

^a Psal. cxxxii. 15, 16.

^h Jer. xxiii. 4.

§ 7. ^a Jer. vii. 3.

^b Jer. vii. 13.

^c Jer. viii. 8, 9.

^d Isa. xxx. 8,—11.

^e Isa. xxx. 13.

^f Neh. ix. 29, 30.

^g Jer. vi. 19.

^h Jer. xxvi. 4, 5, 6.

§ 8. ^a Jer. v. 30, 31.

Where is the Lord? and they that handle the law knew me not; the pastors also transgressed against me, and the prophets prophesied by Baal, and walked after things that do not profit^b. For, from the least of them even unto the greatest of them, every one is given to covetousness; and from the prophet even unto the priest, every one dealeth falsely^c. Her prophets are light and treacherous persons; her priests have polluted the sanctuary, they have done violence to the law^d. Ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the Lord of hosts. Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but have been partial in the law^e. For both prophet and priest are profane; yea in mine house have I found their wickedness, saith the Lord^f. For the sins of her prophets, and the iniquities of her priests that have shed the blood of the just in the midst of her^g, their ways shall be unto them as slippery ways in the darkness; they shall be driven on, and fall therein; for I will bring evil upon them, even the year of their visitation^h. There is a conspiracy of her prophets in the midst thereof; her priests have violated my law, and have profaned my holy things; they have put no difference between the holy and profane, neither have they shewed difference between the unclean and the clean, and have hid their eyes from my Sabbaths, and I am profaned among themⁱ. Therefore have I poured out mine indignation upon them, I have consumed them with the fire of my wrath; their own way have I recompensed upon their heads, saith the Lord God^k.

Wo be unto the pastors that destroy and scatter the sheep of my pasture, saith the Lord. Therefore thus saith the Lord God of Israel against the pastors that feed my people, Ye have scattered my flock, and driven them away, and have not visited them; behold, I will visit upon you the evil of your doings, saith the Lord^l. Son of man, prophesy against the shepherds of Israel, and say unto them, Thus saith the Lord God unto the shepherds, Wo be to the shepherds of Israel that do feed themselves; should not the shepherds feed the flocks? Ye eat the fat, and ye clothe you with the wool; ye kill them that are fed, but ye feed not the flock. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force, and with cruelty have ye ruled them, and they were scattered, because there is no shepherd^m. Therefore, ye shepherds, hear

^b Jer. ii. 8.^c Jer. xxiii. 11.^d Ezek. xxii. 31.^e Jer. vi. 13.^f Lam. iv. 13.^g Jer. xxiii. 1, 2.^h Zeph. iii. 4.ⁱ Jer. xxiii. 12.^k Ezek. xxxiv. 2,—5.^l Mal. ii. 8, 9.^m Ezek. xxii. 25, 26.

hear the word of the Lord^a; Thus saith the Lord God, Behold I am against the shepherds, and I will require my flock at their hand, and cause them to cease from feeding the flock, neither shall the shepherds feed themselves any more^o.

SECT. 9. *The joy of the saints in the pure ordinances and ministers of the sanctuary.*

THE Lord gave the word; great was the company of those that published it^a. Moses and Aaron among his priests, and Samuel among them that call upon his name; they called upon the Lord, and he answered them. He spake unto them in the cloudy pillar; they kept his testimonies, and the ordinance that he gave them^b. O house of Aaron, trust in the Lord; he is their help and shield^c. The Lord hath been mindful of us, he will bless us; he will bless the house of Israel, he will bless the house of Aaron^d. Pray for the peace of Jerusalem: They shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions sake, I will now say, Peace be within thee. Because of the house of the Lord our God, I will seek thy good^e. Bless ye the Lord, all ye servants of the Lord, who by night stand in the house of the Lord. Lift up your hands in the sanctuary; and bless the Lord^f. Praise ye the Lord. Praise ye the name of the Lord; praise him, O ye servants of the Lord; ye that stand in the house of the Lord, in the courts of the house of our God. Bless the Lord, O house of Israel; bless the Lord, O house of Aaron; bless the Lord, O house of Levi; ye that fear the Lord, bless the Lord^g.

SECT. 10. *The prayers of the servants of God for the prosperity of his sanctuary, and the ministers thereof.*

FOR Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth^a. Blessed are they that dwell in thy house; they will be still praising thee. Blessed is the man whose strength is in thee; in whose heart are the ways of them, who passing through the valley of Baca make it a well; the rain also filleth the pools. They go from strength to strength

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^a Ezek. xxxiv. 7.

^o Ezek. xxxiv. 10.

§ 9. ^a Psal. lxxviii. 11.

^b Psal. xcix. 6, 7.

^c Psal. cxv. 10.

^d Psal. cxv. 12.

^e Psal. cxxii. 6,—9.

^f Psal. cxxxiv. 1, 2.

^g Psal. cxxxv. 1, 2, 19, 20.

§ 10. ^a Isa. lxii. 1.

strength, every one of them in Zion appeareth before God ^b. For the Lord hath chosen Zion; he hath desired it for his habitation ^c. Arise, O Lord, into thy rest; thou and the ark of thy strength. Let thy priests be clothed with righteousness; and let thy saints shoot for joy. For thy servant David's sake, turn not away the face of thine Anointed ^d. I was glad when they said unto me, Let us go into the house of the Lord ^e. How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea even fainteth for the courts of the Lord ^f. O God, thou art my God; early will I seek thee: My soul thirsteth for thee: My flesh longeth for thee in a dry and thirsty land, where no water is: To see thy power and thy glory, so as I have seen thee in the sanctuary ^g. As the hart panteth after the water-brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God: When shall I come and appear before God ^h? O send out thy light and thy truth: Let them lead me, let them bring me unto thine holy hill, and to thy tabernacles. Then will I go unto the altar of God, unto God my exceeding joy: Yea, upon the harp will I praise thee, O God, my God ⁱ.

C H A P.

^b Psal. lxxxiv. 4,—7.^c Psal. lxxxiv. 1, 2.^e Psal. cxxxii. 13.^f Psal. lxiii. 1, 2.^d Psal. cxxxii. 8, 9, 10.^h Psal. xlii. 1, 2.^e Psal. cxxii. 1.ⁱ Psal. xliii. 3, 4.

C H A P. III.

Of the CHURCH of GOD under the G O S P E L.

S E C T. I. It was revealed unto the fathers, that the Gentiles should be called into the church of God at the coming of the Messiah. 2. The opening of the dispensation of the gospel by the preaching of John the Baptist. 3. A general idea of the church of Christ. 4. It is founded upon this great and comprehensive truth, that Jesus is the Son of God. 5. The commission given by our Lord Jesus to his apostles. 6. The effusion of the Holy Ghost, and the establishment of the church at Jerusalem. 7. The gospel preached first to the Jews. 8.—To the family of Cornelius, as the first fruits of the Gentiles. 9.—Preached to all the Gentiles. 10. The change of the dispensation, the abolition of the Levitical law, and the decree concerning Gentile converts, particularly, the proselytes of the gate. 11. The superior glory of the dispensation of the gospel above that of the law. 12. Jews and Gentiles have equal access to the privileges of the church of Christ. 13. The blessed change to the Gentiles, in virtue of the dispensation of the gospel. 14. Jesus Christ is the Lord and head of the church. 15. The church considered as espoused unto Christ. 16. The intimate relation of all the members of the church of God to one another. 17. The dignity of all the members of the church of Christ, even in this militant state. 18. Their relation to the blessed in heaven. 19. Of the church triumphant.—Concerning the Catholic church and churches established in different places.

S E C T. I. *It was revealed unto the fathers, that the Gentiles should be called into the church of God at the coming of the Messiah.*

I N thee shall all families of the earth be blessed^a. There shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots^b. And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of council and might, the spirit of knowledge, and of the

§ 1. ^a Gen. xii. 3.

^b Isa. xi. 1.

fear of the Lord^c. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins^d. And the earth shall be full of the knowledge of the Lord^e. In that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek, and his rest shall be glorious^f. He will destroy the face of the covering cast over all people, and the vail that is spread over all nations^g. For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations^h. And it shall come to pass, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalemⁱ.

I am sought of them that asked not for me; I am found of them that sought me not; I said, Behold me, behold me, unto a nation that was not called by my name^k. Behold my servant whom I uphold, mine elect in whom my soul delighteth; I have put my spirit upon him, he shall bring forth judgment to the Gentiles^l. He shall not fail nor be discouraged, till he have set judgment in the earth; and the isles shall wait for his law^m. I the Lord have called thee in righteousness, and will keep thee, and give thee for a covenant of the people; for a light of the Gentilesⁿ. And the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it^o. Thus saith the Lord of hosts, It shall yet come to pass, that there shall come people, and the inhabitants of many cities; and the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts; I will go also. Yea, many people, and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord^p. And many nations shall be joined unto the Lord in that day, and shall be my people^q. For it shall come, that I will gather all nations and tongues, and they shall come and see my glory^r. For from the rising of the sun, even unto the going down of the same, my name shall be great among the Gentiles; and in every place, incense shall be offered unto my name, and a pure offering; for my name shall be great among the Heathen, saith the Lord of hosts^s.

S E C T.

^c Isa. xi. 2.^d Isa. xxv. 7.^e Isa. xlii. 1.^f Zech. viii. 20, — 22.^g Isa. xi. 5.^h Isa. lxi. 11.ⁱ Isa. xlii. 4.^j Zech. ii. 11.^k Isa. xi. 9.^l Isa. ii. 2, 3.^m Isa. xlii. 6.ⁿ Isa. lxvi. 18.^o Isa. xi. 10.^p Isa. lxv. 1.^q Isa. xl. 5.^r Mal. i. 11.

SECT. 2. *The opening of the dispensation of the gospel; by the preaching of John the Baptist.*

Now in the fifteenth year of the reign of Tiberius Cæsar, the word of God came unto John the son of Zacharias, in the wilderness. And he came unto all the country about Jordan, preaching the baptism of repentance, for the remission of sins^a; and saying, Repent ye, for the kingdom of heaven is at hand^b. And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ or not; John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose; he shall baptize you with the Holy Ghost, and with fire. Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable^c *.

SECT. 3. *A general idea of the church of Christ.*

WHEN *Jesus* was demanded of the pharisees, When the kingdom of God should come? he answered them, and said, The kingdom of God cometh not with observation. Neither shall they say, Lo here, or lo there; for behold the kingdom of God is within you^a. The kingdom of heaven is like a grain of mustard seed, which a man took, and sowed in his field; which indeed is the least of all seeds; but when it is grown, it is the greatest among herbs, and becometh a tree; so that the birds of the air come and lodge in the branches thereof^b. Again, the kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind; which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away^c. My kingdom is not of this world^d. Blessed are the poor in spirit, for theirs is the kingdom of heaven^e.

At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is the greatest

§ 2. ^a Luke iii. 1, 2, 3.

^b Matth. iii. 2.

^c Luke iii. 15, 16, 17.

§ 3. ^a Luke xvii. 20, 21.

^b Matth. xiii. 31, 32. ^c Matth. xiii. 47, 48.

^d John xviii. 36.

^e Matth. v. 3.

* See Part III. Art. 2. Chap. 5. "*Of the ministration of John as introductory to that of our Lord.*"

greatest in the kingdom of heaven^f. Then came unto him the mother of Zebedee's children, with her sons, worshipping him, and desiring a certain thing of him. And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left in thy kingdom. But Jesus answered and said, Ye know not what ye ask ;—to sit on my right hand, and on my left, is not mine to give ; but it shall be given to them for whom it is prepared of my Father. And when the ten heard it, they were moved with indignation against the two brethren. But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great, exercise authority upon them ; but it shall not be so among you ; but whosoever will be great among you, let him be your minister ; and whosoever will be chief among you, let him be your servant^g.

SECT. 4. *It is founded upon this great and comprehensive truth, that Jesus is the Son of God.*

WHEN Jesus came into the coasts of Cesarea Philippi, he asked his disciples, saying, Whom do men say that I the son of man am? And they said, Some say, that thou art John the Baptist ; some, Elias ; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered, and said, Thou art Christ the Son of the living God. And Jesus answered, and said unto him, Blessed art thou Simon Barjona ; for flesh and blood hath not revealed it unto thee, but my Father who is in heaven. And I say also unto thee, that thou art Peter, and upon this rock will I build my church ; and the gates of hell shall not prevail against it^a. Nathanael saith unto him, Rabbi, Thou art the Son of God ; thou art the King of Israel^b. And as they went on their way, they came unto a certain water ; and the eunuch said, See, here is water, what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayst. And he answered and said, I believe that Jesus Christ is the Son of God ; and he baptized him^c. These are written, that ye might believe, that Jesus is the Christ, the Son of God, and that believing ye might have life through his name^d.

Say not in thine heart, Who shall ascend unto heaven? (that is, to bring Christ down from above,) or who shall descend into the deep? (that is, to bring up Christ again from the dead;) but what saith the righteousness which is of faith? The word is nigh thee, even in thy mouth, and in thy heart; that, is the word of faith which we preach ; that, if thou shalt confess with thy mouth the Lord Jesus

^f Matth. xviii. 1,—4.^g Matth. xx. 20,—27.§ 4. ^a Matth. xvi. 13,—18.^b John i. 49.^c Acts viii. 36, 37, 38.^d John xx. 31.

Jesus, and shalt believe in thine heart, that God hath raised him from the dead, thou shalt be saved; for with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation^c. Whosoever believeth that Jesus is the Christ, is born of God^f; for whatsoever is born of God, overcometh the world; and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God^g?

SECT. 5. *The commission given by our Lord to his apostles.*

THE eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And Jesus came and spake unto them, saying, All power is given unto me in heaven, and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway even unto the end of the world^a. Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not shall be damned^b.

After that Jesus, through the Holy Ghost, had given commandments unto the apostles whom he had chosen; to whom also he shewed himself alive after his passion, by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God; being assembled together with them, he commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which saith, Ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost, not many days hence. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons which the Father hath put in his own power^c. But ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth. And when he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight^d. And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following^e.

SECT.

^c Rom. x. 6, —10.

^f 1 John v. 1.

^g 1 John v. 4, 5.

§ 5. ^a Matth. xxviii. 16, 18, 19, 20.

^b Mark xvi. 15, 16.

^c Acts i. 1, —7.

^d Acts i. 8, 9.

^e Mark xvi. 20.

SECT. 6. *The effusion of the Holy Ghost, and the establishment of the church at Jerusalem.*

AND when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them; and they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance^a. Then they that gladly received *the* word were baptized; and the same day there were added to them about three thousand souls. And they continued stedfast in the apostle's doctrine and fellowship, and in breaking of bread, and in prayers. And fear came upon every soul; and many wonders and signs were done by the apostles. And all that believed were together, and had all things common; and sold their possessions, and goods, and parted them to all men, as every man had need. And they continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved^b. And the multitude of them that believed were of one heart, and of one soul; neither said any of them, that ought of the things which he possessed was his own, but they had all things common^c. Neither was there any among them that lacked; for as many as were possessors of lands or houses, sold them and brought the prices of the things that were sold, and laid them down at the apostles feet; and distribution was made to every man, according as he had need^d.

SECT. 7. *The gospel preached first to the Jews.*

YE men of Israel^a, repent ye, and be converted; that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you^b. For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you, of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul which will not hear that prophet, shall be destroyed from among the people. Yea, and all the prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these days. Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham

§ 6. ^a Acts ii. 1,—4.

^b Acts ii. 41,—47.

^c Acts iv. 32.

^d Acts iv. 34, 35.

§ 7. ^a Acts iii. 12.

^b Acts iii. 19, 20.

braham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first, God having raised up his son Jesus, sent him to bless you in turning away every one of you from his iniquities^c. Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent^d. And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again^e. Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins; and by him all that believe, are justified from all things, from which ye could not be justified by the law of Moses^f.

SECT. 8.—*To the family of Cornelius, as the first fruits of the Gentiles.*

“ WHEN Cornelius the centurion, by the vision of an angel, had sent for Peter; and that apostle, by the peculiar direction of the Divine Spirit, had gone to Cæsarea; and preached the gospel to him, and his friends present before God, to hear the things that were commanded of God, Acts x. 1,—43.” While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost, for they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord^a. And the apostles and brethren, that were in Judea, heard that the Gentiles had also received the word of God. And when Peter was come up to Jerusalem, they that were of the circumcision contended with him^b. But Peter rehearsed the matter from the beginning, and expounded it by order unto them^c. *Adding*, for as much then as God gave them the like gift, as he did unto us who believed on the Lord Jesus Christ, what was I that I could withstand God? When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life^d.

SECT. 9.—*Preached unto all the Gentiles.*

Now they which were scattered abroad upon the persecution that arose about Stephen, travelled as far as Phoenice and Cyprus, and Antioch, preaching the word

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^a Acts iii. 22,—26.

^d Acts xiii. 26.

^e Acts xiii. 32, 33.

^f Acts xiii. 38, 39.

§ 8. ^a Acts x. 44,—48.

^b Acts xi. 1, 2.

^c Acts xi. 4.

^d Acts xi. 17, 18.

word to none, but unto the Jews only. And some of them were men of Cyprus and Cyrene; which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus. And the hand of the Lord was with them, and a great number believed, and turned unto the Lord. Then tidings of these things came unto the ears of the church, which was in Jerusalem; and they sent forth Barnabas, that he should go as far as Antioch. Who when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord ^a. Then Paul and Barnabas waxed bold, and said, It was necessary, that the word of God should first have been spoken to you: But seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo! we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth ^b. Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it ^c. Unto me who am less than the least of all saints is this grace given, that I should preach among the Gentiles the unfearchable riches of Christ ^d.

SECT. 10. *The change of the dispensation, the abolition of the Levitical law, and the decree concerning Gentile converts, particularly the proselytes of the gate.*

AND certain men which came down from Judea, taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved. When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them should go up to Jerusalem unto the apostles and elders, about this question ^a. And when they were come to Jerusalem, there arose up certain of the sect of the pharisees, which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses. And the apostles and elders came together to consider of this matter ^b. And when there had been much disputing, Peter rose up and said unto them, Men and brethren, Ye know how that a good while ago, God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe. And God which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us, and put no difference between us and them, purifying their hearts by faith. Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which

§ 9. ^a Acts xi. 19,—23.

^b Acts xiii. 46, 47.

^c Acts xxviii. 28.

^d Eph. iii. 8.

§ 10. ^a Acts xv. 1, 2.

^b Acts xv. 4,—6.

which neither our fathers, nor we were able to bear^c *. Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch, with Paul and Barnabas, and wrote letters by them after this manner: Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised and keep the law; to whom we gave no such commandment^d; we have sent therefore Judas and Silas, who shall tell you the same things by mouth. For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication; from which if ye keep yourselves, ye shall do well^e.

Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; who was faithful to him that appointed him, as also Moses was faithful in all his house^f. And Moses verily was faithful in all his house, as a servant, for testimony of those things which were to be spoken after; but Christ was a Son over his own house; whose house are we^g. For every high priest taken from among men, is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins^h. And no man taketh this honour unto himself but he that is called of God, as was Aaron. So also Christ glorified not himself, to be made an High Priest; but he that said, Thou art my Son, to-day have I begotten thee. As he saith also in another place, Thou art a priest for ever after the order of Melchisedecⁱ. If therefore perfection were by the Levitical priesthood, (for under it the people received the law) What further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? For the priesthood being changed, there is made of necessity a change of the law^k. For there is verily a disannulling of the commandment going before, for the weakness, and unprofitableness thereof. For the law made nothing perfect, but the bringing in of a better hope^l. For if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, Behold the days come, when I will make a *new* covenant with the house of Israel, and with the house of Judah^m. In that he saith, A *new* covenant, he hath made the first old. Now that which decayeth, and waxeth old, is ready to vanish awayⁿ. For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices, which they offered year by year continually, make the comers thereunto perfect^o. Wherefore when he cometh into the

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world,

^c Acts xv. 7,—10.^e Heb. iii. 5, 6.^l Heb. vii. 18, 19.^d Acts xv. 22, 23, 24.^h Heb. v. 1.^m Heb. viii. 7, 8.^e Acts xv. 27, 28, 29.ⁱ Heb. v. 4, 5, 6.ⁿ Heb. viii. 13.^f Heb. iii. 1, 2.^k Heb. vii. 11, 12.^o Heb. x. 1.

* See the speech of the Apostle James on this occasion Act xv. 13,—21.

world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me; in burnt-offerings and sacrifices for sin thou hast had no pleasure^p. Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second^q.

SECT. II. *The superior glory of the dispensation of the gospel above that of the law.*

KNOW ye not, brethren, (for I speak to them that know the law) how that the law hath dominion over a man as long as he liveth? for the woman which hath an husband, is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then, if while her husband liveth, she be married to another man, she shall be called an adulteress; but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man. Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God^a.

Now of the things which we have spoken, this is the sum; we have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle which the Lord pitched, and not man. For every high priest is ordained to offer gifts and sacrifices; wherefore, it is of necessity, that this man have somewhat also to offer^b. But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises^c. If the ministration of death, written and engraven in stones, was glorious; so that the children of Israel could not stedfastly behold the face of Moses, for the glory of his countenance; which glory was to be done away; how shall not the ministration of the Spirit be rather glorious? For if the ministration of condemnation, be glory; much more doth the ministration of righteousness exceed in glory. For even that which was made glorious, had no glory in this respect, by reason of the glory that excelleth. For if that which is done away was glorious, much more that which remaineth is glorious^d.

SECT.

^p Heb. x. 5, 6.

^q Heb. x. 9.

^a Rom. vii. 1,—4.

^b Heb. viii. 1, 2, 3.

^c Heb. viii. 6.

^d 2 Cor. iii. 7,—11.

SECT. 12. *Jews and Gentiles have equal access to the privileges of the church of Christ.*

COMETH this blessedness then upon the circumcision only, or upon the uncircumcision also? For we say, that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised; that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also^a. For they are not all Israel, which are of Israel; neither because they are the seed of Abraham, are they all children; that is, they who are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed^b. For in Jesus Christ, neither circumcision availeth any thing, nor uncircumcision, but faith which worketh by love;—out a new creature^c. For the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost^d. For we are the circumcision which worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh^e. For there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon him; for whosoever shall call upon the name of the Lord, shall be saved^f. Ye are all the children of God by faith in Christ Jesus^g; where there is neither Greek nor Jew, circumcision, nor uncircumcision, Barbarian, Scythian, bond nor free, but Christ is all and in all^h. Ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promiseⁱ.

Hath God cast away his people? God forbid. God hath not cast away his people which he foreknew^k. Who are Israelites, to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all God blessed for ever^l.

SECT.

§ 12. ^a Rom. iv. 9, 10, 11.

^c Phil. iii. 3.

ⁱ Gal. iii. 28, 29.

^b Rom. ix. 6, 7, 8.

^f Rom. x. 12, 13.

^k Rom. xi. 1, 2.

^e Gal. v. 6, and chap. vi. 15.

^g Gal. iii. 26.

^l Rom. ix. 4, 5.

^d Rom. xiv. 17.

^h Col. iii. 11.

SECT. 13. *The blefsful change to the Gentiles in virtue of the difpenfation of the gofpel.*

AND you hath he quickned who were dead in trespaffes and fins^a; and were by nature the children of wrath even as others. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickned us together with Christ, and hath raised us up together, and made us fit together in heavenly places in Christ Jesus^b. Wherefore remember, that ye being, in times past, Gentiles in the flesh, who are called uncircumcision, by that which is called the circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenant of promise, having no hope, and without God in the world. But now in Christ Jesus, ye who were sometimes far off, are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments, contained in ordinances, for to make in himself, of twain, one new man; so making peace^c. In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh, by the circumcision of Christ^d. And you being dead in your sins, hath he quickned together with him, having forgiven you all trespaffes, blotting out the hand-writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross^e. For through him we both have an access by one spirit unto the Father. Now therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building fitly framed together, groweth into an holy temple in the Lord; in whom ye also are builded together, for an habitation of God through the Spirit^f.

SECT. 14. *Jesus Christ is the Lord and head of the church.*

PAUL called to be an apostle of Jesus Christ, through the will of God, unto the church of God, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours; grace be unto you, and peace from God our Father, and from the

^a Eph. ii. 1.

^c Col. ii. 13, 14.

^b Eph. ii. 3,—6.

^f Eph. ii. 18,—22.

^e Eph. ii. 11,—15.

^d Col. ii. 11.

the Lord Jesus Christ ^a. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ ^b; having made known to us the mystery of his will; that in the dispensation of the fulness of times, he might gather in one all things in Christ, both which are in heaven, and which are on earth, even in him ^c. For in him dwelleth all the fulness of the Godhead bodily. And ye are compleat in him, who is the head of all principality and power ^d. Wherefore, I cease not to give thanks for you, making mention of you in my prayers; that the eyes of your understanding being enlightned, ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints; and what the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places; far above all principalities and power, and might and dominion; and hath put all things under his feet, and gave him to be head over all things to the church which is his body, the fulness of him that filleth all in all ^e; to the intent, that now unto the principalities and powers, in heavenly places, might be known by the church the manifold wisdom of God ^f. Wherefore, he saith, when he ascended up on high, he led captivity captive, and gave gifts unto men ^g. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come to the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ ^h; that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine; but speaking the truth in love, may grow up unto him in all things, who is the head, even Christ; from whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body to the edifying of itself in love ⁱ: Holding the head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God ^k. And he is the head of the body, the church, who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence ^l. For to this end Christ both died, and rose and revived, that he might be Lord both of the dead and living ^m. Be not moved away from the hope of the gospel which ye have heard; whereof I Paul am made a minister; who now rejoice in my sufferings for you, and fill up that

§ 14. ^a 1 Cor. i. 1, 2, 3.
^e Eph. i. 15,--23.
^l Eph. iv. 14, 15, 16.

^b Eph. i. 3.
^f Eph. iii. 10.
^k Col. ii. 19.

^c Eph. i. 9, 10,
^g Eph. iv. 8.
^l Col. i. 18.

^d Col. ii. 9, 10.
^h Eph. iv. 11, 12, 13.
^m Rom. xiv. 9.

that which is behind of the afflictions of Christ in my flesh, for his body's sake, which is the church^a; the house of God, the church of the living God, the pillar and ground of the truth^a; the church of God which he hath purchased with his own blood^b.

SECT. 15. *The church considered as espoused unto Christ.*

I AM jealous over you with godly jealousy; for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. But I fear lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ^a. Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church; and he is the Saviour of the body. Therefore, as the church is subject unto Christ, so let the wives be to their own husbands in every thing. Husbands, love your wives, even as Christ loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water, by the word; that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. For no man yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church^b. For we are members of his body, of his flesh, and of his bones: I speak concerning Christ and the church^c.

SECT. 16. *The intimate relation of all the members of the church of God to one another.*

THERE is one body, and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all; but unto every one of us is given grace, according to the measure of the gift of Christ^a. For as we have many members in one body, and all members have not the same office; so we being many, are one body in Christ, and every one members one of another^b. Now there are diversities of gifts, but the same spirit; and there are differences of administrations but the same Lord; and there are diversities of operations, but it

^a Col. i. 23, 24.

^a 1 Tim. iii. 15.

^b Acts xx. 28.

§ 15. ^a 2 Cor. xi. 2, 3.

^b Eph. v. 22,—29.

^c Eph. v. 30, 32.

§ 16. ^a Eph. iv. 4,—7.

^b Rom. xii. 4, 5.

it is the same God who worketh all in all^c. For to one is given by the Spirit, the word of wisdom ; to another, the word of knowledge, by the same Spirit ; to another, faith, by the same Spirit ; to another, the gifts of healing by the same Spirit ; to another, the working of miracles ; to another, prophecy ; to another, discerning of spirits ; to another, divers kinds of tongues ; to another, the interpretation of tongues. But all these worketh that one and the self same Spirit, dividing to every man severally as he will. For as the body is one and hath many members, and all the members of that one body, being many, are one body ; so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we bond or free ; and have been all made to drink into one Spirit. For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body ; is it therefore not of the body ? And if the ear shall say, because I am not the eye, I am not of the body ; is it therefore not of the body ? If the whole body were an eye, where were the hearing ? If the whole were hearing, where were the smelling ? But now hath God set the members every one of them in the body, as it hath pleased him. And if they were all one member, where were the body^d ? But now are they many members, yet but one body. And the eye cannot say unto the hand, I have no need of thee ; nor again the head to the feet, I have no need of you^e. And whether one member suffer, all the members suffer with it ; or one member be honoured, all the members rejoice with it. Now ye are the body of Christ, and members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers ; after that, miracles, then gifts of healings, helps, governments, diversities of tongues. Are all apostles ? Are all prophets ? Are all teachers ? Are all workers of miracles ? Have all the gifts of healing ? Do all speak with tongues ? Do all interpret^f. Having then gifts, differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith ; or ministry, let us wait on our ministering ; or he that teacheth, on teaching ; or he that exhorteth, on exhortation ; he that giveth, let him do it with simplicity ; he that ruleth, with diligence ; he that sheweth mercy, with cheerfulness^g. The cup of blessing which we bless, is it not the communion of the blood of Christ ? The bread which we break, is it not the communion of the body of Christ ? For we being many are one bread and one body ; for we are all partakers of that one bread^h.

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S E C T.

^c 1 Cor. xii. 4, 5, 6.^d 1 Cor. xii. 8, — 19.^e 1 Cor. xii. 20, 21.^f 1 Cor. xii. 26, — 30.^g Rom. xii. 6, 7, 8.^h 1 Cor. x. 16, 17.

S E C T. 17. *The dignity of all the members of the church of Christ, even in this militant state.*

To the saints and faithful in Christ ^a; elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience, and sprinkling of the blood of Jesus Christ; begotten again unto a lively hope, by the resurrection of Jesus Christ from the dead; to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you ^b; to them that are sanctified by God the Father, and preserved in Jesus Christ, and called ^c; being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever ^d; for both he that sanctifieth, and they who are sanctified, are all of one; wherefore he is not ashamed to call them brethren ^e; ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light; which in time past were not a people, but are now the people of God; which had not obtained mercy, but now have obtained mercy ^f. Now are we the sons of God ^g, and if children, then heirs, heirs of God, and joint heirs with Christ ^h.

S E C T. 18. *Their relation to the blessed in heaven.*

THAT which we have seen and heard, declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full ^a. For ye are not come unto the mount that might be touched, and that burned with fire; nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words, which voice they that heard, intreated, that the word should not be spoken to them any more ^b; but ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first born which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant ^c.

S E C T.

§ 17 ^a Eph. i. 1.
^c Heb. ii. 11.

^b 1 Pet. i. 2, 3, 4.
^f 1 Pet. ii. 9, 10.

^e Jude 1.
^g 1 John iii. 2.

^d 1 Pet. i. 23.
^h Rom. viii. 17.

§ 18. ^a 1 John i. 3, 4.

^b Heb. xii. 18, 19.

^c Heb. xii. 22, 23, 24.

S E C T. 19. *Of the church triumphant.*

I *John* beheld, and lo a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb^a. Blessing, and glory, and wisdom, and thanksgiving, and honour, and power and might, be unto our God for ever and ever. Amen. And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne, shall dwell among them^b. They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears^c from their eyes^c.

And I heard a great voice out of heaven, saying, Behold the tabernacle of God is with men, and he will dwell with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away. And he that sat upon the throne, said, Behold I make all things new. And I will give unto him that is athirst, of the fountain of the water of life freely. He that overcometh shall inherit all things, and I will be his God, and he shall be my son^d. And there came unto one of the seven angels, saying, Come hither, I will shew thee the bride, the Lamb's wife. And he carried me away in the Spirit to a great and high mountain, and shewed me that great city the holy Jerusalem descending out of heaven, from God, having the glory of God; and her light was like unto a stone most precious, even like to a jasper stone, clear as chrystal^e. And I saw no temple therein; for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved, shall walk in the light of it^f; and there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life^g. And there shall be no more curse; but the throne

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§ 19. ^a Rev. vii. 9, 10.^b Rev. vii. 12,—15.^c Rev. vii. 16, 17.^d Rev. xxi. 3,—7.^e Rev. xxi. 9, 10, 11.^f Rev. xxi. 22, 23, 24.^g Rev. xxi. 27.

of God, and of the Lamb shall be in it ; and his servants shall serve him ; and they shall see his face ; and his name shall be in their foreheads ; and they shall reign for ever and ever ^h.

Concerning the catholic church, and the churches established in different places.

“ BEFORE we leave this subject, it is to be observed, that, by the true, holy,
 “ and catholic church, is properly meant the whole collective body of saints in
 “ all places on earth, in any particular age. But we often find the scriptures
 “ mentioning particular churches, in particular places. These were the societies
 “ of christians, whose dwellings, in the same city or neighbourhood, rendered it
 “ convenient for them to meet together at stated times and places, for the wor-
 “ ship of God, and for edifying one another. But though each of these was a
 “ regular society or church within themselves, they nevertheless maintained an
 “ intimate communion, on all occasions, with other worshipping assemblies of
 “ christians.

“ The scripture gives but a short account of the founding or progress of these
 “ churches. However, it is evident, that there were many of them throughout
 “ Judea, Galilee, and Samaria, before the gospel was preached to the Gentiles,
 “ Acts ix. 31. After that happy event, we read of great numbers in different
 “ regions through the wide extent of the Roman empire ; of churches in Syria,
 “ Galatia, Asia, Macedonia, and Achaia ; and of churches in the cities of An-
 “ tioch, Iconium, Cæsarea, Rome, Corinth, Ephesus, Philippi, Colosse, Thessa-
 “ lonica, Smyrna, Pergamus, Thyatira, Sardis, Philadelphia, Laodicea, &c. The
 “ apostle Paul also speaks of churches in particular houses ; probably because the
 “ christians in those places, were wont to assemble under these roofs. Thus
 “ we read of the church in the house of Aquila and Priscilla, Rom. xvi. 3, 4.
 “ Of the church in the House of Nymphas, Col. iv. 15 ; and of that in the
 “ house of Philemon. Philem. 2.”

C H A P.

^h Rev. xxii. 3, 4, 5.

C H A P. IV.

Of those that minister in the CHURCH of GOD under the DISPENSATION of the GOSPEL.

SECT. I. The twelve apostles called, and authorized by our blessed Lord, during the time of his ministry on earth, and after his resurrection from the dead. 2. His instructions to them relating to their duty and sufferings. 3. Matthias numbred with the eleven. 4. The effusion of the Holy Ghost on the day of Pentecost. 5. The first ministrations of the apostles at Jerusalem. 6. The election of the seven deacons. 7. Saul called to the apostleship. 8. Different denominations of ministers in the church of Christ, during the apostolic age. 9. Of a succession of proper persons to be set apart for the ministry of the word, and the government of the church of Christ. 10. What ought to be their character and behaviour. 11. Instructions concerning their public ministrations, and the exercise of their authority in the church of Christ. 12. The efficacy of the ministrations of the gospel is of God. 13. The noble example of St Paul in preaching the gospel. 14. The duty of christians towards those that are over them in the Lord, and that minister to them in holy things. 15. To pray for them. 16. To provide for their support. 17. Concerning false apostles, teachers of the kingdom of antichrist.

SECT. I. *The twelve apostles called, and authorized by our blessed Lord, his ministry on earth and after his resurrection from the dead.*

WHEN Jesus had called unto him his twelve disciples, (also he named apostles,) he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness, and all manner of disease. Now the names of the twelve apostles are these; the first Simon who is called Peter, and Andrew his brother, James the son of Zebedee, and John his brother, Philip, and Bartholomew, Thomas, and Matthew the publican, James the son of Alphaeus, and Lebbeus whose surname was Thaddeus, Simon the Cananite, and Judas Iscariot, who also betrayed him^a. These twelve Jesus sent forth, and commanded them, saying, Go to the
lost

lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give^b. Ye are the salt of the earth; ye are the light of the world. A city that is set on an hill cannot be hid^c. What I tell you in darkness, that speak ye in light; and what ye hear in the ear, that preach ye in the house tops^d. He that receiveth you, receiveth me; and he that receiveth me, receiveth him that sent me^e. He that heareth you, heareth me, and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me^f. He that receiveth a prophet in the name of a prophet, shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man, shall receive a righteous man's reward^g. Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest^h. All power is given unto me in heaven, and in earth: Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: And lo, I am with you alway, even unto the end of the worldⁱ *.

SECT. 2. *His instructions relating to their duty and sufferings.*

BEHOLD I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents, and harmless as doves. But beware of men; for they will deliver you up to the councils, and they will scourge you in their synagogues. And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. But when they deliver you up, take no thought how or what ye shall speak; for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you^a. And ye shall be hated of all men for my name's sake; but he that endureth to the end shall be saved^b. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you^c. They shall put you out of the synagogues; yea the time cometh, that whosoever killeth you, will think that he doth God service^d. The disciple is not above his master, nor the servant

^b Matth. x. 5, —8.

^f Luke x. 16.

^e Matth. v. 13, 14.

^g Matth. x. 41.

^d Matth. x. 27.

^h Matth. ix. 37, 38.

^c Matth. x. 40.

ⁱ Matth. xxviii. 18, —20.

§ 2. ^a Matth. x. 16, —20.

^b Matth. x. 22.

^c John xv. 18, 19.

^d John xvi. 2.

* See further on this subject § 6. of the preceeding chapter.

fervant above his lord. It is enough for the disciple that he be as his master, and the fervant as his lord; if they have called the master of the house Beelzebub, how much more shall they call them of his household^c? If they have persecuted me, they will also persecute you^c.

Jesus said unto them, Every scribe which is instructed unto the kingdom of heaven, is like a man that is an householder, which bringeth forth out of his treasure things new and old^s. Who then is a faithful and wise fervant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that fervant, whom his lord, when he cometh shall find so doing. Verily, I say unto you, that he shall make him ruler over all his goods. But if that evil fervant shall say in his heart, my lord delayeth his coming; and shall begin to smite his fellow-servants, and to eat and drink with the drunken; the lord of that fervant shall come in a day when he looketh not for him, and in an hour that he is not aware of; and shall cut him asunder, and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth^b.

S E C T. 3. *Matthias numbered with the eleven apostles.*

IN those days, Peter stood up in the midst of the disciples, and said, Men and Brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took *Jesus*. For he was numbered with us, and had obtained part of this ministry^a. Wherefore, of these men which have companied with us, all the time that the Lord *Jesus* went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. And they appointed two, Joseph called **Barsabas**, who was surnamed **Justus**, and **Matthias**. And they prayed, and said, **Thou Lord**, which knowest the hearts of all men, shew whether of these two thou hast chosen, that he may take part of this ministry and apostleship, from which **Judas** by transgression fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon **Matthias**, and he was numbered with the eleven apostles^b.

S E C T. 4. *The effusion of the Holy Ghost on the day of Pentecost.*

“FOR this see § 7. of the preceeding chapter.”

S E C T.

^a Matth. x. 24, 25.

^c John xv. 20.

^s Matth. xiii. 52.

^b Matth. xxiv. 45, 46.

§ 3. ^a Acts i. 15, 17.

^b Acts i. 21, 26.

S E C T. 5. *The first ministrations of the apostles at Jerusalem.*

As they spake unto the people, the priests and captain of the temple came upon them; being grieved that they taught the people, and preached through Jesus the resurrection from the dead. And they laid hands on them, and put them in hold until next day ^a. And it came to pass on the morrow, that their rulers and elders, and scribes ^b called them, and commanded them not to speak at all, nor teach in the name of Jesus. But Peter and John answered, and said unto them, Whether it be right in the sight of God, to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard. So when they had further threatned them, they let them go, because of the people; for all men glorified God for that which was done ^c. And with great power gave the apostles witness of the resurrection of the Lord Jesus; and great grace was upon them all ^d. And by the hands of the apostles were many signs and wonders wrought among the people ^e; insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least, the shadow of Peter passing by might overshadow some of them ^f. Then the high priest rose up, and all they that were with him, and were filled with indignation, and laid their hands on the apostles, and put them in the common prison. But the angel of the Lord by night opened the prison-doors, and brought them forth, and said, Go, stand and speak in the temple to the people, all the words of this life. And when they heard that, they entered into the temple early in the morning, and taught ^g. Then went the captain with the officers, and brought them without violence, and set them before the council. And the high priest asked them, saying, Did not we straitly command you, that you should not teach in this name? And behold ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us. Then Peter and the other apostles answered, and said, We ought to obey God rather than men ^h. And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ ⁱ.

S E C T. 6. *The election of the seven deacons.*

IN those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected

§ 5. ^a Acts iv. 1, 3, 3.
^c Acts v. 12.
^f Acts v. 41, 42.

^b Acts iv. 5.
^e Acts v. 15.

^d Acts iv. 18,—21.
^g Acts v. 17,—21.

^h Acts iv. 33.
ⁱ Act. v. 26,—29.

glected in the daily ministration. Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God and serve tables. Wherefore, brethren, look ye out among you, seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business; but we will give ourselves continually to prayer, and to the ministry of the word. And the saying pleased the whole multitude; and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch; whom they set before the apostles; and when they had prayed, they laid their hands on them. And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith. And Stephen, full of faith and power, did great wonders and miracles among the people. Then there arose certain of the synagogue, which is called the synagogue of the Libertines, and of them of Cilicia and Asia, disputing with Stephen. And they were not able to resist the wisdom, and the spirit by which he spake ^a.

S E C T. 7. *Saul called to the apostleship.*

AND Saul yet breathing out threatnings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem. And as he journeyed, he came near Damascus; and suddenly there shined round about him a light from heaven. And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest; it is hard for thee to kick against the pricks. And he trembling, and astonished, said, Lord, What wilt thou have me to do? And the Lord said unto him ^a, Rise, and stand upon thy feet; for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee; to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God; that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me ^b. Go into the city, and it shall be told thee what thou must

4 Y

do.

§ 6. ^a Acts vi. 1,—10.

§ 7. ^a Acts ix. 1,—6.

^b Acts xxvi. 16, 17, 18.

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4 Y do.

§ 6. ^a Acts vi. 1,—10.

§ 7. ^a Acts ix. 1,—6.

^b Acts xxvi. 16, 17, 18.

do. And the men which journeyed with him stood speechless, hearing a voice but seeing no man. And Saul arose from the earth; and when his eyes were opened, he saw no man; but they led him by the hand, and brought him into Damascus. And he was three days without sight, and neither did eat nor drink. And there was a certain disciple at Damascus, named Ananias, and to him said the Lord in a vision, Ananias, and he said, Behold I am here, Lord. And the Lord said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas, for one called Saul of Tarsus; for behold he prayeth, and hath seen in a vision a man named Ananias, coming in, and putting his hand on him, that he might receive his sight. Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem; and here he hath authority from the chief priests to bind all that call on thy name. But the Lord said unto him, Go thy way, for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel; for I will shew him, how great things he must suffer for my name's sake. And Ananias went his way, and entered into the house; and putting his hands on him, said, Brother Saul, the Lord, even Jesus that appeared unto thee in the way as thou camest, hath sent me that thou mightst receive thy sight, and be filled with the Holy Ghost^c. And he said, The God of our fathers hath chosen thee, that thou shouldst know his will, and see that just One, and shouldst hear the voice of his mouth. For thou shalt be his witness unto all men, of what thou hast seen and heard. And now, why tarriest thou? Arise and be baptized, and wash away thy sins, calling on the name of the Lord^d. And immediately there fell from his eyes as it had been scales; and he received sight forthwith, and arose, and was baptized. And when he had received meat, he was strengthened. And straightway he preached Christ in the synagogues, that he is the Son of God. But all that heard him were amazed, and said, Is not this he, that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests? But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving, that this is the very Christ. And after that many days were fulfilled, the Jews took council to kill him. But their laying await was known to Saul; and they watched the gates day and night to kill him. Then the disciples took him by night, and let him down by the wall in a basket. And when Saul was come to Jerusalem, he assayed to join himself to the disciples; but they were all afraid of him, and believed not that he was a disciple. But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord
in

^c Acts ix. 6,—17.^d Acts xxii. 14,—15, 16.

in the way, and that he had spoken to him, and how he had preached boldly at Damascus, in the name of Jesus. And he was with them, coming in and going out at Jerufalem ^c.

SECT. 8. *Different denominations of the ministers of Christ, during the apostolic age.*

THERE is no difference between the Jew and the Greek; for the same Lord over all, is rich unto all that call upon him. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher ^a? And how shall they preach except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things ^b? Wherefore, when he ascended up on high, he led captivity captive, and gave gifts unto men ^c. And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ ^d. And God hath set in the church, first apostles, secondarily prophets, thirdly teachers; after that miracles, then gifts of healings, helps, governments, diversities of tongues ^e. But watch thou in all things; endure afflictions; do the work of an evangelist; make full proof of thy ministry ^f. If a man desire the office of a bishop, he desireth a good work ^g. Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons ^h. And when they were come to Jerufalem, they were received of the church, and of the apostles and elders ⁱ. And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerufalem ^k. Let the elders that rule well be counted worthy of double honour; especially they who labour in the word and doctrine ^l.

SECT. 9. *Of a succession of proper persons to be set apart for the ministry of the word, and the government of the church of Christ.*

AND the things thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also ^m. And when they

4 Y 2

^c Acts ix. 18,—28.

§ 8. ^a Rom. x. 12, 14.

^e 1 Cor. xii. 28.

ⁱ Acts xv. 4.

^b Rom. x. 15.

^f 2 Tim. iv. 5.

^k Acts xvi. 4.

^c Eph. iv. 8.

^g 1 Tim. iii. 1.

^l 1 Tim. v. 17.

^d Eph. iv. 11, 12.

^h Philip. i. 1.

§ 9. ^a 2 Tim. ii. 2.

they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord on whom they believed ^b. For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders in every city, as I had appointed thee: If any be blameless, the husband of one wife, having faithful children, not accused of riot, or unruly. For a bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre: But a lover of hospitality, a lover of good men, sober, just, holy, temperate ^c. And from Miletus he sent to Ephesus, and called the elders of the church, and said unto them, Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood ^d. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery ^e. Lay hands suddenly on no man; neither be partaker of other mens sins; keep thyself pure ^f. The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed. Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away ^g. They that have used the office of a deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus ^h.

SECT. 10. *What ought to be their character and behaviour.*

IF a man desireth the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach, not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity: For if a man know not how to rule his own house, How shall he take care of the church of God? Not a novice, lest, being lifted up with pride, he fall into the condemnation of the devil. Moreover, he must have a good report of them which are without, lest he fall into reproach ^a. But thou, O man of God, follow after righteousness, godliness, faith, love, patience, meekness; fight the good fight of faith;

^b Acts xiv. 23.

^f 1 Tim. v. 22.

^c Titus i. 5,—8.

^g 1 Pet. v. 1,—4.

^d Acts xx. 17, 18, 28.

^h 1 Tim. iii. 13.

^e 1 Tim. iv. 14.

faith; lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses^b. Take heed unto thyself, and unto thy doctrine; continue in them, for in doing this, thou shalt both save thyself, and them that hear thee^c: Giving no offence in any thing, that the ministry be not blamed^d. Flee also youthful lusts; but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart. And the servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth^e. Till I come, give attendance to reading, to exhortation, to doctrine; neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity^f.

Likewise must the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre, holding the mystery of the faith in a pure conscience. And let these also first be proved, then let them use the office of a deacon, being found blameless^g.

SECT. II. *Instructions concerning their public ministrations, and the exercise of their authority in the church of Christ.*

TAKE heed to the ministry which thou hast received in the Lord, that thou fulfil it^a. All things are of God who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation, to wit, that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them; and hath committed to us the word of reconciliation. Now then we are ambassadors for Christ, as tho' God did beseech you by us; we pray you in Christ's stead, be you reconciled unto God^b. For after that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe; for the Jews require a sign, and the Greeks seek after wisdom, but we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness, but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God^c. Whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus^d. Testifying both to the Jews, and also to the Greeks, repentance towards God, and faith towards our Lord Jesus Christ^e.

Hold

^b 1 Tim. vi. 11, 12.

^c 1 Tim. iv. 16.

^d 2 Cor. vi. 3.

^e 2 Tim. ii. 22, 24, 25.

^f 1 Tim. iv. 13, 14, 15.

^g 1 Tim. iii. 8, 10.

§ II. ^a Col. iv. 17.

^b 2 Cor. v. 18, 19, 20.

^c 1 Cor. i. 21, 24. ^d Col. i. 28.

^e Acts xx. 21.

Hold fast the form of sound words, which thou hast heard of me in faith and love, which is in Christ Jesus. That good thing which was committed unto thee, keep by the Holy Ghost which dwelleth in us^f. Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane and vain babblings; for they will increase unto more ungodliness^g. I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing, and his kingdom; preach the word, be instant in season, and out of season, reprove, rebuke, exhort, with all long suffering and doctrine^h. Speak thou the things which become sound doctrine, in all things showing thyself a pattern of good works; in doctrine showing uncorruptness, gravity, sincerity, sound speech that cannot be condemned, that he that is of the contrary part, may be ashamed, having no evil thing to say of youⁱ. For a bishop must be blameless, holding fast the faithful word as he hath been taught, that he may be able, by sound doctrine, both to exhort, and to convince the gainayers^k. Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God who giveth us richly all things to enjoy, that they do good, that they be rich in good works, ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life^l. I besought thee to abide still at Ephesus, that thou mightst charge some, that they teach no other doctrine, neither give heed to fables and endless genealogies, which minister questions rather than good edifying, which is in faith, so do. Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned, from which some having swerved, have turned aside unto vain jangling, desiring to be teachers of the law, understanding neither what they say, nor whereof they affirm^m. But foolish and unlearned questions avoid, knowing that they do gender strifesⁿ. Refuse profane and old wives fables, and exercise thyself rather unto godliness^o. If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmises, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness; from such withdraw thyself^p.

Rebuke not an elder, but intreat him as a father, and the younger as brethren. The elder women as mothers, the younger as sisters, with all purity. Honour widows, that are widows indeed^q. Against an elder receive not an accusation,

^f 2 Tim. i. 13, 14.^g 2 Tim. ii. 15, 16.^h 2 Tim. iv. 1, 2.ⁱ Tit. ii. 1, 7, 8.^k Tit. i. 7, 9.^l 1 Tim. vi. 17.—19.^m 1 Tim. i. 3,—7.ⁿ 2 Tim. ii. 23. ^o 1 Tim. iv. 7.^p 1 Tim. vi. 3,—5.^q 1 Tim. v. 1,—3.

cusation, but before two or three witnesses. Them that sin, rebuke before all, that others also may fear. I charge thee before the Lord Jesus Christ, and the elect angels, that thou observe these things, without preferring one before another, doing nothing by partiality ^r. A man that is an heretic, after the first and second admonition, reject; knowing that he that is such, is subverted, and sinneth, being condemned of himself ^r. Now we exhort you brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men ^r.

SECT. 12. *The efficacy of the ministrations of the gospel, is of God.*

WE have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us ^a. Now we have received not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God, which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual ^b. Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man, I have planted, Apollos watered; but God gave the increase; so then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase: Now he that planteth, and he that watereth are one, and every man shall receive his own reward according to his own labour. For we are labourers together with God: Ye are God's husbandry, ye are God's building ^c. Now thanks be unto God who always causeth us to triumph in Christ: For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish; to the one the savour of death unto death, and to the other the savour of life unto life; and who is sufficient for these things ^d. Not that we are sufficient of ourselves, to think any thing as of ourselves, but our sufficiency is of God, who also hath made us able ministers of the new testament, not of the letter, but of the spirit; for the letter killeth, but the Spirit giveth life ^e. The hand of the Lord was with us, and a great number believed, and turned unto the Lord ^f. Whose heart the Lord opened, that *they* attended unto the things which were spoken of Paul ^g. Paul an apostle, not of men, neither by men, but by Jesus Christ, and God the Father ^h; for he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me towards the Gentiles ⁱ. That ye may know what is the hope of his calling, and what the riches

^r 1 Tim. v. 19,---21.

^r Tit. iii. 10, 11.

^r 1 Theff. v. 14.

§ 2: ^a 2 Cor. iv. 7.

^b 1 Cor. ii. 12, 13.

^c 1 Cor. iii. 5,---9.

^d 2 Cor. ii. 14,---16.

^e 2 Cor. iii. 5, 6.

^f Acts xi. 21.

^g Acts xvi. 14.

^h Gal. i. 1.

ⁱ Gal. ii. 8.

riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead^k.

SECT. 13. *The noble example of St Paul in preaching the gospel.*

1. *His zeal for the divine glory, and the interests of Christ's kingdom.*

YE have heard of my conversation in time past in the Jews religion, how that beyond measure I persecuted the church of God, and wasted it, and profited in the Jews religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers; but when it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the Heathen, immediately I conferred not with flesh and blood^a. I was not disobedient unto the heavenly vision^b. But have shewed you, and have taught you publicly from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ^c. For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek^d. According to my earnest expectation, and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life or by death: For to me to live is Christ, and to die is gain^e. Knowing that he which raised up the Lord Jesus, shall raise up also by Jesus, and present us^f. And now behold I go bound in the spirit to Jerusalem, not knowing the things that shall befall me there, save that the Holy Ghost witnesseth in every city, saying, That bonds and afflictions abide me. But none of these things move me; neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God^g. For I am ready, not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus^h.

2. *His*

^k Eph. i. 18,—20.

§ 13. ^a Gal. i. 13,—16.

^e Philip. i. 20, 21.

^b Acts xxvi. 19.

^f 2 Cor. iv. 14.

^c Acts xx. 20, 21.

^g Acts xx. 22, 23, 24.

^d Rom. i. 16.

^h Acts xxi. 13.

2. *His warm benevolence, his ardent concern for the salvation of men.*

BRETHREN, my heart's desire and prayer to God for Israel is, that they might be saved ^a. Being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls; because ye were dear unto us ^b. Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power, that the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God, and the Lord Jesus Christ ^c. And I will very gladly spend, and be spent, though the more abundantly I love you, the less I be loved ^d. I endure all things for the elects sake, that they also may obtain the salvation which is in Christ Jesus with eternal glory ^e. For I have said before, that you are in our heart to die and live with you ^f. For I would that ye knew what great conflict I have for you, and for as many as have not seen my face in the flesh, that their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding to the acknowledgment of the mystery of God, and of the Father, and of Christ ^g. God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers, making request to come unto you; for I long to see you, that I may impart unto you some spiritual gift, to the end you may be established ^h. Brethren, we were comforted over you, in all our affliction and distress, by your faith. For now we live, if ye stand fast in the Lord: For what thanks can we render to God again for you, for all the joy wherewith we joy, for your sakes, before our God ⁱ? For what is our hope, or joy, or crown of rejoicing? Are not even ye, in the presence of our Lord Jesus Christ at his coming ^k? I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ ^l. Yea, if I be offered upon the sacrifice and service of your faith, I joy and rejoice with you all ^m.

3. *His integrity of heart, his purity of life and manners.*

SEEING we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the work of God deceitfully; but by manifestation of the truth, commending ourselves to every man's conscience in the sight of God ^a. For we are not as many which corrupt the word of God; but as

4 Z

2. ^a Rom. x. 1.

^c 2 Tim. ii. 10.

ⁱ 1 Thess. iii. 7, --- 9.

^b 1 Thess. ii. 8.

^f 2 Cor. vii. 3.

^k 1 Thess. ii. 19.

^e 2 Thess. i. 11, 12.

^g Col. ii. 1. 2.

^l 1 Cor. i. 4.

^d 2 Cor. xii. 15.

^h Rom. i. 9, --- 11.

^m Philip. ii. 17.

3. ^a 2 Cor. iv. 1, 2.

of sincerity, but as of God, in the sight of God speak we in Christ ^b. For our exhortation was not of deceit, nor of uncleanness, nor in guile: For neither at any time used we flattering words, as ye know, nor a cloke of covetousness, God is witness ^c. Receive us; we have wronged no man, we have corrupted no man, we have defrauded no man ^d. Ye are witnesses, and God also, how holily, and justly, and unblameably we behaved ourselves among you that believe ^e. Giving no offence in any thing, but in all things approving ourselves, as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings, by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, by honour and dishonour, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as chastened, and not killed; as sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, yet possessing all things ^f. For 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 have had our conversation in the world ^g.

4. *His fidelity, and unwearied diligence.*

LET a man so account of us as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful ^a. Ye know, from the first day that I came unto Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears and temptations which befell me, by the lying-in-wait of the Jews; and how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly from house to house. Wherefore, I take you to record this day, that I am pure from the blood of all men: For I have not shunned to declare unto you all the counsel of God ^b. I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God: But by the grace of God I am what I am, and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all; yet not I, but the grace of God which was with me ^c. I have therefore whereof I may glory through Jesus Christ, in those things which pertain to God: For I will not dare to speak of any of those things, which Christ hath not wrought by me, to make the Gentiles obedient by word and

^b 2 Cor. ii. 17.

^f 2 Cor. vi. 3, --- 11.

4. ^a 1 Cor. iv. 1, 2.

^c 1 Thess. ii. 3, 5.

^g 2 Cor. i. 12.

^b Acts xx. 18, 19, 20, 26, 27.

^d 2 Cor. vii. 2.

^e 1 Thess. ii. 10.

^c 1 Cor. xv. 9, 10.

and deed, through mighty signs and wonders, by the power of the spirit of God ; so that from Jerufalem, and round about unto Illyricum, I have fully preached the gospel of Christ ^a.

5. His disregard of temporal things.

BEHOLD the third time I am ready to come to you (Corinthians), and I will not be burdensome to you ; for I seek not yours, but you ^a. Not seeking mine own profit, but the profit of many, that they may be saved ^b. I have coveted no man's silver, or gold, or apparel ; yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have showed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive ^c. Nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome as the apostles of Christ : For ye remember, brethren, our labour and travel ; for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God ^d. For yourselves know, how ye ought to follow us ; for we behaved not ourselves disorderly among you ; neither did we eat any man's bread for nought, but wrought with labour and travel night and day, that we might not be chargeable to any of you ; not because we have not power, but to make ourselves an ensample unto you to follow us ^e. I did not burden you ; nevertheless, (*say they*) being crafty, I caught you with guile. Did I make a gain of you by any of them whom I sent unto you ? I desired Titus, and with him I sent a brother. Did Titus make a gain of you ? Walked we not in the same spirit ? Walked we not in the same steps ? We do all things, dearly beloved, for your edifying ^f. Not that I speak in respect of want ; for I have learned in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound ; every where, and in all things, I am instructed, both to be full, and to be hungry ; both to abound, and to suffer need. I can do all things through Christ, which strengthneth me ^g.

4 Z 2

6. *His*

^a Rom. xv. 17, 18, 19.

5. ^a 2 Cor. xii. 14.

^b 1 Cor. x. 33.

^c Acts xx. 33,—35.

^d 1 Theff. ii. 6, 9.

^e 2 Theff. iii. 7, 8, 9.

^f 2 Cor. xii. 16,—19.

^g Philip. iv. 11,—13.

6. *His stated concern to approve himself unto God.*

WE labour, that, whether present or absent, we may be accepted of him ^a. With me it is a very small thing that I should be judged of you, or of man's judgment : Yea I judge not mine own self, for I know nothing by myself ; yet am I not hereby justified ; but he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts ; and then shall every man have praise of God ^b. For do I now persuade men or God ? or do I seek to please men ? For, if I yet pleased men, I should not be the servant of Christ ^c. As we are allowed of God to be put in trust with the gospel, even so we speak, not as pleasing men, but God, who trieth our hearts : Even after we had suffered, and were shamefully entreated, we were bold in our God to speak unto you the gospel of God with much contention ^d.

7. *His noble spirit under sufferings.*

BLESSED be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort ; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. For, as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. And whether we be afflicted, it is for your consolation and salvation ^a. For we would not have you ignorant of our trouble, in so much that we despaired even of life. But we had the sentence of death in ourselves, that we should trust in God who raiseth the dead, who delivered us from so great a death, and in whom we trust that he will yet deliver us ^b. We both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling-place ; being reviled, we bless ; being persecuted, we suffer it ; being defamed, we entreat ^c. I am now ready to be offered, and the time of my departure is at hand : I have fought a good fight ; I have finished my course ; I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day ; and not to me only, but unto all them that love his appearing ^d.

S E C T.

6. ^a 2 Cor. v. 9.

^b 1 Cor. iv. 3, 4, 5.

^c Gal. i. 10.

^d 1 Thess. ii. 4, 2.

7. ^a 2 Cor. i. 3,—6.

^b 2 Cor. i. 8, 9, 10.

^c 1 Cor. iv. 11,---13. ^d 2 Tim. iv. 6, 7, 8.

S E C T. 14. *The duty of christians towards those that are over them in the Lord, and that minister to them in holy things.*

WE beseech you, brethren, to know them who labour among you, and are over you in the Lord, and admonish you ; and to esteem them very highly in love, for their work's sake ^a. Remember them who have the rule over you, who have spoken unto you the word of God ; whose faith follow, considering the end of their conversation ^b. Obey them that have the rule over you, and submit yourselves ; for they watch for your souls, as they that must give account ; that they may do it with joy, and not with grief ; for that is unprofitable for you ^c. I sent him therefore the more carefully, (Epaphroditus my brother, and companion in labour, but your messenger) that, when ye see him again, ye may rejoice. Receive him therefore in the Lord with all gladness, and hold such in reputation ^d. Submit yourselves unto such, and to every one that helpeth with us, and laboureth ^e. *For* he that despiseth, despiseth not man, but God, who hath also given us his Holy Spirit ^f.

S E C T. 15.—*To pray for them.*

BRETHREN, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you ; and that we may be delivered from unreasonable and wicked men ; for all men have not faith ^a ; you also helping together by prayer for us ^b. Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me, that I may be delivered from them who do not believe in Judea ; and that I may come unto you with joy by the will of God, and may with you be refreshed ^c ; praying always, with all prayer and supplication in the spirit, and watching thereunto with all perseverance, and supplication for all saints ; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel ; for which I am an ambassador in bonds ; that therein I may speak boldly, as I ought to speak ^d.

S E C T.

§ 14. ^a 1 Theff. v. 12, 13.
^c 1 Cor. xvi. 16.

^b Heb. xiii. 7.
^f 1 Theff. iv. 8.

^e Heb. xiii. 17.

^d Philip. ii. 28, 25, 29.

§ 15. ^a 2 Theff. iii. 1, 2.

^b 2 Cor. i. 11.

^c Rom. xv. 30,—32.

^d Eph. vi. 18,—20.

SECT. 16.—*To provide for their support.*

LET him that is taught in the word, communicate unto him that teacheth in all good things ^a. Who goeth a warfare at any time at his own charges? Who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock? Say I these things as a man? or saith not the law the same also? For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? or saith he it altogether for our sakes? For our sakes, no doubt, this is written; that he that ploweth, should plow in hope; and that he that thresheth in hope, should be partaker of his hope. If we have sown unto you spiritual things, Is it a great thing, if we shall reap your carnal things? If others be partakers of this power over you, Are not we rather? Nevertheless, we have not used this power; but suffer all things, lest we should hinder the gospel of Christ. Do ye not know, that they which minister about holy things, live of the things of the temple? and they which wait at the altar, are partakers with the altar? Even so hath the Lord ordained, that they which preach the gospel, should live of the gospel. But I have used none of these things; neither have I written these things, that it should be so done unto me; for it were better for me to die, than that any man should make my glorying void ^b. *But* the husbandman that laboureth, must be first partaker of the fruits ^c.

SECT. 17. *Concerning false apostles, teachers, and the kingdom of Antichrist.*

BEWARE of false prophets, which come to you in sheeps cloathing; but inwardly they are ravening wolves. Ye shall know them by their fruits ^a. For they bind heavy burdens, and grievous to be born, and lay them on mens shoulders; but they themselves will not move them with one of their fingers ^b. Behold thou art called a Jew, and retest in the law, and makest thy boast of God, and knowest his will, being instructed out of the law ^c; which hast the form of knowledge and of the truth in the law. Thou therefore which teachest another, Teachest thou not thyself? Thou that preacheest, A man should not steal, Dost thou steal? Thou that sayest, A man should not commit adultery, Dost thou commit adultery? Thou that abhorrest idols, Dost thou commit sacrilege? Thou that makest thy boast of the law, Through breaking the law, dishonourest thou God ^d?

Now

§ 16. ^a Gal. vi. 6.^b 1 Cor. ix. 7,---15.^c 2 Tim. ii. 6.§ 17. ^a Matth. vii. 15, 16.^b Matth. xxiii. 4.^c Rom. ii. 17, 18.^d Rom. ii. 20,---23.

Now the Spirit speaketh expressly, that in the latter times, some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils, speaking lies in hypocrisy, having their conscience seared with a hot iron ^e. For the time will come, when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned into fables ^f. For there are many unruly, and vain talkers, and deceivers; especially they of the circumcision, whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake ^g. Such are false apostles, deceitful workers, transforming themselves into the apostles of Christ; and no marvel, for Satan himself is transformed into an angel of light ^h. But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them; and bring upon themselves swift destruction. And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they, with feigned words, make merchandize of you; whose judgment now of a long time lingereth not, and their damnation slumbereth not ⁱ. *They* shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day-time: Spots they are, and blemishes, sporting themselves with their own deceivings, while they feast with you; having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls; an heart they have exercised with covetous practices ^k. These are wells without water, clouds that are carried with a tempest, to whom the mist of darkness is reserved for ever. For when they speak great swelling words of vanity, they allure, through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error; while they promise them liberty, they themselves are the servants of corruption ^l. Beloved, it was needful for me to write unto you, and exhort you, that ye should earnestly contend for the faith which was once delivered unto the saints: For there are certain men crept in unawares, who were before of old ordained to this condemnation; ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ ^m. Wo unto them; for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gain saying of Core. These are spots in your feasts of charity, when they feast with you, feeding themselves without fear. Clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the black-

ness.

^e 1 Tim. iv. 1, 2.^f 2 Pet. ii. 1, 2, 3.^g 2 Tim. iv. 3, 4.^h 2 Pet. ii. 13, 14.ⁱ Tit. i. 10, 11.^j 2 Pet. ii. 17, 18, 19.^k 2 Cor. xi. 13, 14.^l Jude 3, 4.

ness of darkness for everⁿ. These are murmurers, complainers, walking after their own lusts, and their mouths speaking great swelling words, having men persons in admiration, because of advantage. But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ ; how that they told you, there should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, not having the Spirit^o.

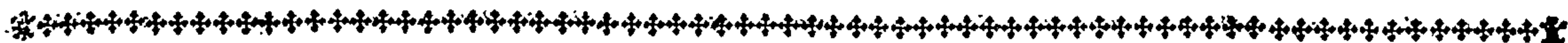
Let no man deceive you by any means ; for that day (of Christ) shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition ; who opposeth and exalteth himself above all that is called God, or that is worshipped ; so that he, as God, sitteth in the temple of God, shewing himself that he is God. Remember ye not, that when I was with you, I told you these things ? And now ye know what withholdeth, that he might be revealed in his time : For the mystery of iniquity doth already work ; only he who now letteth, will let, until he be taken out of the way. And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming ; even him whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish ; because they received not the love of the truth, that they might be saved^p.

Brethren, if any of you do err from the truth, and one convert him, let him know, that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins^q. They that be wise shall shine as the brightness of the firmament ; and they that turn many to righteousness, as the stars for ever and ever^r.

ⁿ Jude 11, 12, 13.^o Jude 16,—19.^p 2 Thess. ii. 3,—10.^q James v. 19, 20.^r Dan. xii. 3.

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