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S E R M O N S.



7

1844

SERMONS.



# NINETY-SIX SERMONS

BY THE

RIGHT HONOURABLE AND REVEREND

FATHER IN GOD,

LANCELOT ANDREWES,

SOMETIME LORD BISHOP OF WINCHESTER.

PUBLISHED BY HIS MAJESTY'S SPECIAL COMMAND.

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VOL. V.

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## EDITOR'S PREFACE.

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THE present volume completes the "Ninety-six Sermons," the only authentic Sermons of Bishop Andrewes which had been so far finished under his own hand as to be considered by those to whom his papers were entrusted, Bishops Laud and Buckeridge, in a fit state for publication.

The Funeral Sermon, preached by one of these, his friend Bishop Buckeridge, is appended in the place which it has usually occupied in former editions of the Ninety-Six Sermons, being as it were the seal of their authenticity, and marking the boundary between Andrewes's finished and authenticated and his imperfect and less authenticated Sermons and Lectures.

Of this latter class are the Sermons on the Lord's Prayer and on the Temptation, The Exposition of the Moral Law, and the Orphan Lectures on Genesis; of which it is as certain from their matter and manner that they had no other author than Bishop Andrewes, as it is from other circumstances that they were not, strictly speaking, from his pen.

The account to be given of these publications is probably this.—In a Preface to the first edition of the work on the Moral Law, which was printed in a very negligent imperfect way in the year 1642, it is said that "he was scarce reputed a pretender to learning and piety in Cambridge (during Andrewes's residence there) who made not himself a disciple of Bishop Andrewes by diligent resorting to his

lectures, nor he a pretender to the study of divinity who did not transcribe his notes;" and that these "had ever after passed from hand to hand in many hundreds of copies."

To the labours of these "disciples" and students, whether they were transcripts surreptitiously made from his MSS. or notes taken down in short hand from his lips as he delivered them, we owe the imperfect and unauthenticated Sermons and Lectures of Bishop Andrewes.

It is on record that King Charles the First, with his characteristic reverence for holy subjects, and a tender jealousy for the reputation of the Bishop, gave his special charge to the Bishops of London and Ely, on confiding his papers to their care, that none should be committed to the press but such as they found perfected by his accurate hand. It seems to have been his desire to put a stop perhaps to the currency of those imperfect draughts or broken notes which had already crept into print, and to prevent a style at once so striking and so familiar from becoming, in less delicate and reverent hands, unlike itself. At the same time it seems to have been evident all along, nor indeed is it denied by those most concerned, that in the "undigested chaos" put forth in 1642, there were many good materials, and those originally from the mind of Andrewes. It is only insisted upon, that they were but ruins and fragments.

With these remarks, and this caution as to the probable amount of their authenticity, it has seemed desirable to print the Sermons on the Lord's Prayer and on the Temptation, both of which are early works, the former most probably to be assigned to the period during which Andrewes occupied the office of Catechist at Pembroke Hall. They were both appended to the above-mentioned edition of the work on the Moral Law, but had both appeared before, and had been uniformly ascribed to him.

The Sermons on the Lord's Prayer had been published

originally in a small 12mo. in 1611, under the title of "Scala Cœli," and subsequently, in a very improved state, in 1641, an edition extremely rare.

Of those on the Temptation, there does not appear to have been more than one original edition, and that as early as 1592, marked A in the present edition.

In the Prefaces to both the early editions of the Sermons on the Lord's Prayer, it is assumed that though the Author's name is concealed, they could hardly fail to be identified. In that prefixed to those on the Temptation, which was sent to the publisher "by a gentleman, a friend of his, for publication," it is said that "he was driven to let these pass without name, desiring the reader to suspend his judgment, whose they were, yet not doubting but that in printing them he had done God good service, and pleased many who had happily heard them preached."—Elsewhere he supposes that "the tree from which this heavenly fruit was gathered, would be discovered both by the beauty and taste." They are considerably less perfect than those on the Lord's Prayer, and the figure here employed, "*fruit gathered*," seems to imply the way in which they were obtained.

The edition of the Exposition of the Moral Law, published in 1642, had both these series appended to it. But in the new and improved edition of it, which appeared in 1650, retouched and perfected after the Author's own copy, we do not find them, nor were they directly or indirectly alluded to in it; from which it may perhaps be inferred, either that the Editor of the improved edition rejected them altogether as the Bishop's works, which can scarcely be imagined, or that, as these had appeared before, he had the less occasion to make particular reference to them, and more especially if he had not the means by him of correcting their errors or of supplying their deficiencies. At all events he left them alike unnoticed and untouched.

The differences between the existing editions are in some instances such as might render it doubtful whether they were not originally obtained from different transcripts: but on the whole it may be perhaps rather concluded that they were from the same. This doubt has induced the Editor where the improvement seemed certain, in the Sermons on the Lord's Prayer, to correct by the improved edition of 1641, but in others to mark the differences as various readings.

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## MATTHEW iv. 5, 6.

*Then the devil took Him up into the holy city, and set Him on a pinnacle of the Temple,  
And said unto Him, If Thou be the Son of God, cast Thyself down; for it is written, that He will give His Angels charge over Thee, and with their hands they shall lift Thee up, lest at any time Thou shouldst dash Thy foot against a stone.*

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## MATTHEW iv. 7.

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## SERMON VI.

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## MATTHEW iv. 8, 9.

*Again, the devil taketh Him up into an exceeding high mountain, and sheweth Him all the kingdoms of the world, and the glory of them;  
And saith unto Him, All these things will I give Thee, if Thou wilt fall down and worship me.*

## SERMON VII.

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## MATTHEW iv. 10, 11.

*Then Jesus saith unto him, Get thee hence behind Me, Satan; for it is written, Thou shalt worship the Lord Thy God, and Him only shalt thou serve.  
Then the devil leaveth Him, and behold the Angels come, and ministered unto Him.*

CERTAIN SERMONS

PREACHED AT

SUNDRY TIMES, UPON SEVERAL OCCASIONS.

[“ St. Mary's Hospital was founded by Walter Brune, citizen of London, and others, 1197; in whose yard was a pulpit-cross of equal celebrity with that of St. Paul's. At the latter ‘some special learned man’ says Mr. Newcourt, ‘ by appointment preached on Good-Friday a Sermon treating of Christ's Passion; and on the three next Easter days the like learned men, to wit, on Monday a Bishop, on Tuesday a Dean, and on Wednesday a Doctor of Divinity used to preach in the forenoons, at the Spittle, on the Resurrection.’ After the fire of London the Spital Sermons were preached at St. Bride's in Fleet Street, and the Good Friday Sermon in the choir of St. Paul's.

On the south of the pulpit was a house of two stories, the first of which was for the Mayor and Aldermen when they came to the Spital Sermons, the second for the prelates who might attend.” *Gent.'s Mag.* lxi. p. 590.]

# A SERMON

PREACHED

AT ST. MARY'S HOSPITAL,

ON THE TENTH OF APRIL, BEING WEDNESDAY IN EASTER WEEK,

A.D. MDLXXXVIII.

I TIMOTHY vi. 17, 18, 19.

*Charge them that are rich in this world, that they be not high-minded, that they trust not in the uncertainty of riches, but in the living God, Which giveth us all things to enjoy plenteously; That they do good, be rich in good works, ready to distribute and to communicate;*

*Laying up in store for themselves a good foundation against the time to come, that they may lay hold of eternal life.*

*[Dicitibus hujus sæculi præcipe non sublime sapere, neque sperare in incerto ditiarum, sed in Deo vivo, Qui præstat nobis omnia abunde ad fruendum;*

*Bene agere, ditiles fieri in bonis operibus, facile tribuere, communicare;*

*Thesaurizare sibi fundamentum bonum in futurum, ut apprehendant veram vitam. Lat. Vulg.]*

*[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. Eng. Trans.]*

THE commendation of the word of God is, that “Every <sup>2 Tim. 3.</sup> Scripture is profitable for our instruction.” “Every Scripture <sup>16.</sup>

SERM. is profitable ;” yet not “every Scripture,” in every place alike.  
 I. For the place and auditory have great interest in some Scripture, and a fit Scripture hath a greater and fuller force in his own auditory. And God in so excellent a manner hath sorted His Scriptures, as there lie dispersed in them several texts seasonable for each time, and pertinent to each place and degree ; for Prince, for people, for rich, for poor, for each his peculiar Scripture in due time and place to be reached them.

This Scripture which I have read, whose it is, and to whom it speaketh, is at the very reading straightway evident. As one [Ps. 41. 1.] saith of the forty-first Psalm, “Blessed is he that judgeth rightly of the poor.” that it is *Scriptura pauperum*, ‘the poor man’s Scripture ;’ so of this it may be rightly said, that it is *Scriptura divitum*, ‘the rich man’s Scripture.’ And if this be the Scripture for rich men. this place is the place of rich men ; and therefore, if this Scripture have his place, no where so fit as in this place. For no where is there such store of riches by the “harvest of the water,” which far surpasseth the harvest of the ground ; no where are the like “sums sealed ;” no where do they “suck the abundance of the sea and the treasures hid in the sand,” in like measure ; no where are the merchants noblemen’s fellows, and able to lend the Princes of the earth, so much as here. Therefore when as I gave all diligence to speak, not only true things but also seasonable, both for this time and this place, I was directed to this Scripture. I need not to say much in this point, to shew it concerneth this audience. I will say as the Fathers say upon the like occasion : *Favit Deus tam commoda, quam est accommoda*, ‘I pray God make it as profitable as it is pertinent,’ as fruitful to you as it is fit for you.

The division.

- I. 1. This whole Scripture hath his name given it even in the first word : “Charge,” saith he, “the rich,” &c. It is a charge.
2. It is directed to certain men, namely, to “the rich of this world.”
3. It consisteth of four branches ; whereof two are negative, for the removing of two abuses.
- II. 1. The first, “Charge them, that they be not highminded.”
2. The second, “Charge them, that they trust not in their riches.”

The reason is added, which is a maxim and a ground in the law of nature, that we must trust to no uncertain thing: "Trust not in the uncertainty of riches."

The other two are affirmative, concerning the true use of riches. III.

1. The first: "Charge them that they trust in God." The reason: because "He giveth them all things to enjoy plenteously."

2. The second: "Charge them that they do good;" that is the substance. The quantity, that "they be rich in good works;" the quality, that they be "ready to part with," (and a special kind of doing good) "to communicate," to benefit the public.

And all these are one charge. The reason of them all doth follow; because by this means they shall "lay up in store," and that "for themselves, a good foundation, against the time to come." The end; "that they may obtain eternal life."

*Præcipe divitiis*, "Charge the rich of this world," &c. Beloved, here is a charge, a *Præcipe*, a precept or a writ, directed I. Charge. unto Timothy, and to those of his commission to the world's end, to convent and call before him; he the rich men of Ephesus, and we the rich men of this city, and others of other places of the earth, and to give them a charge.

Charges, as you know, use to be given at assizes in courts from the bench. From thence is taken this judicial term *Παράγγελε*, as it appeareth, Acts the fifth chapter and twenty-eighth verse: "Did not we charge you straitly?" saith [Acts 5. 28.] the bench in the consistory judicially assembled. Whereby we are given to understand that in such assemblies as this is the Lord of heaven doth hold His court, whereunto all men, and they that of all men seem least, the rich and mighty of the world, owe both suit and service. For as earthly princes have their laws, their commissions, their ministers of the law, their courts, and court-days, for the maintenance of their peace; so hath the King of kings His laws and statutes, His precepts and commissions by authority delegate, *Ite prædicate*, "Go preach the Gospel;" His counsellors at law, Mat. 28. 19. which Augustine calleth *divini juris consultos*; His courts in Ps. 7. 8, 9. *occulto conscientia*, 'in the hid and secret part of the heart and conscience,' for the preservation of His "peace," which Ps. 119. 165.

S E R M. the world can neither give nor take away, to the end that  
 none may offend or be offended at it.

This we learn. And with this we learn, all of us, so to conceive of and to dispose ourselves to such meetings as this, as men that are to appear in court before the Lord, there to receive a charge, which when the court is broken up we must think of how to discharge.

In which point, great is the occasion of complaint which we might take up. For who is there that with that awe and reverence standeth before the Lord at His charge-giving, that he receiveth a charge with at an earthly bar? Or with that care remembereth the Lord and His charge, wherewith he continually thinketh upon the judge and his charge? Truly, the Lord's commission is worthy to have as great reverence and regard attending on it as the charge of any prince, truly it is. Weigh with yourself; is not God's charge with as much heed and reverence to be received as an earthly judge's? *Absit ut sic*, saith St. Augustine, *sed utinam vel sic*; God forbid, but with more heed and reverence; well, I would it had so much in the mean time; and, which to our shame we must speak, I would we could do as much for the Bible as for the statute-books, for heaven as for the earth, for the immortal God as for a mortal man. But whether we do or no, yet as

Mat. 11. 14.

our Saviour Christ said of St. John Baptist, "If ye will receive, this is that Elias which was to come;" so say I of this precept, If ye will receive it, this is the charge the Lord hath laid on you. And this let me tell you farther; that it is such a charge as it concerneth your peace, the plentiful use of all your wealth and riches, in the second verse of my text, "Which giveth us all things to enjoy plenteously," &c. Which may move you. Or if that will not, let me add this farther; it is such a charge, as toucheth your estate in everlasting life—the very last words of my text. That is, the well or evil hearing of this charge is as much worth as your eternal life is worth. And therefore, "he that hath ears to hear, let him hear."

Mat. 11. 15.

It is a charge then, and consequently to be discharged. To be discharged? where? "Charge," saith he, "the rich." He speaketh to "the rich;" you know your own names, you know best what those "rich" men are. Shall I tell you? You

2.  
To "the  
rich."

are the "rich," he speaketh unto you. It is the fashion and the fault of this world to exercise their authority on them most that need it least; for rich men to feast them that least need it, for mighty men to prefer them that least deserve it. It is an old simile, we have oft heard it, that the laws are like cobwebs; that they hold fast the silly flies, but the great hornets break through them as oft as they list. And as there are cobweb-laws which exempt mighty men, so the same corruption that was the cause thereof would also make cobweb-divinity. For notwithstanding the commission runneth expressly to the rich, "Charge," &c.; notwithstanding they be in great danger, and that of many "snares," as the Apostle saith in this chapter, and therefore need it greatly; yet I know not how it comes to pass, whether because they think themselves too wise to receive a charge, any charge at all; or because they think themselves too good to receive it at the hands of such mean men as we be—and, if they must needs be charged, they would be charged from the council, from men more noble and honourable than themselves—they would not gladly hear it, surely they would not; and because they would not gladly hear it, we are not hasty they should hear it. And great reason why, as we think; for as it is true which is in the Psalm, "So long as they do good to themselves, men will speak good of them," so it is true backward too; so long as we speak well of them, spare them, call not on them, they will do good to us. And otherwise, if we spare them not, but prosecute our charge, then cometh *Odi Michæam filiū Jemla*, "I hate Micaiah the son of Imlah." And who would willingly live in disgrace and sustain, I say not the fierce wrath but the heavy look of a man in authority? That makes this office of giving a charge a cold office, and therefore to decay, and be shunned of all hands; that makes us, if we cannot of the eunuch learn to "speak good to the King," yet to follow Balak's counsel at the least, "neither to bless nor curse;" that makes that though for shame of the world we will not set up for upholsters and stuff cushions and pillows to lay them under their elbows, yet for fear of men we shun the prophet Esay's occupation to take the "trumpet" and disease<sup>1</sup> them, lest we lose Balak's promotion, or Ahab's friendship, Esau's portion, or I wot not what else, which we will not be without.

1 Tim. 6. 9.

Ps. 49. 18.

1 Kings  
22. 8.1 Kings  
22. 13.  
Num. 23.  
29.Isa. 58. 1.  
[i. e. put  
them to  
pain.]



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 1 Tim. 6. peremptory terms, able to make any that shall consider them  
 13. aright to tremble; straitly commanding us in the name of  
 God the Father and of the Lord Jesus Christ; laying be-  
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 it; it was not we that writ it, and it is not we that can blot  
 it out, unless we ourselves will be blotted out of the book of  
 life.

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 threatened, and that in so fearful manner threatend, we  
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 order might be taken to have these verses cancelled, if we

could deliver, I say not yours, but our own souls with silence. But this standing in force, *Cogit nos Paulus iste*, 'we are enforced by this Paul;' his *Præcipio tibi*, "I charge you," drives us to our *Præcipe illis*, "to charge them;" we charge not you, but when we are charged ourselves; we terrify not you, but when we are first terrified ourselves. And I would to God we knowing this terror might both fear together this day at the charge-giving, that so we might both rejoice together in the great day at the charge-answering. This may serve, and I beseech you let it serve to stand between us and your displeasure in this behalf; and seeing the commission is penned to our hand, and that "rich" men are in it *nominatim*, (except the leaven of affection shew itself too evidently in us) to think we cannot otherwise do: and that therefore it is, because the commandment of our God is upon us, is heavy upon us. The charge itself followeth.

"Charge the rich," &c. This is the first point of the charge, "that they be not highminded." I. First against that which, if it come with all the riches, yea all the virtues in the world, it spoileth them all; that is, against pride. 2. Secondly, against that which is the root of this bitter branch, and the prop and stay of a high-raised mind, namely, a vain trust in our riches. Both these forbidden by means of their uncertainty, *ἀδηλότης* such, as a man cannot tell where to have them, therefore not to be boasted of, therefore not to be trusted in.

Ever since our first fathers by infection took this *morbum sathanicum*, this devilish disease, pride, of the devil, such tinder is our nature, that every little spark sets us on fire; our nature hath grown so light, that every little thing puffeth us up, and sets us aloft in our altitudes presently. Yea indeed, so light we are, that many times when the gifts are low, yet for all that the mind is as high as the bramble; low in qualities, God knoweth, yet had his mind higher than the highest cedar in Lebanon. But if we be but of mean stature once, but a thought higher than others our fellows, if never so little more in us than is in our neighbours, presently we fall into Simon's case, we seem to ourselves as he did, to be *τις μέγας*, no doubt "some goodly great thing." But if we

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- SERM. I.  
Esther 6. 6. come once to any growth indeed, then presently our case is Haman's case: who but he? "Who was he that the King would honour more than him?" Nay, who was there that the King could honour but he? he, and none but he. Through this aptness in us that we have to learn the devil's lesson, the devil's *Discite a me*, for I am proud—for so it is, by opposition
- Mat. 11. 29. of Christ's lesson, which is *Discite a Me, quia mitis sum*, "because I am meek and gentle"—we are ready to corrupt ourselves in every good gift of God; in wisdom, in manhood, in law, in divinity, in learning or eloquence: every and each of these serveth for a stirrup to mount us aloft in our own conceits. For where each of the former hath, as it were, his own circuit—as wisdom ruleth in counsel, manhood in the field, law in the judgment-seat, divinity in the pulpit, learning in the schools, and eloquence in persuasion—only riches ruleth without limitation, riches ruleth with them all, ruleth them all, and overruleth them all, his circuit is the whole world. For which cause some think when he saith, "Charge the rich," he presently addeth, "of this world," because this world standeth altogether at the devotion of riches, and he may do what he will in this world that is rich in this world.
- Eccles. 10. 19. So said the Wise Man long ago, *Pecuniæ obediunt omnia*, "all things answer money," money mastereth all things; they all answer at his call, and they all obey at his commandment. Let us go lightly over them all; you shall see that they all else have their several predicaments to bound them, and that riches is only the transcendent of this world.
- Ezra 4. 5. Wisdom ruleth in counsel—so do riches; for we see in the court of the great King Artaxerxes, there were counsellors whose wisdom was to be commanded by riches, even to hinder a public benefit, the building of the temple. Manhood ruleth in the war—so do riches, experience teacheth us it is so; it is said, it was they that won Daventer<sup>1</sup>, and that it was they and none but they that drove the Switzers out of France, and that without stroke stricken. Law governeth in the seat of justice—so do riches; and oftentimes they turn justice itself into wormwood by a corrupt sentence, but more often doth it turn justice into vinegar by long standing and infinite delays ere sentence will come forth. Divinity ruleth in the church and pulpit—so do riches; for with a set of silver

[<sup>1</sup> Daventer was betrayed to the Spaniards by Sir Thomas Stanley. 1587.]

pieces, saith Augustine, they brought *Concionatorem mundi*, 'the Preacher of the world,' Jesus Christ, to the bar, and the disciple is not above his Master. Learning ruleth in the schools—so do riches; and indeed there money setteth us all to school. For, to say the truth, riches have so ordered the matter there, as learning is now the usher; money, he is the master; the chair itself and the disposing of the chair is his too. Eloquence ruleth in persuasion, and so do riches. When Tertullus had laboured a goodly flowing oration against Paul, Felix looked that another, a greater orator should have spoken for him, namely, that something "should have been given him;" and if that orator had spoken his short pithy sentence, *Tantum dabo*, Tertullus' oration had been clean dashed. *Tantum dabo* is a strange piece of rhetoric; devise as cunningly, pen as curiously as you can, it overthroweth all. *Tantum valent quatuor syllabæ*, 'such force is there in four syllables.' Though indeed some think—it being so unreasonable short as it is, but two words—that it cannot be the rhetoric of it that worketh these strange effects, but that there is some sorcery or witchcraft in them, in *Tantum dabo*. And surely a great sorcerer, Simon Magus, used them to Peter; and it may well be so, for all estates are shrewdly bewitched by them. I must end, for it is a world to think and tell what the rich of the world may do in the world.

So then riches seeing they may do so much, it is no marvel though they be much set by. *Et divites cum habeant que magni fiunt ab omnibus, quid mirum si ab omnibus ipsi magni fiunt; et cum magni fiant ab omnibus, quid mirum si et a se?* 'Rich men having that which is much set by, no marvel though of all men they be much set by; and if all other men set much by them, no marvel if they set much by themselves: and to set much by a man's self, that is to be highminded. It is our own proverb in our own tongue: 'As riseth our good, so riseth our blood.' And St. Augustine saith, that each fruit by kind hath his worm breeding in it; as the pear his, the nut his, and the bean his, so riches have their worm, *et vermibus divitiarum superbia*, 'and the worm of riches is pride.' Whereof we see a plain proof in Saul, who while he was in a poor estate, that his boy and he could not make fivepence between them, was as the Scripture saith low in his own

Acts 24 26.

Acts 8. 19.

[S. Aug. Sermon. 61. 10. ad. 5. de Verb. Dom.]

1 Sam. 9. 21.

S E R M. eyes. After, when the wealth and pleasant things of Israel  
 1. were his, he grew so stern as he forgot himself, his friends,  
 and God too; and at every word that liketh him not was  
 ready to run David, Jonathan, and every one through with  
 his javelin. It is very certain where riches are, there is great  
 danger of pride. I desire you to think there is so, and not  
 to put me to justify God's wisdom herein, in persuading and  
 proving that this charge is needful for you that be "rich;" that  
 Ps. 62. 10. it was needful for the Prophet to preach under the law, "If  
 riches increase, set not your heart on the top of them," let  
 Prov. 30. not that rise as they rise; nor for the other Prophet, "Give  
 8, 9. me not riches, lest I wax proud;" nor for the Apostle Paul  
 under the Gospel to say, "Charge them that be rich in this  
 world that they be not highminded." I beseech you, honour  
 God, and ease me so much as to think there was high cause  
 it should be in charge, and that if a more principal sin had  
 been reigning in the rich this sin should not have the  
 principal place as it hath.

How then? what, are you able to charge any here? will  
 some say; it is not the manner of our court, nor of any court  
 that I know. To us it belongeth only to deliver the charge,  
 and to exhort, that if none be proud none would be, and if  
 any be they would be less; and if any be not humble they  
 would be, and if any be humble they would be more. You  
 that are the court, your part is to enquire, and to present,  
 and to indict; and that, every one in his own conscience, as  
 in the presence of God, unto Him to approve your innocency,  
 or of Him to sue for your pardon. You will find none, you  
 will say; I would to God you might not.

When a judge at an assize giveth his charge concerning  
 treason and such like offences, I dare say he would with all  
 his heart that his charge might be in vain, rather than any  
 traitor or offender should be found. A physician, when he  
 hath tempered and prepared his potion, if there be in him  
 the true heart of a physician, desireth I know that the po-  
 tion might be cast down the kennel, so that the patient might  
 recover without it; so truly it is the desire of my heart,  
 Christ He knoweth, that this charge may not find one man  
 guilty amongst all these hearers, amongst so many men not  
 one highminded man. I wish it might be in vain. The best

sessions, and potions, and sermons are those which are in vain. I say not in vain, if there be cause of reproof and no amends; but if there be no cause, and so it be in vain, "I joy therein, and will joy." But if it be far unlikely, amongst so great riches as is here, to find no pride at all, very unlikely; then hear the charge, and present yourselves, and find yourselves guilty here in our office this day, while you may find grace, lest you be tried and found so in that day when there shall be no hope of grace, but only a fearful expectation of judgment.

Which that you may do the better, so many as God shall wake willing, as some I hope He doth, I will inform you how to try yourselves, referring you to the several branches in our statutes, in the high court of parliament in Heaven, laying them out unto you as I find them in the records of the Holy Ghost.

The points are three in number. First, if the mind of any man be so exalted that he looketh down on his brethren as if he stood on the top of a leads, and not on the same ground they do, that man is highminded. St. Augustine saith well: *Excipe pompatica hæc et volatica*, they are the same that you are. They have not *vestem communem*, the same coat, but they have *cutem communem*, the same skin: and within a few years when you die, if a man come with a joiner and measure all that you carry with you, they shall carry away with them as much; and within a few years after, a man shall not be able to discern between the shoulder-blade of one of them and one of you. Therefore no cause why you should *incedere inflati, insericati*, and from a high mind betraying itself by a high look contemn them, as many of you do. I say then, if any of you be a child of Anak, and look down so upon another as in his sight his brethren seem as "grasshoppers:" 1. whether it appear in the countenance, in drawing up his eye-brows, in a disdainful and scornful eye, such an one as David, though he found no penal statute to punish it, could never abide, and David was a man after God's own heart, and therefore neither can God abide it: 2. or whether it appear in a proud kind of dialect of speech, as was that of Saul's, *Ubi nunc est iste filius Ishai?* where is this son of Jesse? that he come to the Pharisee's *Non sum*

[Philip. 1. 18.]

[1.]

[Vid. 8. Aug. Ser. 61. 9.]

Num. 13. 33.

Prov. 30. 13.

Ps. 101. 5.

1 Sam. 20.

27. [Lu. 18. 11.]



SERM. *sicut*: 3. or whether it be in the course of their life, that  
 Hab. 1. 14. they be like to the great fishes, to pikes, that think all the  
 little fishes in the stream were made for them to feed on. So  
 that it appeareth they care not what misery, what beggary,  
 what slavery they bring all men to, so they may soak in the  
 Ezek. 11. 3. broth of the caldron, and welter in their wealth and plea-  
 Zeph. 3. 3. sure; who are in their streets and parishes as "lions," a great  
 [Gen. 4. deal more feared than beloved, as implacable as Lamech to  
 23.] bear any injury, and will have for one drop of blood no less  
 than a man's life. What speak I of bearing injury? which  
 will do injury, and that for no other reason but this: Thus it  
 must be, for Hophni will have it not thus but thus, and  
 1 Sam. 2. except they may do thus, what they will to whom they will,  
 15, &c. when and how they will, forsooth they do not "govern," their  
 1 Kings authority is nothing; in this sort overbearing all things with  
 21. 7. their countenance and wealth, and whosoever standeth but up,  
 Jan. 2. 6. drawing him before the "judgment seats," and wearying him  
 out with law. These men who do thus from a high in-bearing  
 of the head, in phrase of speech, and in the order or rather  
 disorder of their dealing, overlook, overcrow, and overbear  
 their brethren of mean estate, it is certain they be high-  
 minded. Enquire and look whether any be so.

[2.] Secondly, if any mind climb so high that the boughs will  
 bear him no longer, by exalting himself above either his  
 ability, condition or calling—a fault which hath like to cost  
 our times dear—that man's footing will fail him, he will down,  
 he and his mind are too high a great deal. The late treasons  
 and conspiracies came from such kind of minds. For when  
 the minds of men will overreach their abilities, what must be  
 the end, but as we have seen of late to prove traitors? Why?  
 because they have swollen themselves out of their skin. Why  
 so? because they had lashed on more on their pleasure than  
 they had. For so doing, when they had overreached themselves,  
 they became *προπετῆς*, they must take some heady enterprise  
 in hand. What is that? to become  
 2 Tim. 3. 4. *προδοῦται*, that seeing their credit is decayed in this  
 state, they may set up a new, and that is by overturning the old.

And not only this passing the ability is dangerous to the  
 overturning of a commonwealth, but the passing of a man's  
 condition too; and tendeth to the impoverishing, and at last

to the overthrow of the estate also. 1. Whether it be excess of diet; as when being no magistrate, but plain Master Nabal, his dinner must be "like to the feast of a King." 2. Or whether it be in excess of apparel, wherein the pride of England now, as "the pride" of Ephraim in times past, "testifieth against her to her face." 3. Or whether it be "in lifting up the gate too high," that is, in excess of building. 4. Or whether it be in keeping too great a train, Esau's case, that he go with "four hundred" men at his tail, whereas the fourth part of the fourth part would have served his father well enough. 5. Or whether it be in perking<sup>1</sup> too high in their alliance; the bramble's son in Lebanon must match with the cedar's daughter. These are evidences and signs set down to prove a high mind: see and search into yourselves, whether you find them or no.

1 Sam. 25.  
36.

Hos. 3. 5.

Prov. 17.

Gen. 32.

6.

[<sup>1</sup> i. e. lifting up their heads.]  
2 Kings  
14. 9.

There is yet of this feather another kind of exalting ourselves above that we ought, much to be complained of in these days. St. Paul calleth it "a stretching of ourselves beyond measure." Thus if a man be attained to any high skill in law, which is the gift of God; or if a man be grown wise, and experienced well in the affairs of this world, which is also His good blessing; presently by virtue of this they take themselves to be so qualified as they be able to overrule our matters in divinity, able to prescribe Bishops how to govern and Divines how to preach; so to determine our cases as if they were professed with us; and that, many times affirming things they know not, and censuring things they have little skill of. Now seeing we take not upon us to deal in cases of your law, or in matters of your trade, we take this is a stretching beyond your line; that in so doing you are a people that control the Priest; that you are too high when you set yourselves over them that "are over you in the Lord;" and that this is no part of that sober wisdom which St. Paul commendeth to you, but of that cup-shotten<sup>1</sup> wisdom which he there condemneth. Which breaking compass and outreaching is, no doubt, the cause of these lamentable rents and ruptures in the Lord's net in our days. For "only by pride cometh contention," saith the Wise Man. Which point I wish might be looked upon and amended. Sure it will mar all in the end.

2 Cor. 10.  
14.1 Tim. 1. 7.  
Jude ver.  
10.

Hosea 4. 4.

1 Thes. 5.

12.

Rom. 12.

3.

[<sup>1</sup> i. e. drunken.

Bailey.]

[Prov. 13.

10.]

S E R M. Thirdly, if any man lift up himself too high, any of both  
 these ways, God hath taken order to abate him and take  
 Hosea 6. 5. him down, for He hath appointed His Prophets to “prune  
 those that are too high,” and He hath ordained His word to  
 2 Cor. 10. 5. “bring down every imagination that shall be exalted against  
 it.” Now then, if there be any man that shall seek to set  
 himself without the shot of it, and is so highminded as that  
 he cannot suffer the words of exhortation, and where God  
 hath said, “Charge them that be rich,” he cannot abide to  
 hear any charge—and such there be; sure that man without  
 all question is very highminded, and if he durst he would  
 tear out this leaf, and all other where like charge is given.  
 through the Bible. Of Nabal it is recorded, “He was so  
 1 Sam. 25. 17. surly, a man might not speak to him;” of Abner, a great man,  
 2 Sam. 3. 7. and a special stay of the house of Saul, that upon a word  
 spoken of his adulterous life with one of Saul’s minions, he  
 grew to such choler that he forgot all, and laid the plot that  
 cost his master Ishbosheth his kingdom. Micaiah prophesied  
 good things, that is to say, profitable to Ahab—the event  
 shewed it; yet because he did not prophesy good things,  
 that is, such as Ahab would hear, he spared not openly to pro-  
 fess he hated him; and whereas the false Prophets were fed  
 at his own table, and fared no worse than he and the Queen,  
 1 Kings 22. 27. he took order for Micaiah’s diet, that it should be the “bread  
 of affliction” and the “water of trouble,” and all for a charge-  
 giving. These were, I dare boldly affirm, highminded men  
 in their generations: if any be like these, they know what  
 they are. If then there be any that refuse to be pruned and  
 trimmed by the word of God; 1. who either when he  
 heareth the words of the charge, blesseth himself in his heart  
 and saith, Tush, he doth but prate, these things shall not  
 Deu. 29. 19. come upon me, though I walk still according to the stubborn-  
 ness of mine own heart; 2. either in hearing the word of  
 God, takes upon him (his flesh and blood, and he) to sit on  
 it, and censure it, and say to himself one while, This is well  
 spoken, while his humour is served; another while, This is  
 foolishly spoken, now he babbleth, because the charge sits  
 somewhat near him; 3. either is in the Pharisees’ case,  
 which after they have heard the charge do, as they did at  
 Lu. 16. 14. Christ, ἐκμυκτηρίζω, jest and scoff, and make themselves

merry with it, and wash it down with a cup of sack, and that because they "were covetous:" if in very deed "the word of Lu. 16. 14. God be to them a reproach," and they take like delight in both, Jer. 6. 10. and well were they if they might never hear it; and to testify their good conceit of the word, shew it in the account of the ephod, which is a base and contemptible garment in their eyes, and the word in it and with it—this is Michal's case. [See 2 Sam. 6. 20, &c.] Whosoever is in any of these men's cases is in the case of a highminded man, and that of the highest degree; for they lift themselves up, not against earth and man, but against Heaven and God Himself. O beloved, you that be in wealth and authority, love and reverence the word of God. It is the root that doth bear you, it is the majesty thereof that keepeth you in your thrones, and maketh you be that you are; but for *Ego dixi, Dii estis*, a parcel-commission out of Psa. 82. 6. this commission of ours, the madness of the people would bear no government, but run headlong and overthrow all chairs of estate, and break in pieces all the swords and sceptres in the world, which you of this city had a strange experience of in Jack Straw and his meiny<sup>1</sup>, and keep a memorial of it in our city scutcheon, how all had gone down if this word had not held all up. And therefore honour it I beseech you; I say, honour it. For when the highest of you yourselves, which are but "grass," and your lordships' glory and worship, which is "the flower" of this grass, shall "perish and pass away, this word shall continue for ever." And if you receive it now, with due regard and reverence, it will make you also to continue for ever.

This is your charge, touching the first branch. I beseech you, enquire of it, whether there be any guilty in these points; and if there be, suffer us to do our office, that is, to humble you, or else sure the Lord will do His, that is, pull down riches and mind, and man and all: *Patimini falcra occantem, ne patiamini securim extirpantem*. God will not suffer it certainly; He would not suffer it in a king, He would not Deu. 17. 20. suffer it in an Angel, He cannot bear it to rise in an Apostle, Jude ver. 6. "for the greatness of revelations;" therefore He will not bear 2 Cor. 12. 7. it in any man for any cause whatsoever. Let this be the conclusion of this point.

We shall never have pride well plucked up, so long as the

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trust in  
uncertain  
riches."

root of it sticks still; that is, a vain confidence in riches. For if we doubted them, we would not trust in them, we would not boast of them. But we trust in them, and that inordinately, as countermeans against God; not subordinately, as undermeans unto God; and in so doing, we translate God's office unto us, and our homage unto Him, to a plate of silver or a wedge of gold. And that is, St. Paul saith, the worldly man's "idolatry." And indeed there is little difference, it is but turning the sentence of the Prophet David: of idolaters, to say thus, "Their idols are silver and gold;" and of the worldly men thus, Silver and gold are their idols.

We may examine ourselves in this point of the charge, namely, whether our trust be in our riches, by two ways; for it being a received ground that our strength is our confidence, where we take our chief strength to lie, that is it certainly which we trust to. Now what that is, we shall soon find: 1. if we can certify ourselves in our need, among all means, what doth first offer itself in our intention; 2. and again, when all our means forsake us, and fail us, what is our last succour in execution.

1. By course of nature, every thing when it is assaulted ever rouseth that part first wherein his principal strength lieth: if it be in his tusks, them; or in his horns, or whatsoever it is, that. To a poor man, if he have a cause in hand, there is nothing cometh to mind but God and innocency, and the goodness of his cause; there is his strength, and that is the

[Ps. 18. 2.] "horn of his salvation." But the rich, saith Amos, hath Amos 6. 13. "gotten him horns in his own strength;" and not "iron horns,"

[1 Kings 22. 11.] as were Zedekiah's, but golden horns, with which he is able to "push" any cause, till he have consumed it. For indeed if he be to undertake aught, the first thing that cometh to his head is, Thus much will despatch it, such a gift will assure such a man, and such a gift will stop such a man's mouth, and so it is done: "neither is God in all his thoughts."

Tell me, then, in your affairs what cometh first to mind? nay, tell yourselves what it is. *Aures omnium pulso*, saith St. Augustine, *conscientias singulorum convenio*: tell yourselves what it is, and by this try and know wherein your trust is; whether this charge meet with you or no, whether your riches be the strength of your confidence.

Now lightly, what we first think of, that we last fly to. It is so. Solomon saw it in his time, and said, "The rich man's wealth is his castle;" that even as men, when they are foiled in the field and beaten from the city walls, fly last of all into the castle, and there think themselves safe as in their place of chief strength, so it falleth out with "the rich of this world" in many of their causes; when justice and equity, and truth and right, and God and good men, and a good conscience and all forsake them—and yet yield they will not, in the pride of a high mind—they know, when all other have forsaken them, their purse will stand to them; and thither as to their strongest salvation they fly, when nothing else comforts them. So that when they cannot in heart say to God, Thou art my hope, their matter is so bad; they do say—it is he in Job—to their wedge of gold, Well yet, "thou art my confidence." And surely, he that deviseth or pursueth an unrighteous cause because his hand hath strength, that man may be arraigned of the point. As again, if any say, and say within, truly, (*Dic, dic, sed intus dic*, saith Augustine)—With all my riches, with all my friends, and all the means I can make, I can do nothing against the truth. When a man is so rich that he is poor to do evil; so wise, that he is a fool to do evil; so trusteth in his riches that he dare not take an evil cause in hand, no more than the poorest commoner in the city; I dare discharge that man the court for this point. Oh beloved, think of these things, and secretly betwixt God and you, use yourselves to this examination; sure if God be God, and if there be any truth in Him, you shall find great peace and comfort in it at the last.

"Charge the rich, that they be not highminded, nor trust," &c. And, why not "highminded?" and why "not trust?" Inclusively the reason is added in these words, because of "the uncertainty of riches." It is Paul's reason, and it is Solomon's too, who knew better what belonged to riches than Paul or any other. "Travail not too greedily for them, bestow not all thy wisdom upon them," saith he, "for they have the wings of an eagle, and will take their flight of a sudden." Such is St. Paul's word here, the very same. We behold them, we hold them, they are here with us; let us but turn ourselves aside a little, and look for them, and they are

2.  
Prov. 18.  
11.

Job 31. 24.

Mic. 2. 1.

The reason.  
The uncertainty of riches."

Prov. 23.  
4, 5.

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SERM.  
I.  
Prov. 27.  
24.

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SERM. Let us briefly consider this double uncertainty :

I.

1. Of our riches staying with us, first;

2. And then, of our staying with them.

1. In the second of Corinthians, eleventh chapter, thirtieth verse, when as he would glory, he saith, "He will glory in his infirmity;" which when he would recount as a principal part of it he reckoneth, that he "had been in perils of waters, in perils of robbers, of his own nation, among the Gentiles, in the city, in the wilderness, in the sea, and amongst false brethren." If this were frailty, then sure frail and weak are riches. And sure if the rich will glory they must glory with St. Paul, for they are in all, and in more, and greater than the Apostle ever was. He was "in perils of water," they in peril both of water and fire; he was "in peril of robbers," they in peril of rovers by sea, and robbers by land; he "in peril of his own nation," they are in peril of our own nation and of other nations, both removed as the Moor and Spaniard, and near home as the Dunkirker; he "in peril of strangers," they not of strangers only but of their own household, their servants and factors; he "in peril of the sea," they both of the tempest at the sea, and the Publican on land; he "in peril of the wilderness," that is, of wild beasts, they not only of the wild beast called the sycophant, but of the tame beast too called the flatterer; he in danger "of false brethren," and so are they in peril of certain false brethren called wilful bankrupts, and of certain other called deceitful lawyers: for the one their debts, for the other their estates and deeds can have no certainty.

Matt. 6.  
19, 20.

Musculus on that place where Christ willeth "our treasure to be laid where no moths come," saith his auditors did laugh in conceit at Christ That frayed them with moths; their maids should deal with the moths well enough. Saith he, You think he meant the poor silly flies; tush, you are deceived, what say you to *tineæ urbanae*, 'evil creditors?' You must needs credit, you can have no vent for your merchandise; and what say you to a second kind of moths called *tineæ forenses*, 'Westminster Hall moths?'—for I trust I may speak of the corrupt lawyer, with the favour of the better sort—you must needs credit them with your evidences and estates, it is not certain what wealth these two moths do waste, and in what uncertainty men's riches are by their means.

These are out of St. Paul's "perils," he was free from these moths. But many rich men might be brought forth in a fair day and shewed, whose substance hath by these moths been fretted to picces. Thus little certainty have we of their staying with us.

2. But grant, let it be that they were certain; yet except we ourselves were sure to stay with them also, it is as good as nothing. That there may be a certainty between two things, as a man and his wealth, to continue together, they must either of them be sure; else if the one fail, where is the other's assurance? Grant then we were certain of them, we are not certain of ourselves, and in very deed we are no more certain of them than they of us. Leases of them we have for sixty years, but they have no leases of us for three hours; if they might take leases of us too, it were somewhat. Now when the lease is taken, nay when the fee simple is bought, and the house and the warehouse filled, and the purse too, if God say but *hâc nocte*, it dashes all. For which cause, I Lu. 12. 20. think, St. James speaking in two several places of our life and our riches—our riches he compareth to "the grass," of no Jas. 1. 11. certainty, it will either wither or be plucked up shortly; but this is a great certainty in respect of that of our life, which he resembleth to "a vapour" which we see now, and by and by [Jam. 4. 14.] we turn us to look for it, and it is vanished away. To us then that are uncertain of ourselves, they cannot be but riches of uncertainty.

But let us admit we were sure of both these, what is it to have riches and not to enjoy them? And the enjoying of riches dependeth upon two uncertainties more.

1. First, a man's uncertainty, which hangeth upon the favour of a Prince, which is many times wavering and uncertain. I know not whether I shall make you understand it, because of the want of examples in our time, by means of the mild and blessed government that we live in. For a practice it hath been, and many records do our chronicles afford in the days of some Princes of this realm, when a man was grown to wealth, to pick holes and make quarrels against him, and so seize his goods into the Prince's hand; to use wealthy citizens as sponges, to roll them up and down in moisture till they be full, and then to wring all out of them

SERM. again. God wot, an easy matter it is, if a Prince stand so  
 I. minded, to find matter of disgrace against a subject of some  
 wealth; and then he might fare never a whit the better for his  
 wealth, for fine and forfeiture whereof, rather than any fault  
 else, the business itself was made against him. We cannot  
 tell what this meaneth, we may thank the gracious government  
 we live under, so that I think I do scarce speak so that I am  
 understood. But such a thing there is, such an uncertainty  
 belonging to riches, whether we conceive it or no.

[i. e. trouble,  
 disturb-  
 ance.  
*Bailey.*]  
 Job 8. 14.

2. Again, if the times which we live in happen to prove  
 unquiet and troublesome, then again comes another uncer-  
 tainty. For the days being evil and dangerous, a man can  
 have no joy, and indeed no certainty neither of riches. For if  
 there fall an invasion or garboil<sup>1</sup> into the state by foreign or  
 civil war, then if ever is Job's simile verified, that riches are  
 like "a cobweb;" that which a man shall be weaving all his  
 life long, with great ado and much travail, there comes me a  
 soldier, a barbarous soldier, with his broom, and in the turn-  
 ing of a hand sweeps it clean away. How many in our  
 neighbour countries, during their misery, have tasted this  
 uncertainty! How many have gone to bed rich, and risen  
 poor men in the morning: Great troubles are looked for, and  
 great troubles there must be and will be, doubtless. The  
 world now "knoweth his Master's will and doeth it not; it  
 must therefore certainly be beaten with many stripes," with  
 many more than the ignorant world was. And therefore  
 this word—"of this world"—in this text, we may with an em-  
 phasis pronounce and say, "Charge them that are rich in this  
 world, that they trust not in the uncertainty of riches."

[Lu. 12.  
 47.]

There are but three things in riches; 1. the possessing,  
 2. the enjoying, 3. and last the conveying of them. Little  
 assurance is there in the two former, and what shall we say  
 of the conveyance? If our pomp cannot descend with us,  
 well yet if we were certain to whom we should leave them,  
 somewhat it were for the certainty of them. These considera-  
 tions oft had in mind would loosen both our assurance in and  
 our liking of them.

What for the conveyance? do we not see daily that men  
 make heritages, but God makes heirs; that many sons roast  
 not that their fathers got in hunting? that they that have

been in chief account for their wealth, their sons should be driven even "to flatter the poor," and have nothing in their hands, no not bread? that never snow in the sun melted faster, than do some men's riches as soon as they be gone? Job 20. 10.

These things are in the eyes of the whole world. O beloved, these are the judgments of God! Deceive not yourselves with vain words; say not in your hearts, This is the way of the world, some must get and some must lose. No, no, it is not the way of the world, it is the way of God's judgment. For to the reason of man nothing can be alleged, but that considering the infinite number of infinite rich men in this place, the posterity of them these many years should by this time have filled the whole land, were it much bigger than it is, with their progeny, even with divers both worshipful and honourable families from them descended; and it is well known it is otherwise, that there is scarcely a handful in comparison. This is not the way of the world, for we see divers houses of divers lines remain to this day in continuance of the same wealth and worship which they had five hundred years since. It is not therefore the way of the world, say not it is so, but it is a heavy judgment from the Lord. And these uncertainties, namely this last, came upon some of them for their wicked and deceitful getting of them; upon some of them for their proud and riotous abusing them; upon some of them for their wretched and covetous retaining them. And except ye now hear this the Lord's charge, look unto it, howsoever you wrestle out with the uncertainties yourselves, assuredly this last uncertainty remaineth for your children. "The Lord's hand is not shortened." Isa. 59. 1. I shall never get out of this point if I break not from it.

These are but three fruits of all your getting: 1. the tenure, 2. the fruition, 3. the parting with. See whether the Lord hath not laid one uncertainty on them all: 1. uncertainty in their tarrying with us, and uncertainty in our tarrying with them; 2. uncertainty of enjoying, by reason of the danger of the time; 3. uncertainty of our leaving them, by reason of the danger of our children's scattering. The estate in them, the enjoying of them, the departing with them, all being uncertain, so many uncertainties, might not St. Paul truly say, "the uncertainty of riches?"



SERM. I. again. God wot, an easy matter it is, if a Prince stand so minded, to find matter of disgrace against a subject of some wealth; and then he might fare never a whit the better for his wealth, for fine and forfeiture whereof, rather than any fault else, the business itself was made against him. We cannot tell what this meaneth, we may thank the gracious government we live under, so that I think I do scarce speak so that I am understood. But such a thing there is, such an uncertainty belonging to riches, whether we conceive it or no.

2. Again, if the times which we live in happen to prove unquiet and troublesome, then again comes another uncertainty. For the days being evil and dangerous, a man can have no joy, and indeed no certainty neither of riches. For if there fall an invasion or garboil<sup>1</sup> into the state by foreign or civil war, then if ever is Job's simile verified, that riches are like "a cobweb;" that which a man shall be weaving all his life long, with great ado and much travail, there comes me a soldier, a barbarous soldier, with his broom, and in the turning of a hand sweeps it clean away. How many in our neighbour countries, during their misery, have tasted this uncertainty! How many have gone to bed rich, and risen poor men in the morning! Great troubles are looked for, and great troubles there must be and will be, doubtless. The world now "knoweth his Master's will and doeth it not; it must therefore certainly be beaten with many stripes," with many more than the ignorant world was. And therefore this word—"of this world"—in this text, we may with an emphasis pronounce and say, "Charge them that are rich in this world, that they trust not in the uncertainty of riches."

There are but three things in riches; 1. the possessing, 2. the enjoying, 3. and last the conveying of them. Little assurance is there in the two former, and what shall we say of the conveyance? If our pomp cannot descend with us, well yet if we were certain to whom we should leave them, somewhat it were for the certainty of them. These considerations oft had in mind would loosen both our assurance in and our liking of them.

What for the conveyance? do we not see daily that men make heritages, but God makes heirs; that many sons roast not that their fathers got in hunting? that they that have

[I. e. trouble, disturbance. Bailey.]  
Job 8. 14.

[Lu. 12. 47.]

been in chief account for their wealth, their sons should be driven even "to flatter the poor," and have nothing in their hands, no not bread? that never snow in the sun melted faster, than do some men's riches as soon as they be gone? Job 20. 10.

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SERM.  
I.

There is yet one behind worse than them all. I will add no more but that; and that is, that our riches and our worship they shall leave us, because they be uncertain, but the pride of our minds and the vain trust in them, them we shall be certain of, they shall not leave us. And this is *grave jugum*, a heavy misery upon mankind: the goods, the lordships, the offices that they got, them they shall leave here; the sin that they commit in getting and enjoying them, they shall not leave behind them for their hearts, but that shall cleave fast unto them. This is a certainty, you will say; it is indeed a certainty of sin, but therefore an uncertainty of the soul: so doth Job reckon it amongst the uncertainties of riches. For

Job 27. 8. "what hope hath the hypocrite when he hath heaped up riches, if God take away his soul?" where is his hope or his trust then? Never will they shew themselves in their own

Isa. 36. 6. kind to be a "staff of reed," as then; both deceiving them which lean on them, and besides going into their souls and piercing them. For very sure it is, many of that calling die in great uncertainty this way, wishing they had never seen that wealth which they have seen, that so they might not see that sin which they then see. Yea some of them, I speak it of mine own knowledge abroad, wish they had never come further than the shovel and the spade; crying out at the hour of death, both of the uncertainty of their riches and of the uncertainty of the estate of their souls too.

This point, this is a point of special importance, to be spoken of by me, and to be thought of by you. I would God you would take it many times, when God shall move you, into sad consideration. With a great affection, and no less great truth, said Chrysostom, that Heaven and earth and all the creatures in them, if they had tears they would shed them in great abundance, to see a great many of us so careless in this point as we be. It is the hand of the Lord, and it is His gracious hand, if we could see it, that He in this manner maketh the world to totter and reel under us, that we might not stay and rest upon it, where certainty and steadfastness we shall never find, but in Him above, where only they are to be found. For if riches, being so brittle and unsteady as they be, men are so mad upon them, if God had settled them in any certainty, what would they have done? What poor

man's right, what widow's copy, or what orphan's legacy should have been free from us?

Well then, if riches be uncertain, whereto shall we trust? If not in them, where then? It is the third point: "Charge them that be rich in this world, that they be not high-minded, neither trust in the uncertainty of riches, but that they trust in God." It is the third point of the charge in general, and the first of the affirmative part; and containeth partly a homage to be done for our riches to God, and that is, trust in him; and partly a rent-charge laid upon our riches, which is doing good. And indeed, no other than David had said before, "Trust in the Lord and be doing good." III.  
The third  
point:  
"trust in  
God."  
  
Ps. 37. 5.

St. Paul will batter down and lay flat our castle, but he will erect us another wherein we may trust. Yea indeed, so as Solomon did before, setteth up a tower against the tower, the "tower of the righteous, which is the name of the Lord," against the rich man's tower, which is as you have heard before, his riches. Instead of the worldling's faith, which is to make money an article of his faith, teacheth us the faith of a Christian, which is to vouchsafe none but God that honour. Even so doth the Apostle here, and that for great reason; *nam qui vult securus sperare, speret in Eo Qui non potest perire*, 'he that will trust and be secure in his trust, let him trust in Him Who Himself never failed, and never failed those that put their trust in Him; in Whom is no uncertainty, no not so much as any shadow of uncertainty.' Prov. 18.  
10.  
  
Jas. 1. 17.

Trust in Him, by looking to Him first ere we admit any else into our conceit; and by looking to Him last and not looking beyond Him to any, as if we had a safer or trustier than He.

And that because He is "the living God:" as if He should say, That you fancy to yourselves to trust in, is a dead idol, and not a "living God," and if ever you come to any dangerous disease, you shall find it is an idol dead in itself, not able to give itself life, much less to another; not able to ransom the body from the death, much less the soul from hers; not able to recover life when it is gone, nay not able to preserve life when it is present; not to remove death, nay not to remove sickness, not any sickness, not the gout from your feet, not

S E R M.  
I.

the palsy from your hands, nay not so much as the ache from your teeth; not able to add one hair to your head, nor one hair's breadth to your stature, nor one hour to your days, nor one minute to the hours of your life. This moth-eaten god, as our Saviour Christ calleth it, this canker-eaten god, this god that must be kept under lock and key from a thief, trust not in it for shame. O let it be never said the living trust in the dead. Trust in "the living God" That liveth Himself, nay That is life Himself; in His Son That was able to quicken Himself and is able to quicken you, of Whose gift and inspiration you have already this life, by Whose daily Spirit and visitation your soul is preserved in this life, in this mortal and corruptible life, and of Whose grace and mercy we look for our other immortal and eternal life.

Who not only liveth but also "giveth you," &c. A living and a giving God, that is, That liveth and That giveth; of Whose gift you have not only your life and term of years, but even also your riches themselves, the very horns that you lift so high, and wherewith unnaturally many times you push against Him That gave them. He giveth, for "the earth was the Lord's, and all that therein is," till "the earth He gave unto the children of men;" and "silver and gold" were the Lord's, till not by a casual scattering but by His appointed giving, not by chance but by gift, He made them thine. He gave them; thou broughtest none of them with thee into the world, thou camest naked. He gave them, and when He gave them He might have given them to thy brother of low estate, and made thee stand and ask at his door as He hath made him now stand and ask at thine. He giveth you riches, you get them not, it is not your own wisdom or travail that getteth them, but His grace and goodness that giveth them. For you see many men of as great understanding and foresight as yourselves, want not only "riches" but even "bread." It is not your travail; except the Lord had given them, all the early uprising and late down-lying had been in vain. It is God That giveth: make your recognizance it is so, for fear lest if you deny *Dominus dedit*, you come to affirm *Dominus abstulit*. God teacheth it was He That gave them, by taking them away.

This is St. Paul's reason: let us see how it serves his con-

clusion to the overthrow of our vain pride and foolish trust in them. If it be gift, *si accepisti quid gloriaris?* be not proud of it. And if it be gift, He That sent it can call for it again; trust not in it. 1 Cor. 4. 7.

“Who giveth us all things,” &c. All things, spiritual or corporal, temporal or eternal, little or great; from the least, and so upward; from the greatest, and so downward; from *panem quotidianum*, ‘a morsel of bread,’ to *Regnum cælorum*, ‘the kingdom of heaven.’ He giveth us all, even unto Himself; yea He giveth us Himself and all, and more we cannot desire. [Mat. 6. 11, 13.]

Why then, if He give all, all are donatives, all that we hold we hold in frank-almoigne<sup>1</sup>; and no other tenure is there at God’s hands, or in our law. For *quid habes quod non accepisti?* “what is there?” that is to say, name one thing thou hast that thou hast not received; and if there be any one thing, boast of that and spare not. But if that be nothing, then let Cyprian’s sentence take place, so much commended and so often cited by St. Augustine, *De nullo gloriandum est, quia nullam est nostrum*; and add unto it, *De nullo fidendum est, quia nullum est nostrum*, ‘We must glory of nothing, for that we have nothing of our own; neither must we trust any thing, for that we have nothing of our own.’ [S. Cyp. Test. 1. 3. c. 4.]

“That giveth us all things to enjoy.” Not only to have, but “to enjoy.” For so to have them, that we have no joy of them; so to get all things, that we can take no part of them when we have gotten them; so to possess the labours of our hands, that we cannot eat the labours of our hands, as good be without them. This is a great “vanity” and vexation, and indeed, as Solomon saith, “an untimely birth were better”<sup>3</sup> than so to be. But blessed be God That besides these blessings to be enjoyed giveth us healthful bodies to enjoy them with, the favour of our Prince to enjoy them under, the days of peace to enjoy them in, whereby our souls may be satisfied with good things, and every one may eat his portion with joy of heart. Ecc. 6. 2.

“That giveth all things to enjoy;” that is, dealeth not with you as He hath dealt with the poor, hath given you things not only of use and necessity, but things also of fruition and pleasure; hath given you not only manna for your need, but also quails for your “lust;” hath given you out of Ophir, not Ps. 78. 30.

SERM. I. the palsy from your hands, nay not so much as the ache from your teeth; not able to add one hair to your head, nor one hair's breadth to your stature, nor one hour to your days, nor one minute to the hours of your life. This moth-eaten god, as our Saviour Christ calleth it, this canker-eaten god, this god that must be kept under lock and key from a thief, trust not in it for shame. O let it be never said the living trust in the dead. Trust in "the living God" That liveth Himself, nay That is life Himself; in His Son That was able to quicken Himself and is able to quicken you, of Whose gift and inspiration you have already this life, by Whose daily Spirit and visitation your soul is preserved in this life, in this mortal and corruptible life, and of Whose grace and mercy we look for our other immortal and eternal life.

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S E R M. only linen cloth, and horses, for your service, but also “apes,  
 --- 1. ---  
 [1 Kings  
 10. 22.] ivory, and peacocks,” for your delight. Unto them He giveth  
*indumenta*, ‘covering for their nakedness;’ but unto you  
*ornamenta*, ‘clothing for your comeliness.’ Unto them He  
 giveth *alimenta*, ‘nourishment for their emptiness;’ unto you  
*delectamenta*, ‘delicious fare for daintiness.’ Therefore you  
 above all men are to rejoice in Him, (there is great cause)  
 that He may rejoice over you, unto whom He hath given so  
 many ways so great cause of rejoicing.

“That giveth us things to enjoy plenteously.” “Plenteously”  
 indeed, may Israel now say, said the Prophet; may England  
 now say, say I, and I am sure upon as great cause. He  
 Ps. 147. 20. hath not dealt so with every nation, nay “He hath not dealt  
 so with any nation.” And “plenteously” may England now say,  
 for it could not always; nay, it could not ever have said the  
 like. “Plenteously” indeed, for He hath not sprinkled, but  
 Ps. 144. 15. poured His benefits upon us. Not only, “blessed be the people  
 whose God is the Lord,” that blessing which is highly to be  
 Ibid. esteemed if we had none besides it, but “blessed be the people  
 that are in such a case.” That blessing He hath given us, “all  
 things to enjoy plenteously;” we cannot, nay our enemies  
 cannot but confess it. O that our thankfulness to Him, and  
 our bounty to His, might be as plenteous as His gifts and  
 goodness have been plenteous to us!

To move us from the two evils before, the Apostle used  
 their uncertainty, which is a reason from law and the course  
 thereof. So he might now have told us, if we trusted not in  
 God we should have the table turned, and His giving changed  
 to taking away; our all things into want of many things, and  
 having nothing near all; our plenty into penury; and our  
 enjoying more than we need into no more than needs, nor so  
 much neither. Thus he might have dealt, but he is now in  
 a point of Gospel and therefore taketh his persuasion from  
 thence. For this indeed is the evangelical argument of  
 God’s goodness, and there is no goodness to that which the  
 consideration of God’s goodness worketh in us.

The argument is forcible, and so forcible, as that choose  
 whether this will move us or no. Sure if this will not prevail  
 with us, we shall not need Moses nor Christ, to sit and give  
 sentence upon us, the devil himself will do it. For as wicked

as he is, and as wretched a spirit, yet thus he reasoneth upon Job: "Doth Job fear Thee for nought?" As if he should say, Seeing Thou hast dealt so plenteously, yea so bounteously with him, if he should not serve Thee, if he should so far forget himself, it were a fault past all excuse, a fault well worthy to be condemned. A bad fault it must be, that the devil doth abhor; yet so bad a fault it is, you see, that the devil doth abhor it. When men receive blessing plenteously from God, and return not their homage back again, unthankful rich men shall need no other judge but the devil, and then, as you see, they are sure to be condemned. For if God will not do it, the devil will.

Let me then recommend this third part of the charge to your careful remembrance and regard. It concerneth your homage, which is your trust in Him, that you trust in Him with your service of body and soul, Who hath trusted you with His plenty and store, and hath made you in that estate that you are trusted with matters of high importance both at home and abroad. For it is the argument of all arguments to the true Christian: because God hath given him, saith St. James, "without exprobration;" and given "all things," without exception of any; and that "to enjoy," which is more than competency; and that "plenteously," which is more than sufficiency; therefore, even therefore, to trust in Him only. If there be in us the hearts of true Christians, this will shew it, for it will move us; and so let it, I beseech you. Let us not as men under the law be tired with the uncertainty of the creatures, but as men under grace have our hearts broken with the goodness of our God. In that God to place our trust, Who beyond all our deserts giveth: if we respect the quantity, "all things;" if the manner, very "plenteously;" if the end, "to joy" in them; yet so, that our joy and repose end in Him—a very blessed and heavenly condition.

"Trust in the Lord and be doing good," said David. St. Paul saith the same: "Charge the rich of this world that they do good." The last was a very plausible point, which we have dwelt in with great delight. What? the plenty of all things, that we enjoy—and long may enjoy, I beseech God; who is not moved with joy to hear it reported?

But little know they what a consequent St. Paul will infer

SERM. upon this antecedent. For thus doth Paul argue : God hath  
 ---<sup>I.</sup> done good to you by giving you, you also are bound to do  
 good to others by giving them. If He hath given you "all  
 things," you ought to part with something—and the more you  
 part with, the liker ye become to Him That giveth "all things."  
 If He have given you "to enjoy," you ought to receive others  
 into the fellowship of the same joy ; and not to think that to  
 do others good is to do yourselves hurt. If "plenteously" He  
 have given you, you ought to be plenteous in giving ; and  
 not when the Lord hath His ephah great, wherein He hath  
 meted to you, to make your hin small, whereby you measure  
 to the poor, turning the plenty of Heaven into the scarcity  
 of earth.

Thus doth the Apostle fetch the matter about, and thus  
 doth he infer your doing good to these little lambs and such  
 like, out of God's doing good unto you.

And that which he inferreth he doth exceedingly fitly, and  
 sheweth great art and learning in it. For, speaking of en-  
 joying, his very last word, he is carried in a very good zeal  
 and affection to "the rich of this world," to desire of God, and  
 Heb. 11. 25. to entreat of them that they may not have only *πρόσκαιρον*  
*ἀπόλαυσι* of them, that is, "enjoy them for a season," but  
 that they may enjoy them for ever ; not only for a few years,  
 or weeks, or days, we cannot tell well which, but from  
 everlasting to everlasting. And that is, by doing "good."  
 So "enjoy," that we may do "good," too.

To say truth, St. Paul could not better devise than here  
 to place it. For our too much enjoying eateth up our well-  
 doing, clean. Our too much lashing on in doing ourselves  
 good, maketh that we can do good to none but ourselves.  
 Our present enjoying destroyeth our well-doing utterly, and  
 consequently the eternal enjoying we should have of our  
 Gen. 41. 4, riches. As Pharaoh's lean kine devoured the fat, and it was  
 21. not seen on them, so doth, saith St. Basil, our *ἐφ' ἃ μὴ δεῖ*,  
 our riotous mis-spending, where we should not, eat up our  
*ἐφ' ἃ δεῖ*, our Christian bestowing, where we should ; and  
 a man cannot tell what is become of it. Very well and wisely  
 said that Father, 'Ακόνη γὰρ τῆς ἀσωτίας ἢ φιλοτιμία, 'Pride  
 is prodigality's whetstone,' and it sets such an edge upon it  
 in our enjoying, that it cuts so deep into our wealth, and

shares so much for our vain and riotous enjoying, that it leaves but little for our well-doing.

Look how the trust in God and the trust in riches are set one against another here by the Apostle; so are our high minds, and our doing good. One would not think it at the first, but sure so it is: we must have lower minds and less pride, if we will have more good works and greater plenty of well-doing. You may therefore enjoy your wealth, that is true; but you must also take this with you, you must do good with it, and learn of the Apostle there be two uses of your riches, and that therefore God hath given them: 1. to enjoy, 2. to do good; not to enjoy only, but to enjoy and to do good.

Enjoying is doing good, but to ourselves only; but by doing good here St. Paul meaneth to do it to others, that they may be better for us. The very same two doth Solomon in very fit terms set down; that water is given into our "cistern," 1. that we may drink of it ourselves, 2. that our fountains may flow out, and they that dwell about us fare the better for them. The very same two doth "a greater than Solomon," our Saviour Himself, count of too: for of His purse we read He had these two uses, to "buy" that He had need of Himself, and to "give something to the poor." It is good reason, that man consisting of two parts, the soul and body, the body only should not take up all, but the soul should be remembered too. Enjoying is the body's part, and well-doing is the soul's; your souls are suitors to you: to remember them, that is, to remember well-doing, which is the soul's portion.

Remember this second; the other, I doubt not but you will remember fast enough. This was the use of our Saviour Christ's purse, and if yours be like His this must be the use of yours also. For surely it is greatly to be feared that many rich at this day know not both these; indeed know no other use of their wealth than an ox or an ass or other brute beasts would know, to have their crib well served, sweet and clean provender of the best in the manger, and their furniture and trappings fit and of the finest fashion. No other than the glutton did, to go in soft linen and rich silk and to fare deliciously every day. Or than the other his pew-fellow<sup>1</sup>, that professed it was all the use he counted of; and therefore

Prov. 5  
15, 16.

Mat. 12. 42.

Joh. 13. 29.

Lu. 16. 19.

[i.e. boon  
compa-  
nion. Pew  
sometimes

S E R M  
 I.  
 is used for  
 an ale-  
 house  
 bench.  
 See Hist.  
 of Pews:  
 Camb.  
 Camb.  
 Soc.]  
 Lu. 12. 19.

we see he saith to his soul, Eat thy fill, soul, and drink thy fill, fill and fat thyself and enjoy this life, never look to enjoy any other.

We must learn one use more, one more out of our charge, and consequently. When we look upon our sealed sums, our heaps of treasure, and continual comings in, thus to think with ourselves: This that I see here hath God given me "to enjoy," but not only for that but to "do good" with also. The former use of my riches I have had long, and daily still have, but what have I done in the other? The rich men in the Gospel they had the same, they did enjoy theirs, but now it is sure little joy they have of them. Why? for want of this other. Abraham, he did both; he enjoyed his riches here, and now another, an eternal joy of them. Yea, he received Lazarus into his bosom. Why? he received him into his bosom and cherished him, and did good here on earth. And so did Job, and so did Zaccheus. Now good Lord, so give me grace so "to enjoy" here, that I lose not my endless joy in Thy heavenly kingdom. Let me follow their steps in my life, with whom I wish my soul after death. These things are good and profitable for the rich oft to think on.

[Job 29.  
 11.  
 Luke 19.  
 8, 9.]

Well then, if to "do good" be a part of the charge, what is it to "do good?" It is a positive thing, "good;" not a privative, to do no harm. Yet as the world goeth now, we are fain so to commend men. He is an honest man, he doth no hurt: of which praise any wicked man that keeps himself to himself may be partaker. But it is to do some good thing; what good thing? I will not answer as in the schools, I fear I should not be understood, I will go grossly to work. These that you see here before your eyes, to do them good, to part with that that may do them good; use the goods that you have to do but that which sundry that have heretofore occupied those rooms where you now sit—whose remembrance is therefore in blessing upon earth and whose names are in the book of life in Heaven—have done before you in divers works of charity, to the maintenance of the Church, the benefit of learning, and the relief of the poor of the land. This is to "do good." This I trust you understand.

This know, that God hath not given sight to the eye to enjoy, but to lighten the members; nor wisdom to the

honourable man, but for us men of simple shallow forecast: nor learning to the divine, but for the ignorant; so neither riches to the wealthy, but for those that want relief. Think you Timothy hath his *depositum*, and we ours, and you have none? it is sure you have. We ours in inward graces and treasures of knowledge; you yours in outward blessings and treasures of wealth. But both are *deposita*, and we both are feoffee of trust. I see there is a strange hatred and a bitter gainsaying every where stirred up against unpreaching Prelates, as you term them, and pastors that feed themselves only: and they are well worthy. If I might see the same hatred begun among yourselves, I would think it sincere. But that I cannot see. For that which a slothful divine is in things spiritual, that is a rich man for himself and nobody else in things carnal: and they are not pointed at. But sure you have your harvest as well as we ours, and that a great harvest. Lift up your eyes and see the streets round about you, "the harvest is verily great and the labourers few." Let us pray both that the Lord would thrust out labourers into both these harvests, that the treasures of knowledge being opened they may have the bread of eternal life: and the treasures of well-doing being opened they may have the bread of this life, and so they may want neither.

I will tell you it another as easy a way. St. Augustine making it plain to his auditory, somewhat backward as it should seem, was fain to tell them thus, thus to define doing good: *Quod non vultis facere, hoc bonum est*, said he; 'that that you will not do, that that I cannot get you to do, that is to do good.' Shall I say so to you? No indeed I will not, I hope better things, and partly I know them. But this I will say: that which the Papists with open mouth, in all their books, to the slander of the Gospel, that which they say you do not, say you will not do, that is to "do good."

One of them saith that our religion hath comforted your force attractive so much, and made it so strong, that nothing can be wrung from you. Another, he saith that our religion hath brought a hardness into the bowels of our professors, that they pity little, and the cramp or chiragra into their hands, that they give less. Another, that our preaching hath bred you minds full of Solomon's horseleeches, that cry "Bring

[1 Tim. 6. 20.]

[Mat. 9. 37.]

[Prov. 20. 15.]

SERM. I. in, bring in," and nothing else. All of them say that your good works come so from you, as if indeed your religion were to be saved by faith only. Thus through you, and through want of your doing good, the Gospel of Christ is evil spoken of among them that are without. They say, we call not to you for them: that we preach not this point, that we leave them out of our charges. *Libero animam meam*, 'I deliver here mine own soul.' I do now call for them, I have done it elsewhere ere now. Here I call for them now, I take witness, I call you to record, I call heaven to record; *Domine scis quia dixi, scis quia locutus sum, scis quia clamavi*, 'Lord, thou knowest I have spoken for them, I have called for them, I have cried for them,' I have made them a part of my charge, and the most earnest and vehement part of my charge, even the charge of doing good.

Unto you therefore that be rich be it spoken; hear your charge, I pray you. There is no avoiding, you must needs seal this fruit of well-doing, you must needs do it. For having wealth and wherewithal to "do good," if you do it not, *inprimis*, talk not of faith, for you have no faith in you; if you have wherewithal to shew it and shew it not, St. James saith [Jas. 2. 17.] you have none to shew. Nor tell me not of your religion, there is no religion in you; "pure religion is this," as to very [Jas. 1. 27.] good purpose was shewed yesterday, "To visit the fatherless and widows;" and you never learned other religion of us.

Secondly, if you do it not, I warn you of it now, you shall then find it when you shall never be able to answer the exacting of this charge in the great day; where the question shall not be of the highness or lowness of your minds, not of your trust and confidence, or any other virtues, though they be excellent, but of your feeding, clothing, visiting, harbouring, succouring, and in a word, of your well-doing only. This I say to you, bear witness I say it.

Now to them in your just defence I say—for God forbid but while I live I should always defend this honourable city in all truth—to them whom the mist of envy hath so blinded that they can see no good at all done but by themselves, I forbid them, the best of them, to shew me in Rheims or in Rome, or any popish city Christian, such a show as we have seen here these two days. To-day but a handful of the heap,

but yesterday and on Monday the whole heap, even a mighty army of so many good works as there were relieved orphans, "the chariots" of this city, I doubt not, and "the horsemen" <sup>2Kings 13</sup> thereof." <sup>14.</sup>

They will say it is but one, so they say; be it so, yet it is a matchless one. I will go further with them, spoken be it to God's glory, *Non nobis Domine, non nobis, sed Nomini Tuo* <sup>Ps. 115. 1</sup> *in gloriam*: "Not unto us, not unto us, O Lord, but unto Thy Name give the praise, for Thy loving mercy and for Thy truth's sake which we profess." I will be able to prove that learning in the foundation of schools and increase of revenues within colleges, and the poor in foundation of almshouses, and increase of perpetuities to them, have received greater help in this realm within these forty years last past, since not the starting up of our Church as they fondly use to speak, but since the reforming ours from the error of theirs, than it hath I say in any realm Christian, not only within the self-same forty years, (which were enough to stop their mouths) but also than it hath in any forty years upward, during all the time of popery, which I speak partly of mine own knowledge, and partly by sufficient grave information to this behalf. This may be said, and said truly.

And when we have said this, what great things have we said? that time for time, so many years for so many, thirty years of light have made comparison with thirty years of trouble. But this is not as we would have it, we would have it out of all comparison. This that hath been said is strange to them I know, and more than they reckoned of. But I would have you in these times of peace and truth so far beyond them, as that you might *φιδόνν*, "snaffle" them in <sup>1 Pet. 2</sup> this. <sup>15.</sup> So that they durst not once offer to enter into this theme with us, or once to mention it more. So it should be, I am sure, so the Gospel deserves to have it.

You have the substance of that you must do, to "do good." Now here is the quantity: "Be rich in good works;" that seeing you are rich indeed, you would not be poor men but "rich in good works." <sup>2. The quantity: "be rich in good works."</sup>

"Good works," St. Paul saith, not good words. "Good," with the goodness of the hand, not with the goodness of the tongue, and tongue only, as many now are—well therefore resembled



- SERM. to the tree that Pliny speaketh of, the leaves of it as broad as  
 I.— any target, but the fruit is no bigger than a bean—to talk  
 targets and to do beans. It were better reversed, if we were,  
 2 Tim. 3. as St. Paul saith, “perfect in all good works,” than perfect in  
 17. certain curious and quaint terms and set phrases, wherein a  
 great part of many men’s religions do now-a-days consist ;  
 plain speech and sound dealing, plain speech and good works,  
 best.
- [Lu. 12. And “rich” in them. The rich man in the Gospel, would,  
 13.] as he said, build his barns bigger to put in them πάντα  
 αγαθά, “all his goods” he had ; no good out of his barn.  
 Yes, yes, some “in good works” too. St. Paul hath here within  
 the compass of this text two rich men ; his desire is they may  
 both meet together in every rich man. “Rich,” ἐν τῷ νῦν  
 αἰῶνι, “in the world that now is ;” so ye are : rich in the world  
 that shall be after this ; be that too. Rich in coffer ; so ye are :  
 rich in conscience ; be so too. Your consciences you shall  
 carry with you, your coffers you shall not. Thus you are  
 valued in the Queen’s books ; what are you in God’s books ?  
 So much worth in this land of the dying ; how much worth  
 in the land of the living ? St. Paul’s advice is, that you strive  
 for both ; which you shall be, if ye be “rich in good works.”
- Ephes. 1. The true riches are the riches of “His glorious inheritance.”  
 18. They be the true riches, which except a man can assure him-  
 self of after the lease of his life is out, he shall be in a marvellous  
 Lu. 16. 24. poor case, as was the rich man ; and beg of Lazarus there,  
 that begged of him here. Those riches must be thought of,  
 marry then you must be “rich in good works.” Not to give  
 something to somebody at some time. Why ? who doth not  
 [2 Cor. 9. so ? That is not to be “rich.” To give φειδομένως, “sparingly,”  
 6.] a piece of bread or a draught of drink, and that only, that  
 belongeth to him whom God hath sparingly blessed, to the  
 brother of low estate ; it is not your work.
- Exod. 35. In the law, to the building of the Tabernacle the poor  
 23, 27. gave goats’ hair and badgers’ skins ; that was for them, and that  
 was accepted : the rich, they gave purple, gold, and jewels, to the  
 Tabernacle, they were “rich in good works.” And in the Gospel,  
 Lu. 12. 48. “To whom much is given, of him” proportionably “much shall  
 be required.” That is, in a word. As you are sessed in the  
 Queen’s books so are you in God’s books, each one according

to his ability. And God will look, that according to that assessment they should be done; that you should *περισσεῦσαι*, 2 Cor. 9. 8. "abound" in good works as you do in wealth, that you should *προίτασθαι*, "go before" and sit highest and have a precedence [Tit. 3. 8.] in works as you have in your places. And in a word, that you should be lords, knights, aldermen, masters, wardens, and of the livery in good works, as you be in your several wards and companies. And indeed to say the truth, to commit so many sins as no auditor can number them, and to afford so few good works as a child may tell them; to receive such profits as great count-books will not hold them; and to yield so small store of good works as a little paper not so broad as my hand may contain them; to lash out at a banquet you know what, and to cast to a captive's redemption all the world knows what; to cast your pride with pounds; and your good works with pence, what coherence is there in these? This is not to be "rich." But that is a part of the charge too. I pray you remember it, remember to be "rich:" not only to do good, but to be "rich" in doing good. That will make you in case well to die, as now, God be thanked, you are well to live.

And with the quantity take the quality too, I pray you: for the quantity, richly; for the quality, readily. *Ἐξ ἀνάγκης*, "with compulsion," not willingly; and *ἐκ λύπης*, "with grudging," not cheerfully, these are the faults contrary to this virtue. God must have it done with a facility, with a readiness, easily. And good reason easily, for easily you may. We that want, cannot without difficulty; we would, and we cannot; we have a heart without a hand; though we be willing, nothing is done. Why? we are not able. You are able, God be thanked; if you be well willing, there is no more to do, it is done. This readiness is a necessary virtue in our days, where ere a benefit cometh many times ere a debt, so much ingenuity is spent, so many *vojós*, such a *Vade et redi*, "go and come" such a time; such a dancing on the threshold, such a failing of the eyes ere it can be seen, such a cleaving to the fingers ere it will come off, such instillation by now a drop and then a drop, as to a liberal nature when it cometh it is like to bread full of gravel; for hunger a man must needs have it, and but for needs must a man had as lief be without it.

3. The quality: "readily to distribute," [2 Cor. 9. 7.]

Prov. 3. 28.

S. F. R. M.  
1.

O beloved, mar not all you do before God and man for want of this one thing. You love a fair seed-time, all of you: *Hilaris datio, serena satio*, 'cheerful giving is like a fair seed-time.' As you for your seed, to bury it wish a seasonable time, so and no less God desireth for His, that His seed may not be sown with an overcast mind, but with the gladness of heart and cheerfulness of countenance. Even as He doth Himself, Who what He bestoweth, bestoweth so as He taketh as much yea more delight in giving than we of receiving. So do, and then this charge is at an end: "Be ready to communicate."

There is of this word some difference among writers, but such as you may easily reconcile. Some think the Apostle would have rich men to be *εύπροσόδους*, 'easy to be spoken with,' and to be spoken to. Some, that he would not only have them give readily, but lend freely, and not practise the devil's alchemy, as they do, by multiplication in lending. Some, that they should not think their beneficence to be a taking from them without receiving back, inasmuch as there is an intercourse of the giver's grace, and the receiver's prayer. Some, that his mind is, that they should not do good to some few, but even to a multitude. All are good and godly, and agreeable to the analogy of faith; and you by doing all may verify and agree all, and make of a discord in opinions a harmony in practice. St. Hierome, methinketh, saith best, that *Communicare est communitati dare, aut ad aliquid commune*, 'to be beneficial to a society, or to bestow to some common use.'

[Vid. Corn.  
a Lap. in  
loc.]

2 Cor. 4.  
15.

This is the perfection or pitch of well-doing, "that most plenteous grace, by the thanksgiving of many, may redound to the glory of God." The Apostle therefore is a further suitor to you that be rich, and will not end his charge till he hath laid this on you too, to do good to societies and foundations, either necessary to be erected, or more than necessary to be maintained, lest through our evil-doing our fathers' well-doing perish. It is not for every man to reach unto them, there is no hope to have them upholden but by you; that you would therefore have them in remembrance, and to think upon them to do them good.

But alas, what hope is there to hear that good will be this

way done, since it is thought that many may be indicted for seeking to eat up companies, and to convert that which was the good and making of many into their own *singulare commodo*, by out-buying and out-bidding all besides themselves, that they alone may appropriate civil livings, turn common into private, the whole body's nourishment into one foregrown member, and in the end "dwell alone" upon the earth. J. r. 49 31.

That the world is toward an end, other men may be persuaded by other reasons; none more effectual to persuade me than this one, that every man doeth what in him lieth to discommon communities, and to bring all to the first privation. For the world being itself a main society, these men by dismembering under-societies seek and do what they can to dissolve the whole. So that God must needs come to make an end of the world, or else if this hold on we should shortly make an end of it ourselves.

It is further complained, that whereas there hath been and is given charitably to the poor and their maintenance, that the poor themselves want, and they that have the receiving of the profits do yet increase mightily. Had not these things need to be put in the charge? Are they not in the ears of the Lord? Is it not a sin crying to Heaven? Shall He not visit for these things? for this discredit of His Gospel, for this unexcusable, unfaithful dealing, in the ears of Jew and Gentile, of Turk and Christian, of God and man? I beseech you still, "suffer the words of exhortation;" it is good for you to know what things are said abroad. For my part, in God's presence I protest, I know none; and if there be none, present none. It is that I desire; the charge is now given, may be given in vain. [Heb. 13. 22.]

Now if you enquire to whom your doing good should stretch itself, St. Paul himself will tell you. To them that instruct you—they are to "communicate" with you in all your "goods," that is, the Church; and "to the necessity of the Saints," or to the Saints that be in necessity, that is, to the poor. 1. To the Church. Gal. 6. 6. Rom. 12. 13.

The Church first: for this end came Esther "to the kingdom," and Nehemiah to his great favour with the prince, even to do good to the Church; and for this end hath Tyrus, that rich city, that abundance bestowed on her, even to be "a covering Esther 4. 14. Neh. 1. 11. Ezek. 28. 14.

SERM. cherub" to the Church of God, and to stretch out her wings  
 over it. The Prophet's meaning was, that rich men must be a  
 shadow of maintenance and defence to the ark, to divinity; their riches must serve them as wings to that end, they must be covering cherubs on earth to the Church militant, if ever they will be singing cherubs in Heaven with the Church triumphant.

And much good might be done, and is not, in this behalf; and that many ways. I will name but one, that is, that with their wings stretched out they would keep the filth and pollution of the sin of sins whereof you heard so bitter complaint both these days, of simony and sacrilege, from falling on the ark, and corrupting and putrifying it, which it hath almost already done. That seeing the Pope do that he doth—howsoever some have alleged the Papists' great detestation of this sin, and of us for this sin, for a motive, it is all but dissembling, their hand is as deep in this sin as any man's—I say, seeing the Pope doth as he doth: that is, as he hath dispensed with the oath and duty of subjects to their Prince against the fifth commandment; with the murder, both violent with dags<sup>1</sup>, and secret with poison, of the sacred persons of Princes, against the sixth; with the uncleanness of the stews, and with incestuous marriages, against the seventh; so now of late, with the abomination of simony against the eighth; having lately—as it is known by the voluntary confession of their own Priests—by special and express warrant of the See Apostolic sent hither into this land his licence dispensative to all patrons of his mark to set up simony, and to mart and make sale of all spiritual livings which they have or can get to the uttermost penny, even if it were possible by the sound of the drum; and that with a very clear conscience, so that some portion thereof be sent over to the relief of his seminaries, which by such honest means as this come to be now maintained; seeing thus do the Papists, and we loath to be behind them in this gain of blood make such merchandise with this sin, of the poor Church and her patrimony, as all the world crieth shame of it; to redeem the orderly disposing them to the Church's good, were a special way for you rich men to do good in these days. Neither, as these times are, do I know a better service, nor which I am per-

[<sup>1</sup> Dag signifies both a dagger, and also a pistol.]

sueded will please God better than this, or be better accepted at His hands.

This for the Church; you must have a wing stretched abroad to cover it. And for the poor, you must have a bosom wide open to receive them. Lazarus in a rich man's bosom is a goodly sight in Heaven, and no less goodly in earth. And there shall be never a rich man with Lazarus in his bosom in heaven, unless he have had a Lazarus in his bosom here on earth.

The poor are of two sorts; such as shall be with us "always," as Christ saith, to whom we must do good by relieving them: such is the comfortless estate of poor captives, the succourless estate of poor orphans, the desolate estate of the poor widows, the distressed estate of poor strangers, the discontented estate of poor scholars: all which must be suffered and succoured too. Joh. 12. 8.

There are others, such as should not be suffered to be in Israel, whereof Israel is full; I mean beggars and vagabonds able to work; to whom good must be done, by not suffering them to be as they are, but to employ them in such sort as they may do good. This is a good deed no doubt; and there being, as I hear, an honourable good purpose in hand for the redress of it, God send it good success. I am as one, in part of my charge, to exhort you by all good means to help and further it.

Methinketh it is strange that the exiled Churches of strangers which are harboured here with us, should be able in this kind to do such good as not one of their poor is seen to ask about the streets; and this city, the harbourer and maintainer of them, should not be able to do the same good. Able it is no doubt, but men would have doing good too good-cheap. I know the charges will be great; but it will quit the charges, the good done will be so great. Great good to their bodies in redeeming them from divers corrupt and noisome diseases, and this city from danger of infection. Great good to their souls in redeeming them from idleness, and the fruit of idleness, which is all naughtiness, nowhere so rife as among them; and this city from much pilfering, and loss that way. Great good to the commonwealth in redeeming unto it many rotten members, and making them

SERM. I. men of service, which may hereafter do good in it to the public benefit, and redeem this city from the blood of many souls which perish in it for want of good order. Last of all, great good to the whole estate, in bringing the blessing of God upon it; even that blessing that there shall not be a beggar in all Israel. So much for doing good.

1 Cor. 15. 4.

The last points.  
The reason,

“Laying up in store,” &c. That is, your work shall not be in vain in the end, but receive a recompense of reward: which is a prerogative, the which God’s charges have above all other. In man’s there is death to the offender; but if any have kept his charge, he may claim nothing but that he hath. Only the Lord’s charges are rewarded.

1 Chron. 29. 14.

So that, besides the two reasons which may be drawn out of the former, 1. one of the uncertainty, 2. the other of God’s bounty: 1. of the uncertainty, *Da quod non potes retinere*, ‘that we would part with that that we cannot keep long,’ that we must part with ere long whether we will or no: 2. of the bounty of God, *De Meo peto, dicit Christus*, ‘that God Which gave asketh but His own,’ but of that He gave us a part to be given Him, and we—if there be in us the heart of David—will say, *quod de manu Tuâ accepimus*; 3. besides these a third: Though God might justly challenge a free gift without any hope of receiving again, He will not; but tell us His meaning is not to impoverish or undo us, but to receive these which He gave us, and came from Him every one, and those that within a while forego we must, to give us that we shall never forego. That is that He teacheth us, commandeth not our loss, but commendeth to us a way to lay up for ourselves, if we could see it; not to lease and leave all, we know not to whom.

[Vid. S. Aug. Sermon. 85. 5; 61. 9, 11.]

Well said Augustine, preaching on these very words: At the very hearing these words “part with and distribute” the covetous man shrinks in himself, at the very sound of parting with; as if one should pour a basin of cold water upon him, so doth he chill and draw himself together and say, *Non perdo*; he saith not I will not part with, but I will not lose, for he counteth all parting with to be losing. And will ye not lose, saith St. Augustine? yet use the matter how you can, lose you shall; for when you can carry nothing away of all you have, do you not lose it? But go to, saith he,

be not troubled; hear what follows, shut not thy heart against it.

“Laying up” for yourselves. I know Judas was of the mind that all that went besides the bag was, *Ut quid perditio?* and so be all they that be of his spirit. But St. Paul is of that mind, that ἀγαθοεργεῖν, “to lay out to good uses,” is to lay up to our own uses; that in parting thus with it, we do not *dimittere* but *præmittere*; not lose it by leaving it here from whence we are going, but store it up by sending it thither before whither we are going. And indeed one of the two, we must needs either leave it behind and lose it for ever, or send it before and have it our own for ever. Now choose whether you will hold of Judas’ or Paul’s.

For indeed it is not the laying up St. Paul findeth fault with, but the place where; not building or obtaining or purchasing, all which three are specified, and the Apostle speaketh in your own terms, and the things you chiefly delight in; but the laying up in the flesh which will rot, and with it whatsoever is laid up with it; or in the world, which is so variable now, and will be consumed all to nought, and with it whatsoever is laid up in it. But he would have us to lay it up in Heaven; which, besides that it is our own country, and this but a strange land, is the place whither we pass, leaving this place behind, and from whence we must never pass but stay here<sup>1</sup>, and either for ever want or have use for ever of that we part with here. And to say truth, *Ut quid respiciamus?* With what face can we look up, and look upon heaven where we have laid up nothing? or what entertainment can we hope for there, whither we have sent no part of our provision, but for aught of our sending the place is clean empty?

You will say, how can one reach heaven to lay any thing there? I will ask you also another question. How can a man being in France reach into England to lay any thing there? By exchange. And did you never hear of our exchange, *cambium cælestæ*? You know that to avoid the danger of pirates and the inconvenience of foreign coin not current at home, it is the use of merchants to pay it there, to receive it here. Such a thing is there in this “laying up.” We are here as strangers; the place where we wish ourselves is our country, even paradise—if so be we send our carriage

“Laying up” for yourselves.

[<sup>1</sup> probably there.]



S E R M. I. thither before; if not, I fear we intend some other place, it is not our country. When we shall take our way thither through the way of all flesh, through death, certainly we lose all; he strips every one he lays hold of. And put case we could get through with all our bags; here it is current, for it is the coin of the world, but there it is base, and goeth for nought: what shall we then do? *Quare non facis?* Why deal you not with exchange, paying here so much to have so much repaid you there. *Adires trapezitas,* ‘you should go to the bankers:’ who be those? *Cum quæsiveris,* ‘when you have sought all,’ *pauperes sunt campsores,* ‘they be the poor.’ *Da pauperibus, et accipies thesaurum.* Where is our bill? *Quod, vel quantum uni.* Who will repay it? *Ego resolvam: nec repetit mercedem sed dat mercedem.* What? refuse you to take Christ’s bill? if you dare trust your servants without fear of losing, if you trust your Lord fear you to lose? If them of whom you receive nothing but they of you, what, not Him of Whom erst you professed to receive all things? If Christ be of credit and heaven be not Utopia, if we think there is such a life after this, we shall ever have to do there, lay up here. Think it is a “laying up:” upon the believing of this one word, the weight of doing and not doing, all the text lieth.

When we recount our good deeds we commonly say, For him and not for him we have done this and that. It is true, saith St. Paul. That good you do you do for them, and for yourselves too; but more for yourselves than for them. To lay up and to do good, yea to others, nay to do yourselves good, to lay up for yourselves. Before, you thought it scattering, it was indeed laying up. Now you think it is for them, it is for you and your sakes God commandeth it.

God hath no need of you to feed the poor, no need of the widow to feed Elias; He could still have fed him by ravens, and as He fed Elias by one, so could He them by others or other means, and never send them to Sarepta among you. He could have created sufficient for all men, or so few men as all should have been sufficient for them. He would not. He ordered there should ever be “poor” in the “land.” Why? To prove them, and to prove you by them; that He Which feedeth you might feed them by you, that your superfluities might be their necessaries; that they of their patience in

[Mat. 25.  
27.]

[1 Kings  
17. 4, 9,  
&c.]

Deu. 15. 11.

wanting, and you of your liberality in supporting, might both together of Him That made you both receive reward. They with you in your bosoms there, as here; a good sight in heaven, and a good sight in earth. For sure there shall never be a rich man in heaven without a Lazarus in his bosom. Therefore we have need of them as they have need of us, yet that we make theirs remaineth ours still.

It liketh the Holy Ghost, as to term our preaching our <sup>2 Cor 9 6.</sup> seed, so to term your wealth your seed. The seed, the husbandman casts it, the ground receives it. Whose is it? the ground's? no, the husbandman's. And though it be cast out of his hands and rot in the bowels of the earth and come to nothing, and there becomes of it no man can tell what, yet this count he maketh, it is his still, and that every grain will bring him an ear at time of the year, and so that he hath in casting it from him stored it up for himself. Whereas, in foolishly loving it—as many do their wealth—he might have stored it up for worms and mustiness, and by that means indeed have lost it for altogether. The seed is your alms, the ground is the poor, you are the sowers. When it is therefore sown among them, how it is spent, or what becomes of it, you know not; yet this you know, and may reckon, that at the fulness of time, at the harvest of the end of the <sup>[See Mat. 13. 39.]</sup> world, for every grain of temporal contribution, you shall receive an ear of eternal retribution. Whereas, storing it up here, it may after your decease be stored for harlots and gamesters and rioters, in whose hands it shall corrupt and putrify, and yourselves lose the fruit thereof for ever. By this comparison you may know, that when you are dealing for the poor, it is your own business you intend; that not forgetting them, you remember yourselves; pitying them, you have pity on your own souls, and that “your labour shall not <sup>1 Cor 15 58</sup> be in vain in the Lord.”

Men use to reason with themselves: It will not always be health, let us lay up for sickness: it will not always be youth, for age; and why not, saith St. Paul, it will not always be this life, nor always present life, lay up for yourselves against the life to come. In this place here we shall not be always, but in another of our eternal abode. This time, that is, will not be always, but such a time will come, as in which that we

SERM. "call a thousand years, shall be no more than a day now."

I. —  
P<sup>s</sup>. 90. 4.  
[2Pet. 3. 8.] That place and that time would be thought of; and good wisdom it will be for a man to forget what he is, and to weigh

what he shall be. Surely for any present matter God did not make us, *sed ad nescio quid aliud*, 'to some further matter yet to come.' Not yet present: as yet in promise, not yet in performance; as yet in hope, not in possession. I know that even in this place the Lord doth reward, and sheweth us

[Lu. 6. 38.] plainly that *Date* and *Dabitur* are two twins: we ourselves have by good trial found it true, when our careful *Date* and provision for the poor last year save one was requited *in presenti* with a great *Dabitur* of the last year's increase. This is but an &c., making nothing to the main promise which is to come, which our Saviour would never have out of our eye:

Lu. 6. 24. *Habetis hęc*, 'here you have' your comfort; *habete illic*, 'have it there' too, for here you cannot ever have it. For the present time, you have officers and servants to wait on you: in the time to come, none will accompany you, all will leave you, when to the grave they have brought you, save mercy only; none will wait or make room but *opera eorum*, your works which you have laid up for the time to come.

Heb. 11. 9. The Scripture speaketh of this life, and all the felicity therein, as of a tent or booth, spread for a day and taken

2 Cor. 5. 1. down at night. Even like Jonas' gourd for all the world, fresh in the morning, and stark withered ere evening. But

[Jonah 4. 6, 8.] of the life to come, as of a ground-work, never to remove itself, or we from it; but to abide therein, *ἐν τῇ φυλακῇ* or *ἐν τῇ βασιλικῇ*, 'in the prison' or 'the palace' for evermore. We shall not therefore lose, but lay up in store: not for others, but for ourselves; not for a few days now, but for hereafter; not a tent to be taken down, but a foundation never to be removed.

Of all the words in the text, not one was meet for the teeth of the Rhemists save this only; here you have a perilous note close in the margin: *Good works are a "foundation."* "A foundation"—very true. Who denies it? but whether a "foundation" in our graces, as Christ is without us, that is the point. The ground whereon every building is raised, is termed *fundamentum*. The lowest part of the building immediately lying on it is so termed too. In the first sense, Christ is said

to be the only "foundation;" yet the Apostles, because they are the lowest row of stones, are said to be "foundations" in the second. So among the graces within us, faith is properly in the first sense said to be the foundation; yet in the second, do we not deny but, as the Apostle calleth them, as the lowest row, next to faith, charity, and the works of charity may be called foundations too. Albeit the margin might well have been spared at this place; for the note is here all out of place. For being so great schoolmen as they would seem, they must needs know it is not the drift of the Apostle here in calling them "a foundation" to carry our considerations into the matter of justifying, but only to press his former reason of uncertainty there, by a contrary weight of certain stability here, and so their note comes in like *Magnificat* at Mattins.

Thus reasoneth St. Paul: This world is uncertain, of a sandy nature; you may rear upon it, but it is so bad a soil, as whatsoever you raise will never be well settled, and therefore ever tottering; and when "the rain," and "the wind," and the waves "beat" against it, it cometh down on your heads. Therefore to make choice of a faster soil, build upon God's ground, not upon the world's ground; for πάντα ἐκείνα βέβαια, μεταβολὴ οὐδεμία, saith Chrysostom, 'there all is firm, there you may build and be sure:' fall the rain upon the top of it, blow the wind against the side of it, rise the waves against the foot of it, it stands irremovable. Wherein the Apostle, saith Chrysostom, doth teach a very goodly and excellent art, how to make of our fugitive riches a trusty and fast friend, how to make gold of our quicksilver, and of the uncertainty of riches a sure and certain groundwork.

Assurance and security are two things, we know, that rich men many times buy dear. Here they may be had; not for thus much, or thus long, but for as much as you list, and as long as eternity is long, that never shall have end. The meaning is, that if you lay out or lay on that you have on these earthly things—the plot which the world would fain commend unto you—with this life, or at the furthest with this world, they shall be shaken in pieces and come to nought; and you possibly in the hour of death, but most certainly in the day of judgment, shall shake, when the world your groundwork

1 Cor. 3. 11.

Ephes. 2.

20.

[Rev. 21.

14.]

Col. 1. 23.

Ephes. 3.

17.

Mat. 7. 27.

Chrysost.

in locum.

Hom. 13.

[circa

med.]

SERM. 1. shakes, and be in trembling fear and perplexed agony, touching the estate of your soul; knowing there is nothing coming to you but the fruit of this world which is ruin, or the fruit of the flesh which is corruption. But if you shall have grace to make choice of God's plot, which He hath here levelled for you to raise upon, *O quanto dignum pretio!* that will be worth all the world in that day; the perfect certainty, sound knowledge, and precious assurance you shall then have, whereby you shall be assured to be received, because you are sure you are Christ's, because you are sure you have true faith, because you are sure you have framed it up into good works. And so shall they be a foundation to you-ward, by making evident the assurance of salvation; not *naturá* to God-ward, in bringing forth the essence of your salvation.

Look you how excellent a groundwork here is! (not for a cottage) whereon you may raise your frame to so notable a height, as standing on it you may lay hand on, and lay hold of, eternal life. O that you would mind once these high things, that you would be in this sense highminded! St. Paul's meaning is to take nothing from you, but give you a better to requite it by far. He would have you part with part of your wealth to do good; he will lay you up for it "treasure in Heaven" for your own use. He would have you forsake the world's sand and uncertainty, wherein you cannot trust; but therefore he marks you out a plot out of the rock, whereto you may trust. He would not have you highminded in consideration or comparison of aught on this earth, but he would have your minds truly exalted to reach up to heavenly things higher than the earth. And last, instead of this world, the lusts and riches thereof, to match that if you will lay hold of it, he holdeth out eternal life and the glory thereof.

To take a short prospect into "eternal life." Life itself, first, you know, is such a thing as, were it to be sold, would be stapleware; if it stood where hold might be laid on it, some would thrust their shoulders out of joint but they would reach it. It was a great truth out of a great liar's mouth—"skin and all." And I mean not "eternal," but this "life," and therefore some readings have, "to lay hold of true life," as if in this were little truth. Indeed, St. Augustine saith, it is nothing

but a disease. We say of dangerous sicknesses, he hath the plague, he is in a consumption, sure he will die; and yet it fails, divers die not; whereas, saith he, of life itself it may be said and never fails: *He lives, therefore he will certainly die.* [Vid. S. Aug. Ser. 80. 2.]

Well yet, this life such as it is, yet we love it, and loath we are to end it; and if it be in hazard by the law, what running, riding, posting, suing, bribing, and if all will not serve, breaking prison is there for it! Or if it be in danger of disease, what ado is there kept, what ill-savoured drugs taken! what scarifying, cutting, searing! and when all comes to all, it is but a few years more added; and when they are done, we are where we should have been before: and then, that which is now life, shall be then no life. And then, what is it the nearer? What, if Adam had lived till this morning, what were he now the nearer? Yet for all that, as short and frail as it is, we do what possibly man can do to eke it still; and think ourselves jolly wise men when we have done, though we die next year after for all that. If then with so great labour, diligence, earnestness, endeavour, care and cost, we busy ourselves sometimes to live for a while, how ought we to desire to live for ever? if for a time to put death away, how to take death away clean? You desire life I am sure, and "long life;" and therefore a long life, because it is long, Ps. 91. 16. that is, cometh somewhat nearer in some degree to eternal life. If you desire a long-lasting life, why do you not desire an everlasting life? If a life of many years, which yet in the end shall fail, why not that life whose years shall never fail? If we say it is lack of wit or grace when any man runs in danger of the law of man, whereby haply he abridges himself of half a dozen years of his life, what wit or grace is there wilfully to incur the loss of eternal life? For indeed, as in the beginning we set down, it is a matter touching the loss of eternal life we have in hand; and withal, touching the pain of eternal death. It is not a loss only, for we cannot lose life and become as a stone, free from either. If we leese<sup>1</sup> our [i. e. lose.] hold of this life, eternal death taketh hold upon us; if we heap not up the treasure of immortality, we heap up the treasure of "wrath against the day of wrath." If your wealth Rom. 2. 5. be not with us to life, *pecunia vestra vobiscum est in perditionem.* Acts 8. 20.

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[Mat. 6.  
20.]

Job 2. 4.

[1 Tim. 6.  
19.]

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SERM. We have not far to seek for this. For if now we turn our  
 I. — deaf ear to this charge, you shall “fall into temptations:”  
 1 Tim. 6. 9. fear ye not that? Into many “foolish and noisome lusts:” nor  
 fear ye that neither? Yet fear whither these lead; “which  
 drown men in perdition and destruction” of body and soul.  
 Fear ye not these? doth the Lord thunder thus, and are ye  
 not moved? *Quibus verbis te curabo?* I know not how to  
 do you good. But let eternal life prevail. Sure if life come  
 not, death comes. There is as much said now, not as I have  
 to say, but as the time would suffer; only let me in a few  
 words deliver the charge concerning this, and so I will break  
 up the court for this time.

And now, Right honourable, beloved, &c., albeit that ac-  
 cording to the power that the Lord hath given us, I might  
 [1 Tim. 6. 13. testify and charge you “in the presence of God” the Father,  
 2 Thess. 1. 7. 8.] “Who quickeneth all things;” and of the Lord Jesus, Who  
 shall shew Himself “from Heaven with His mighty Angels in  
 flaming fire, rendering vengeance to them” not only “that  
 know not God,” but to them also “that obey not the Gospel of  
 our Lord Jesus Christ,” that ye think upon these things which  
 [Rom. 6. 19.] you have heard, to do them; yet *humanum dico*, “for your in-  
 firmity I will speak after the manner of men,” the nature of a  
 man best loveth to be dealt withal, and even beseech you by  
 the mercies of God, even of God the Father, Who hath loved  
 you, and given you an everlasting consolation, and a good  
 hope through grace, and by the coming of our Lord Jesus  
 Christ, and our assembly unto Him, that you receive not this  
 charge in vain; that ye account it His charge, and not  
 mine; received of Him, to deliver to you. Look not to me,  
 I beseech you; in whom whatsoever you regard, countenance  
 or learning, years or authority, I do most willingly acknow-  
 ledge myself far unmeet to deliver any; more meet a great  
 deal to receive one myself, save that I have obtained fellow-  
 ship in this business in dispensing the mysteries and deliver-  
 ing the charges of the Lord. Look not on me, look on your  
 own souls and have pity on them; look upon Heaven, and  
 the Lord of Heaven and earth from Whom it cometh, and of  
 Whom it will be one day called for again. Surely there is a  
 Heaven, surely there is a hell; surely there will be a day  
 when enquiry shall be made how we have discharged that we

have received of the Lord; and how you have discharged that you have received of us in the Lord's name. Against which day your consciences stand charged with many things at many times heard. "O seek not death in the error of your life," deceive not yourselves; think not that when my words shall be at an end, both they shall vanish in the air and you never hear of them again. Surely you shall, the day is coming when it shall be required again at your hands. A fearful day for all those that for a little riches think basely of others; upon all those that repose in these vain riches—as they shall see then, a vain confidence; upon all those that enjoy only with the belly and the back, and do either no good, or miserable sparing good, with their riches; whose riches shall be with them to their destruction. Beloved, when your life shall have an end, as an end it shall have, when the terror of death shall be upon you; when your soul shall be cited to appear before God, *in novissimo*; I know and am perfectly assured all these things will come to mind again, you will perceive and feel that which possibly now you do not. The devil's charge cometh then, who will press these points in another manner than we can; then it will be too late. Prevent his charge, I beseech you, by regarding and remembering this now. Now is the time while you may, and have time wherein, and ability wherewith; think upon it and provide for eternal life; you shall never in your life stand in so great need of your riches as in that day; provide for that day, and provide for eternal life. It will not come yet it is true, it will be long in coming; but when it comes, it will never have an end.

This end is so good that I will end with "eternal life," which you see is St. Paul's end. It is his and the same shall be my end, and I beseech God it may be all our ends. To God immortal, invisible, and only wise, God Who hath prepared this eternal life for us, Who hath taught us this day how to come unto it, Whose grace be ever with us, and leave us not till it have thereto brought us, the Father, the Son, and the Holy Ghost, be all glory, power, praise, and thanksgiving, now and for ever. Amen.

# ONE OF THE SERMONS

UPON THE

## SECOND COMMANDMENT,

PREACHED IN THE

PARISH CHURCH OF ST. GILES, CRIPPLEGATE,

ON THE NINTH OF JANUARY, A.D. MDXCII.

ACTS ii. 42.

*And they continued in the Apostles' doctrine, and fellowship, and breaking of bread and prayers.*

[*Erant autem perseverantes in doctrina Apostolorum, et communicatione fractionis panis, et orationibus. Lat. Vulg.*]

[*And they continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers. Eng. Trans.*]

SERM. — II. *There had been, two sundry days before, Sermons concerning the positive outward worship of God, out of this Text, consisting of these four parts :*

1. *The Apostles' doctrine ;*
2. *their society or fellowship ;*
3. *breaking of bread ;*
4. *prayers.*

*The effect of this last was to acquaint the auditory with sundry imaginations by divers erected, which many unstable persons do run after and worship instead of those four, the Apostles' doctrine, &c. The order was to begin with the doctrine first, and so after through the rest as they stand.*

I. THAT such imaginations there are, Solomon complaineth  
Eecl. 7. 29. *of ratiocinia plurima*, whereby men were withdrawn from the simplicity of their creation. And under the Gospel, St. Paul likewise of *venti doctrinarum*, whereby Christian people

began to be blown and carried about from the steadfastness of the truth. Eph. 4. 14.

But especially under the Gospel. For that, as St. Augustine saith, *Videns diabolus templa demonum descri, et in nomen Christi currere genus humanum, &c.* Seeing idolatrous images would down, he bent his whole device in place of them to erect and set up divers imaginations, that the people instead of the former might bow down to these and worship them. Since which it hath been and is his daily practice, either to broach *doctrinas novas et peregrinas*, "new imaginations never heard of before," or to revive the old and new dress them. De Civit. Ps. [c. 51. init.] And these—for that by themselves they will not utter—to mingle and to card with "the Apostles' doctrine," &c., that at the least yet he may so vent them. Heb. 13. 9. Rev. 2. 14.

And this indeed is the disease of our age, and the just complaint we make of it: that there hath been good rid-dance made of images; but for imaginations, they be daily stamped in great number, and instead of the old images set up, deified and worshipped, carrying the names and credit of "the Apostles' doctrine," government, &c.

Touching these imaginations then, to find some heads of them. They be, in respect of the devil who inspireth them, called *doctrinæ dæmoniorum*. In respect of the instruments, by whom he breathes them out, *doctrinæ hominum*; as "the doctrine of the Pharisees," "the doctrine of the Nicolaitanes." 1 Tim. 4. 1. Matt. 15. 9; 16. 12. Rev. 2. 15.

These men were of two sorts, as St. Paul sorteth them: 1. "wolves" which from without entered into the Church; Acts 20. 29, 30. 2. "men arising from among themselves," teaching "perverse things."

1. Those which from without entered, were philosophers from the Gentiles, Pharisees from the Jews. Both which bred many imaginations in Christian religion. 1. Imaginations from without the Church.

Against them both St. Paul giveth a double *caveat*: not to be seduced by "philosophy," meaning, as he sheweth, the "vain deceit" of that profession—that is the former; 2. nor with the human traditions and rudiments of the Pharisees—that is the latter. To avoid "oppositions of science falsely so called"—there is the first. To avoid "Jewish fables" and traditions—there is the second. For from these two forges came a great part of the imaginations which ensued. Each of these sects Col. 2. 8. 1 Tim. 6. 20. Tit. 1. 14.

SERM. II.  
 Lu. 5. 37,  
 8, 9.  
 I. By Philosophy.  
 [Vid. Tertull. adv. omn. Hæret. Libel. c. c. 2. et sq. inter Routh. Opusc.]  
 Acts 8. 23.

esteeming his "old wine" good, and consequently brewing it with the "new wine" of the Gospel.

Imaginations by philosophy. First, by the course of the ecclesiastical history it appeareth that Simon Magus—who of a heathen philosopher became a Christian, and was baptized—after, through "the gall of bitterness" wherein he was, fell away again and proved the first of all heretics. He first, and after, Valentine; and then, Basilides devised many strange speculative fancies. And indeed, whosoever they be that dote about unprofitable curious speculations, from this kind they sprung first.

After these, those two main heresies that so mightily troubled the Church: first, that of the Manichee, who brought a necessity upon all things by means of his *duo principia*, making men secure how they lived, because it was ordained what should become of them: secondly, the other of the Pelagian, who ascribed to man's free will and ability to keep God's law, and thereby made void the grace of Christ. Both these were but two bastard slips of corrupt philosophy: the former, an imagination issuing from the sect of the Stoics and their fatal destiny; the latter, from the sect of the Peripatetics, and their pure naturals.

2. By Judaism.

Imaginations by Judaism. As the curious speculations came from the philosophers of the Gentiles, so whatsoever superstitious observations were imagined, came from the Pharisees and sects of the Jews. As Simon Magus is reckoned the first heretic, so Elbion the Jew is the second. And from him sprang the opinion of the necessity of Jewish observances, which was the occasion of the council in Acts the fifteenth chapter; and the opinion of "worshipping angels" as mediators, as Theodoret testifieth upon the second chapter of Colossians, the eighteenth verse. And for those ceremonies, as at the first they desired to retain those very same that were Judaical, so when it was withstood by the Apostles they did after but turn them, and new varnish them over into others like, and with them so clogged the Church as the Jews' estate was much more tolerable than the Christians'—St. Augustine's complaint.

Ep. 119.  
 [al. 55.  
 s. 35. ad  
 finem.]

Now from these two sorts of persons proceeded those two several means whereby, as it were in two moulds, all imagi-

nations have been cast, and the truth of God's word ever perverted. 1. From the Pharisee, that piecing out the new garment with old rags of traditions, that is, adding to and eking out God's truth with men's fancies, with the phylacteries and fringes of the Pharisees, who took upon them to observe many things beside it. 2. From the philosopher, that wresting and tentering of the Scriptures, which St. Peter complaineth of, with expositions and glosses newly coined, to make them speak that they never meant; giving such new and strange senses to places of Scripture, as the Church of Christ never heard of. And what words are there or can there be, that—being helped out with the Pharisees' addition of a truth unwritten, or tuned with the philosopher's wrest of a devised sense—may not be made to give colour to a new imagination? Therefore the ancient Fathers thought it meet that they that would take upon them to interpret "the Apostles' doctrine," should put in sureties that their senses they gave were no other than the Church in former time hath acknowledged. It is true the Apostles indeed spake from the Spirit, and every affection of theirs was an oracle; but that, I take it, was their peculiar privilege. But all that are after them speak not by revelation, but by labouring in the word and learning; are not to utter their own fancies, and to desire to be believed upon their bare word—if this be not *dominari fidei*, 'to be lords of their auditors' faith,' I know not what it is—but only on condition that the sense they now give be not a feigned sense, as St. Peter termeth it, but such a one as hath been before given by our fathers and forerunners in the Christian faith. "Say I this of myself," saith the Apostle, "saith not the law so too?" Give I this sense of mine own head? hath not Christ's Church heretofore given the like? Which one course, if it were straitly<sup>1</sup> holden, would rid our Church of many fond imaginations which now are stamped daily, because every man upon his own single bond is trusted to deliver the meaning of any Scripture, which is many times nought else but his own imagination. This is the disease of our age. Not the Pharisee's addition, which is well left; but, as bad as it, the philosopher's gloss, which too much aboundeth. And I see no way but this to help it.

Imaginations from the Christians. Secondly, from among

<sup>2.</sup> From within by Christians.

[See 1 Pet. 5. 3.]

[1 Cor. 9. 8.]

[<sup>1</sup> strictly. ed. 1661.]

S E R M. II. the Christians themselves arose men "speaking perverse things," whom St. Paul well calleth *fratres subintroductos*; who also by their imaginations mainly corrupted the Apostles' doctrine, which we heretofore divided

into { 1. matter, in which  
the { 2. manner, } { 1. The substance,  
and therein } { 1. the foundation.  
2. The ceremony. } { 2. the building  
upon it.

concerning all which, imaginations have risen.

1. In the matter and substance. Touching the foundation. Heb. 6. 1. Mark 1. 15. Acts 6. 5. Acts 20. 21. Rev. 2. 15. Imaginations touching the foundations. Which are two—so called by the name of foundations, first laid by our Saviour Christ, and after kept by the Apostles—even "repentance" and "faith."

2. Imaginations touching "repentance." Nicolas, one of the seven, as Eusebius testifieth, became a man of imaginations, and began the sect of "the Nicolaitanes, whom God hateth." After whom arose Carpocrates in the same, of whom came the sect of the Gnostics—a sect that blew up that part of "the foundation" which is called "repentance from dead works." For, as Epiphanius testifieth, they held that all other things besides "faith" were indifferent, "repentance" and all; and that so a man knew and embraced certain dictates and positions, they would deliver him; live how he list, he could not choose but be saved. And of these high points of knowledge they entitled themselves Gnostics, that is, men of knowledge. And all other Christians that could not talk like them, *simplices*, 'good simple souls.' Such is the imagination in our days of carnal Gospellers; that, so he forget not his creed, he cannot miscarry. These be the Gnostics of our age.

[Faith.] Imaginations touching "faith." On the other side against the other part of "the foundation," "faith," Latinus a Christian and a great learned man cast his mine, of whom was the sect of the Eneerites, who offended at the licentious lives of the Gnostics fell into the other extreme, that *Non est curandum quid quisque credat, id tantum curandum est quid quisque faciat*; 'that the Creed might be cancelled well enough, for an upright and straight course of life God only regarded,' and in every sect a man might be saved that lived well. These, for their sober and temperate kind of life, termed

themselves Enkratites, that is, strict livers; and all other Christians that lived not in like austerity *Psychicos*, that is, carnal men. Such is in our days the imagination of the civil Christian; who, so his conversation be blameless and honest careth not for religion and faith at all, but for the most part lives and dies in brutish ignorance. We may call these the Enkratites of our age.

Imaginations touching the building; a secondary part of the Apostles' doctrine, and not of like necessity with the former. Epiphanius writeth, they were a sect, a branch of the old *Cathari* or Puritans, as he saith, which called themselves *Apostolici*, *propter exactum disciplinæ studium*, &c. For an extraordinary desire they had above other men to have discipline and all things to the exact pattern of the Apostles' days; which is itself an imagination.

For it were *cacozelia*, 'an apish imitation,' to retain all in use then, seeing divers things even then were but *temporaria*. For beside their canon in matters of knowledge, they had their *dogmatu* or *decreta*, not of equal importance; as was that of eating "things strangled, and blood;" which no man now thinketh himself bound to abstain from. And, besides their *epitaxes*, 'commandments' in matter of practice, they had their *diataxes*, 'injunctions,' not of equal regard with the former. Such were their *agape*, "love-feasts" after the Sacrament; and their celebrating the Sacrament after supper, which no Church at this day doth imitate. Therefore to press all that was in that time, is an imagination.

And as to press all, so of these things that remain to press all alike, or think an equal necessity of them, which was a parcel of the imagination of the Donatists. For some things the Apostles peremptorily commanded; some things they had no commandment for, but only gave counsel; some things they commanded and taught; some things they taught and exhorted, whereof each was to be esteemed in his own value and worthiness; neither to dispense with the commandment, nor to make a matter of necessity of the counsel. Both which have not a little harmed the Church.

Lastly, for these matters of counsel, which for the most part are things indifferent, they also fall upon two imaginations: 1. some say, *Omnia mihi licent*, and so it be not con-

2. Touching the Building.

Gal. 6. 16

Acts 15. 20.

1 Cor. 7. 10.

Jude ver. 12.

1 Cor. 11.

20, 21.

2.

1 Cor. 7. 10.

1 Cor. 7. 25.

1 Tim. 4.

11; 6. 2.

1 Cor. 10.

23.



S E R M. demned as unlawful, make no bones of it; which tendeth to  
 Col. 2. 21. all profaneness. Others say, "Touch not, taste not, handle  
 not;" which speak of things indifferent as merely unlawful,  
 which imagination ends in superstition. A mean way would  
 1 Cor. 7. 35. be holden between them both, that neither "a snare be cast" on  
 men's consciences, by turning *Non expedit* into *Non licet*, nor  
 Gal. 5. 13. our "liberty" in Christ be made an "occasion to the flesh,"  
 by casting *Non expedit* out of doors. For the Spirit of Christ is  
 the spirit of ingenuity, which will freely submit itself to that  
 which is expedient, even in things of their own nature lawful.  
 The not observing whereof with good heed and discretion,  
 hath in old time filled the world with many a superstitious  
 imagination; and in our days hath healed the imagination  
 and superstition and hypocrisy with another of riot and licen-  
 tious liberty, as bad as the former, yea a great deal worse.

2. Imagin-  
 ations in  
 the cere-  
 mony.

1 Cor. 11.  
 13.  
 1 Cor. 14.  
 40.

[Acts 15.  
 28.]

1 Cor. 11.  
 16.

Ep. 28.  
 [al. 52. ad  
 finem.]

Ep. 86. [al.  
 36. s. 2.]

118. [al. 54.  
 s. 2.]  
 [S. Greg.  
 Epist. 43.  
 al. 61. circ.  
 med.]

1 Cor. 10.  
 27.

Imaginations touching the ceremony. First, I take it to be  
 a fancy to imagine there needs none; for without them  
 neither comeliness nor orderly uniformity will be in the  
 Church. Women will "pray uncovered" (an uncomely sight)  
 unless the Apostle enjoin the contrary: therefore, "Let every  
 thing be done decently and in order." Now, to advise what  
 is comely and orderly in each age and place, is left in the  
 power and discretion of the governors of each Church: *Visum  
 est Spiritui Sancto et nobis*. And the custom of each Church  
 is peaceably to be observed by the members of it. In a  
 matter ceremonial, touching the veiling of women—after some  
 reasons alleged, which yet a troublesome body might quarrel  
 with—thus doth St. Paul determine the matter definitively:  
 "If any list to be contentious," *Nos non habemus talem con-  
 suctudinem, nec Ecclesie Dei*. As if he should say, In matters  
 of that quality each Church's custom is to overrule; as from  
 that place St. Hierome and St. Augustine do both resolve.  
 It hath been ever thought meet, saith St. Gregory, that  
 there should be *in unitate fidei consuetudo diversa*; that is,  
 the diversity of customs should be in divers Churches, all in  
 the unity of one faith, to shew the Church's liberty in those  
 matters. And therefore the "eating of things offered to  
 idols," wholly restrained the Churches of Syria and Cilicia,  
 seemeth in some sort permitted the Church of Corinth, in  
 case no man did challenge it.

And as for divers Churches this hath been judged requisite, so hath it likewise been deemed no less requisite that every person should inviolably observe the rites and customs of his own Church. Therefore those former ordinances which were not urged upon the Corinthians—upon the Galatians within the compass of the regions where they took place as we see they were urged (as the Fathers interpret those places) under the pain of Anathema, which censure is due to all those that “trouble” the Church; as those do who for setting light by the customs and orders of the Church are by St. Paul concluded within the number of persons “contentious” and troublesome.

Gal. 1. 9.  
Gal. 5. 12.  
1 Cor 11.  
16.

Imaginations touching the manner of delivery. For even in it also, for failing, men must imagine something, that when they can take no exception to the matter yet they may itch after a new manner, and hear it after such and such a sort delivered, or they will not hear at all, and therefore after their own liking “get them a heap of teachers.” 1. They must hear no Latin, nor Greek; no, though it be interpreted. A mere imagination. For the Apostle writing to the Corinthians which were Grecians, hath not feared to use terms as strange to them, as Latin or Greek is to us—“Maranatha,” “Belial,” “Abba.” All which he might easily enough have expressed in their vulgar, but that it liked him to retain his liberty in this point.

2. In the  
manner of  
delivery.

2 Tim. 4. 3.

1 Cor. 16.  
22.  
2 Cor. 6. 15.  
Rom. 8. 15.

2. Nor none of the Apocrypha cited. Another imagination; for St. Jude in his Epistle hath not feared to allege out of the book of Enoch, which book hath ever been reckoned Apocrypha. And by his example all the ancient writers are full of allegations from them; ever to these writings yielding the next place after the Canon of the Scriptures, and preferring them before all foreign writers whatsoever.

Jude ver  
14.

3. Nor any thing alleged out of the Jews’ Talmud; a third imagination. For, from their records, St. Paul is judged to have set down the names of the sorcerers that “withstood Moses” to be “Jannes and Jambres;” which in Exodus, or the whole canon of Scriptures, are not named. As many other things in the New Testament from them receive great light. And the Jews themselves are therein clearly confuted.

2 Tim. 3. 8.

4. But especially no heathen example or authority—for

SERM.  
II.

In Strom.  
7. [*for.* 1.  
5.]  
De Legen-  
dis Eth-  
nicorum  
Scriptis.  
De Vita  
Mosis.  
De Doc.  
Christ.  
2. 40.  
Acts 17.  
28.

1 Cor. 15.  
33.  
[Tit. 1.12.]  
[Vid. Wel.  
Not. in  
loc.]

1 Cor. 11.  
14.

II.  
Touching  
"the Apo-  
stles' fel-  
lowship."

2 John 10.  
Heb. 10.  
25.  
1 Cor. 11.  
19.

1 Cor. 11.  
17.  
Phil. 3. 18.

1 Cor. 12.  
28.

with allegation of the ancient Fathers I have often dealt—a matter which the Primitive Church never imagined unlawful. For Clemens Alexandrinus, by allusion to Sarah and Agar, teacheth the contrary. So doth Basil, in a set treatise; and Gregory Nyssen, out of the twenty-first chapter of Deuteronomy, by the rites touching the marrying of heathen women taken captive: and last of all, St. Augustine most plainly. And these all reckoned of the contrary, as a very imagination. Which they did the rather, for that besides divers other places not so apparent, they find St. Paul in matter of doctrine alleging Aratus a heathen writer, in his Sermon at Athens. And again, in matter of life, alleging Menander, a writer of Comedies, in his Epistle; and thirdly, in matter of report only, without any urgent necessity, alleging Epimenides, or, as some think, Callimachus.

And surely, if it be lawful to reason from that which "nature teacheth," as St. Paul doth against men's wearing long hair, it is not unlawful neither to reason from the wisest and most pithy sayings of natural men. Especially, with the Apostle, using them—as in a manner they only are used—thereby to provoke Christian men to emulation, by shewing them their own blindness in matter of knowledge, that see not so much as the heathen did by the light of nature; or their slackness in matter of conversation, that cannot be got so far forward by God's law, as the poor pagan can by his philosophy. That if grace will not move, shame may.

Imaginations touching "the Apostles' fellowship." For this doctrine received doth incorporate the receivers of it into a fellowship or society, which is called the fellowship or corporation of the Gospel; and they that "bring not this doctrine," are no ways to be received thereto. Which fellowship is not to be forsaken, "as the manner of some is"—men of imaginations—in our days, either because there be heresies, for *oportet esse*; or, for that many at communions "come together, not for the better, but for the worse," for so did they in Corinth; or lastly, for that many and many "Christians walk"—which St. Paul wrote with tears—"as enemies to the cross of Christ;" for so it was in the Church of Philippi.

Now it is plain, there can no society endure without government, and therefore God hath appointed in it governors

and assistants, which seeing they have power from God to reject or "receive accusations," and to "judge those that are within" and of the fellowship, it is an idle imagination that some have imagined, to hold "the Church" hath not her judgment-seat, and power to censure her disobedient children. It hath ever been holden good divinity that the Church from Christ received power to censure and separate wilful offenders. Both, with the heathen man's separation, who might not so much as enter into the Church door, (which is the greater censure); and with the publican's separation, (which is the less) who might enter and pray in "the temple," but was avoided in common conversation, and in the fellowship of the private table, and therefore much more of the altar. Of which twain, the former the Apostle calleth "cutting off;" the latter, "abstaining from." The Primitive Church calleth the former *excommunicatos*, the latter *abstentos*. So that, to fancy no government, is an imagination. A government there is.

Touching the form of which government many imaginations have lately been bred, in these our days especially. At the writing of this verse, it is certain that the government of Christian people consisted in two degrees only—of both which our Saviour Christ Himself was the Author: 1. of the Twelve, 2. of the Seventy; both which were over the people, in things pertaining to God.

These two were, one superior to another, and not equal. And that the Apostles established an equality in the Clergy, is, I take it, an imagination. No man could perish in the "gain-saying of Korah" under the Gospel, which St. Jude saith they may, if there were not a superiority in the Clergy; for Korah's mutiny was, because he might not be equal to Aaron, appointed his superior by God. Which very humour, observe it who will, hath brought forth most part of the heresies since the time of the Gospel; that Korah might not be Aaron's equal. Now of these two orders, the Apostles have ever been reckoned the superior to the other, till our times; as having, even under our Saviour Christ, a power to forbid others. And after, exercising the same power; Silas, one of the Seventy, receiving a commandment, *ἐντολήν*, from St. Paul an Apostle to come unto him. As the auditory had

1 Tim 5. 19.  
1 Cor. 5. 12.

Mat. 18. 17.

Acts 21. 28.

Lu. 18. 10.

Gal. 5. 12.

2 Thess. 3.  
6.

Acts 2. 42.

Lu. 9. 1;  
10. 1.

[Jude ver.  
11.]

Nu. 16. 10.

Lu. 9. 49.

Acts 15. 30.  
32; 17. 15.  
1 Cor. 14.  
16.

S E R M. their "room" by themselves, so among the persons ecclesiastical  
 11. - the Apostles had a higher seat, as may be gathered; and in  
 the very place itself were distinguished. Now in the place of  
 the Twelve, succeeded Bishops; and in the place of the  
 Seventy, *Presbyteri*, Priests or Ministers, and that by the  
 Lib. 3. c. 3. judgment of Irenæus, who lived immediately upon the Apo-  
 stles' age, of Tertullian, of St. Augustine. And this, till of  
 De Prae- script. late, was thought the form of fellowship, and never other  
 [32.]  
 In Ps. 44. imagined.  
 [32.]

But not long since, some have fancied another, that should  
 consist of Lay-elders, Pastors, and Doctors, and whether of  
 Deacons too is not fully agreed yet. Which device is pressed  
 now upon our Church, not as a form of more convenience  
 than that it hath, but as one absolutely necessary, and of our  
 Saviour Christ's own only institution, which maketh it the less  
 sufferable. I know that by virtue of St. Peter's wrench before  
 mentioned some places may be brought which may seem to  
 give it colour, but that is if we allow those new glossed senses.  
 But if we seek what senses the Primitive Church gave of  
 them, not one of them but will suffer it to fall to the ground.  
 And finding it a stranger to them, I know not how to term it  
 but an imagination. To touch it briefly in a word.

If we ask Scripture for it, and where we may find it, they  
 pass by the two most evident places in appearance, the twelfth  
 chapter of the first Epistle to the Corinthians, the twenty-  
 eighth verse, because there are no Pastors; and the fourth  
 chapter of Ephesians, the eleventh verse, because there are no  
 Lay-elders; and lay it upon the twelfth chapter of Romans, the  
 sixth, seventh, and eighth verses. And there, by a strange  
 and unheard of exposition, they will find them all four; but  
 not except that exposition be allowed them, nor if the  
 ancient writers may be heard, what the true sense of it is.  
 There is no Epistle on which so many of them have written.  
 Six only I will name: Origen, Chrysostom, Theodoret, Am-  
 brose, Hierome, Œcumenius; all which have entreated of it.  
 Let their commentaries be looked on upon that place. Not  
 one of them applieth it to the Church government—which  
 by any likelihood cannot be imagined but they would, if it  
 were the main place for it—or findeth those offices in those  
 words, which they in good earnest tell us of, as that *Διάκονοι*

[1 Cor. 12.  
 28; Eph.  
 4. 11.  
 Rom. 12.  
 6, 7, 8.]

[2 Pet. 3.  
 16.]

In the seventh verse is not the deacon, but the distributor in the eighth verse is he; or that *qui miseretur* is Latin for a widow, or such like.

But if jointly they find them not, let us see how severally they warrant their offices. 1. Of Elders, some both preach and govern, some govern only: and there they imagine they have found their Lay-elder, by implication that there are *Presbyteri* that labour not in preaching. Hear St. Chrysostom on the first epistle of the Corinthians, the first chapter and seventeenth verse. You shall find a far other sense: *Evangelizare*, [1 Tim. 5. 17.] saith he, *per paucorum est; baptizare autem cujuslibet, modo fungatur Sacerdotio.* And a little after: *Siquidem Presbyteris quidem qui simpliciores sunt hoc munus tradimus ut baptizent, verbum autem ut doceant non nisi Sapientioribus, hic sapientia est [et] labor.* [Hom. 3.] *Quamobrem et alibi inquit: Qui bene præsent Presbyteri, duplici honore digni sunt, maxime qui laborant in verbo.* [ἐκεί γὰρ ἐστὶν ὁ πῦλος καὶ ὁ ἰδρωτής.] Whereby it is plain that in St. Chrysostom's time it was not reckoned meet that every one that ministered the Sacraments, should also preach. That the meaner sort dealt with the Baptizing, and they only that were of the more wise sort with the word. And to prove it should thus be, he citeth this their Scripture, as if in the Apostles' days the like had been thought wisdom. But as for lay-elders, he nor any that writeth on it can find in this verse; nor any such in all antiquity ever understood by the name of Presbyter.

The elders preachers they divide into pastors and doctors, and these they sever in function, limiting the one to his exhortation only, the other to point of doctrine only. An imagination which none of the Fathers would ever acknowledge; search their writings. St. Chrysostom upon this verse (Ephesians 4. 11.) taketh them both for one, and maketh no difference. So St. Hierome in both his Commentaries upon that Epistle: *Omnis enim pastor doctor est.* But St. Augustine may serve for all, to shew how unknown this was then. Who being purposely written to by Paulinus to assign a difference between them, thus answereth: *Pastores autem et Doctores, quos maxime ut discernereimus voluisti, eosdem puto esse, sicut et tibi visum est, ut non alios Pastores, alios Doctores intelligeremus, &c. Hos enim sicut unum aliquid duobus nominibus complexus est.*

Aug. Ep. 59. [ad. 149, c. 11.] ad Paulinum.

S E R M. Lastly, for their deacons too: that they should be men of  
 II. — occupation and trade to deal with the Church-stock and care  
 of the poor only, is also I doubt not an imagination; seeing  
 all antiquity hath ever reckoned of that calling as of a step  
 or degree to the ministry, out of the first of Timothy, the third  
 chapter, and thirteenth verse. And that the Church's practice  
 hath been always to employ them in other parts and functions  
 besides that, is plain by Justin Martyr who lived in the  
 Apostles' days, namely, to distribute the Communion; by  
 Tertullian, to baptize; by Cyprian and divers others. So  
 that to conclude, these are imaginations touching "the Apo-  
 stles' fellowship," howsoever a great number of deceived people  
 bow down to them and worship them.

Apol. 2.  
 ad Anto-  
 ninum.  
 [ad fi-  
 nem.] De  
 Bap. [c.  
 17.]  
 Ser. 6. de  
 lapsis.  
 [Ed. Ba-  
 luz, p. 189.]

III.  
 Imagina-  
 tions  
 touching  
 the  
 "breaking  
 of bread."

Imaginations touching the "breaking of bread:" which is  
 joined to that "fellowship" as the chiefest badge of that "fellow-  
 ship." For by it is gathered the Communion, as may be  
 gathered by conference with the twentieth chapter of the  
 Acts, the seventh verse, and as the Syrian text translateth  
 it. For that as by the other Sacrament in the verse imme-  
 diately going before they are "received into the body of the  
 Church," so by this they are made to "drink of the Spirit,"  
 and so perfected in the highest mystery of this society.

I Cor. 12.  
 13.

Concerning which, as the Church of Rome hath her imagi-  
 nations: first, in that she many times celebrateth this mystery  
*sine fractione*, 'without any breaking' at all. Whereas, as  
 heretofore hath been shewed out of the tenth chapter of the first  
 of Corinthians, the eighteenth verse, it is of the nature of an  
 Eucharist or peace-offering; which was never offered but it  
 was eaten, that both there might be a representation of the  
 memory of that sacrifice, and together an application to each  
 person by partaking it. And secondly, in that she hath  
 indeed no "breaking of bread" at all. For it being broken  
 ever after it is consecrated, there is with them no bread  
 remaining to break; and the body of Christ is now impassible,  
 and cannot be broken; so that they are fain to say they break  
 accidents, and indeed they well know not what. Contrary to  
 St. Luke here, who calleth it *fractionem panis*, and to St. Paul  
 who saith, *Panis quem frangimus*. As these are their imagi-  
 nations, so we want not ours. For many among us fancy  
 only a Sacrament in this action, and look strange at the men-

[Comp.  
 Levit. 3. 3;  
 7. 15.]

I Cor. 10.  
 16.

tion of a sacrifice; whereas we not only use it as a nourishment spiritual, as that it is too, but as a mean also to renew a "covenant" with God by virtue of that "sacrifice," as the Psalmist speaketh. So our Saviour Christ in the institution telleth us, in the twenty-second chapter of Luke and twentieth verse, and the Apostle, in the thirteenth chapter of Hebrews and tenth verse. And the old writers use no less the word sacrifice than Sacrament, altar than table, offer than eat; but both indifferently, to shew there is both.

And again too, that to a many with us it is indeed so *fractio panis*, as it is that only and nothing beside; whereas the "bread which we break is the partaking of Christ's" true "body"—and not of a sign, figure, or remembrance of it. For the Church hath ever believed a true fruition of the true body of Christ in that Sacrament.

Further, as heretofore hath been made plain, it is an imagination to think that this "breaking of bread" can be severed from the other, which is Esay's breaking of "bread to the needy." Whereby as in the former Christ communicateth Himself with us, so we in this latter communicate ourselves with our poor brethren, that so there may be a perfect communion. For both in the sacrifice which was the figure of it it was a matter of commandment, insomuch as the poorest were not exempt from God's offerings; and our Saviour Christ's practice was, at this feast, to command somewhat "to be given to the poor." And last of all the *agape* or love-feasts of the Christians for relief of the poor, do most plainly express that I mean. In place of which, when they after proved inconvenient, succeeded the Christian offertory.

And lastly, whereas we continue in the doctrine and prayers of the Church, we do many times discontinue this action a whole year together. These long intermissions—so that if it be *panis annuus*, once a-year received, we think our duty discharged—are also, no doubt, a second imagination in our common practice. For sure we should continue also in this part and the frequenting of it, if not so often as the Primitive Church did—which either thrice in the week, or at the furthest once, did communicate—yet as often as the Church doth celebrate; which, I think, should do better to celebrate more often. And those exceptions which commonly we allege to



SERM. disturb ourselves for that action, make us no less meet for  
 II. prayers than for it. For except a man abandon the purpose of  
 Ps. 66. 18. sin, and except he be in charity, he is no more fit to pray than  
 Mat. 6. 14, 15. to communicate, and therefore should abstain from the one  
 as well as from the other; or, to say the truth, should by  
 renewing himself in both these points, make himself meet for  
 both, continuing no less in the "breaking of bread" than in  
 "prayers" and "doctrine."

IV. Imaginations touching "prayers." As the former was the  
 Imaginations most special exercise of a Christian and chiefest in dignity,  
 touching "prayers," so this is the most general and chiefest in use. Therefore he  
 puts it in the plural number; as if both in preaching, cen-  
 suring, and communicating, it had his use (as indeed it hath)  
 1 Tim. 2. 1. "before all things," "in all things," after all things. And  
 1 Thess. 5. 18. in this also we want not fancies; in this age especially,  
 Eph. 6. 18. wherein an idle conceit is taken up that never came into the  
 Num. 6. 27. heads of any of the old heretics (though never so brain-sick)  
 once to imagine. Our Saviour Christ thus willeth us: "When  
 Lu. 11. 2. ye pray, say, Our Father," &c. A most fond imagination is  
 started up in our times, never once dreamed of before, that  
 telleth us in no case we must say "Our Father," &c. with  
 Ep. 59. which form, if St. Augustine be to be believed as a witness  
 [al. 149. s. 16. of antiquity, the universal Church of Christ hath ever used  
 Ep. 121. to begin and end all her prayers, as striving indeed by divers  
 al. 130. s. s. other forms more largely to express the sense of that prayer;  
 21. 22.] but not being able to come near the high art and most excel-  
 lent spirit of perfection in that pattern, they always conclude  
 with it, as being sure, howsoever they may for divers defects  
 not attain to the depth of it, and <sup>1</sup>by it they shall be sure to  
 [perhaps beg all things necessary at God's hands. This I named first  
 that.] because it is appropriate to our times.

Besides, as the Church of Rome hath her imaginations  
 touching prayers; first, against St. Paul's *Orabo et memento*, in  
 setting the people to pray they wot not what, and so making  
 1 Cor. 14. their "understanding unfruitful." And again, against our  
 14. Saviour Christ's *caucat*, in setting them to go over whole  
 Mat. 6. 7. rosaries and Psalters, as if much babbling after the heathen man-  
 ner were acceptable to God. So likewise do others also among  
 us err in their imaginations no less, and that even against the  
 same places. First, against *Orabo spiritu*, in the same verse,  
 1 Cor. 14. 15.

by finding fault with a set Liturgy, which they call stinted prayers, and giving themselves to imagine prayers at the same instant; whereby, it is plain, they so occupy their minds with devising still what to say next, their spirit is “unfruitful,” no less than the others’ “understanding;” and both these, 1. the understanding of the mind. 2. and the affection of the spirit, are there necessarily required. And again, that instead of rosaries and a number of prayers, they bring in the Pharisee’s imagination of “long prayers,” that is, a prayer as long as a whole rosary. And this they take to be a great part of holiness, but indeed it is nothing but the former superstition drawn in backward. In which whoso marks them, shall find they commit both faults: that of the Pharisee, in tedious length, procuring many times *nauseam spiritus*, a dangerous passion; and the other of the heathen, in fond repetitions, tautologies, inconsequences, and all the absurdities that may fall into such manner of speech. St. Cyprian saith, It was ever in Christ’s Church counted an absurd thing, which some count their glory, *ventilare preces inconditis vocibus*. [De Orat. Domini. init.] The absurdity whereof would better appear if—seeing under prayers here Psalms and spiritual songs are contained, both being parts of invocation—they would have no stinted Psalms, but conceive their songs too upon the present out of the Spirit, and so sing them. For to say truth, there is no more reason for the one than for the other. But God’s Church hath ever had, as a form of doctrine, both of faith in the Creed, and of life in the Decalogue, so of prayer too. Which, from the thirteenth chapter of Acts, the second verse, the Fathers in all ages have called a Liturgy or service of God.

These are of many imaginations, some set up and magnified by some, and by others adored and worshipped, under the names of the 1. Apostles’ Doctrine, 2. Government, 3. Sacraments, and 4. Prayers.

St. Stephen telleth us, out of the fifth of Amos, that if we do thus make to ourselves tabernacles and figures to worship them, our punishment shall be “to be carried away beyond Babylon.” And good reason, for these idle fancies are not from Christ’s Church, from Sion, but from Babylon they came, and if we delight in them thither shall we be carried. [Amos 5. 25, 26, 27.] Acts 7. 43.

And sure we are in a good way thitherward, for of Babel

SERM. St. Augustine saith, *Civitas illa confusionis indifferenter habuit*  
 II. *philosophos inter se diversa et adversa sentientes*; ‘In God’s city  
 DE CIVIL. it was never so, there was ever correction for coiners, but in  
 D. 18. Babel, the city of confusion. every philosopher might set up,  
 [51.] as now every sect-master may broach any imagination that  
 taketh him in the head without punishment. For in Babel  
 it is reckoned but an indifferent matter.’ Sure the Prophets  
 tell us that if Babylon’s confusion go thus before, the capti-  
 vity of Babylon is not far behind. From which Almighty  
 God deliver us, and make us careful, as to continue “the  
 Apostles’ doctrine,” &c., so neither to engrave nor to bow  
 down and worship any of these imaginations. Amen.

# ONE OF THE SERMONS

UPON THE

## THIRD COMMANDMENT,

PREACHED IN THE

PARISH CHURCH OF ST. GILES, CRIPPLEGATE,

ON THE ELEVENTH OF JUNE, A.D. MDXCII.

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### JEREMIAH IV. 2.

*And thou shalt swear, The Lord liveth, in truth, in judgment, and in righteousness.*

*Et juraſis, Vivit Dominus, in veritate, et in judicio, et in juſtitia.*  
Lat. Vulg.

[*And thou shalt swear, The Lord liveth, in truth, in judgment, and in righteousness.* Eng. Trans.]

OF this commandment there are two main propositions: 1. Thou shalt take "the name of God"—else it should have been, Thou shalt not take it at all; 2. Thou shalt take it orderly, and not "in vain." Of the first: Thou shalt take it to those ends and uses to which God lendeth it. Of which one is, "Thou shalt swear by it;" which is limited by two ways.

First, by what: "The Lord liveth."

Secondly, how: "In truth, judgment, justice." As in the former Commandments so in this, there be two extremes. 1. The one of the Anabaptists, which hold all swearing unlawful, contrary to the first, "Thou shalt swear." 2. The other of the licentious Christian, which holds, at least in practice, A man may swear how and in what sort he list: by creatures, &c. contrary to "The Lord liveth," &c. falsely, rashly, lawlessly; contrary to "In truth, judgment, justice."

S E R M.  
III.  
1. — That it is lawful to swear, it appeareth by the Law, Deuteronomy the sixth chapter, and thirteenth verse: by the Prophets—Jeremy here. Esay more earnestly: “I have sworn by Myself, the word is gone out of My mouth and shall not return, That every knee shall bow to Me, and every tongue shall swear by Me.” David: *Laudabuntur omnes, qui jurant per Eum*. By the practice of the saints not only under Moses, but under the law of nature. Abraham sweareth, Isaac sweareth, Jacob sweareth. Now our Saviour Christ came “not to destroy the law and the Prophets” in those things wherein they agree with the law of nature: therefore, not to take away an oath.

Whereas they object first, that it standeth not with Christian profession, but was tolerated as an imperfect thing under the law:

We answer, it cannot be reckoned an imperfection to swear. For that not only Abraham, the pattern of human perfection, both sware himself and put his servant to an oath, but even the Angels, nearer than we to perfection, “-sware” both under the law, and under the Gospel. And not only they, but even God Himself in Whom are all perfections, so that it cannot be imagined an imperfection.

Besides, the holy Apostles, the most perfect Christians have in urgent causes done the like: “I call God for a record against mine own soul;” and, “By our rejoicing which I have in Christ Jesus our Lord;” which place cannot be avoided, having in the Greek the word *Νη* never used but in an oath only.

Whereas secondly they object our Saviour’s saying, “I say unto you, swear not at all,” the ancient writers answer, that our Saviour Christ in the very same place, not reproving the other part, *Reddes autem Domino juramenta tua*, meant not to take all oaths away, but must be understood according to the Pharisees’ erroneous gloss of this commandment, which He intendeth to overthrow by opposing to *Dictum est antiquis, Ego autem dico*; which was of two sorts: 1. for first, it seemeth they understood it of perjury alone; so that if a man forswore not himself, he might swear any oath. And so Christ reproveth not only false, but all rash and unadvised swearing.

2. Secondly, it seemeth they had this conceit: so a man

sware not by the great name of God all was well, he might swear by any creature at his pleasure; and so Christ willeth not to swear at all by any creature.

Though indeed we hold in divinity that *jurare* of and by itself considered is an act forbidden no less than *occidere*, and that as it is an absolute countermand, *Non occides*, and yet the magistrate by due course of justice executing a malefactor is commended, so is it likewise *Non jurabis*; and yet being, as we term it, *vestitum debitis circumstantiis*, *Laudantur omnes qui jurant per Eum*, as king David saith. Ps. 63. 11.

Lastly, there is also a bar in the word *jurare*. For God in His law, ever putting it passively, that is rather, Thou shalt be sworn, or called to an oath, than Thou shalt swear, actively; our Saviour Christ here utterly condemneth the active voluntary swearing of men of their own heads, which was indeed never permitted, howsoever the Pharisees glossed the matter if the matter were true and so it were by Jehovah.

So that an oath is lawful; but with this condition limited, that the party do therein *habere se passive*, come to it not of his own accord, but pressed, as St. Augustine well saith, *vel auctoritate deferentis, vel duritie non credentis*, as to the lifting of a burden, as to the entering of "a bond." [Vid. S. Aug. Serm. 180. 10.]

"Thou shalt swear, The Lord liveth;" or, as Moses saith, by "God's Name." Which clause first doth limit by what we are to swear, and doth exclude 1. swearing by those which are "no gods;" either idols forbidden in the law, (either to swear by them alone, or to join God and them together) 2. or creatures, which our Saviour Christ forbiddeth.

And sure, as to swear by them is derogatory to ourselves, seeing thereby we make them our betters, for that every one that sweareth "sweareth by a greater than himself;" so it is highly injurious to the Majesty of God, seeing to swear by a creature is to ascribe unto it power to see and know all things, and to do vengeance on perjury: which in divinity to think or say, is manifest blasphemy.

Howbeit yet the Fathers—well weighing that speech of St. Paul's, where he speaketh on this wise, "By our rejoicing which we have in Christ Jesus our Lord," &c. wherein his oath is not immediately by the name of God, but by a secondary thing issuing from it—have thought it not absolutely

1 Cor. 15. 31.

S E R M.  
III. — necessary that in every oath the name of God should be expressly mentioned, but sufficient if *reductive*. It is ruled in divinity that such things as presently are reduced to God will bear an oath. In which respect, to swear by the Holy Gospel, considering our rejoicing will bear an oath, and that in the Gospel our matter of rejoicing is principally contained, hath in the Primitive Church been holden lawful. As in the Council of Constantinople. Especially seeing there is no direct contestation used, but rather by way of oppignoration, engaging unto God our salvation, faith, rejoicing, part in His Gospel and promises, the contents, &c. if we utter an untruth.

[Con.  
Const. III.  
Lab. Tom.  
II. Col.  
578. Ed.  
Florent.  
1765.]

II.  
The man-  
ner, or se-  
cond limi-  
tation.  
Gal. I. 20.  
2 Cor. II.  
11.  
1 Thes. 2.  
3.  
Judg. 8.19.  
Gen.31.53.  
1 Chron.  
12. 17.  
1 Sam. 14.  
44.  
2 Cor. I. 23.  
1 Cor. 15.  
31.

Secondly, the form and manner of swearing. Which is of three sorts: 1. Either by contestation as here, "The Lord liveth," "Before God," or, "God knoweth" it is so, "God is my witness." 2. Or by a more earnest asseveration; "As sure as God liveth." 3. Or by detestation and execration, as in other places. And that again is of two sorts: 1. by imprecation of evil; "God be my Judge," "God behold it and rebuke it," "God do so and so unto me," "I call God a record against my soul." 2. Or by oppignoration or engaging of some good which we would not lose: as, "Our rejoicing in Christ," our salvation, God's help, &c.

Both are oft and may be joined together, if it be thought meet. "God is my witness" that thus it is, and "God be my Judge" if thus it be not. Wherein as in prayer when all means fail, we acknowledge that God can help as well without as with second causes, so we confess that He can discover our truth and falsehood, and can punish the same by ways and means to Him known, though no creature in the world beside know the thing or can take hold of us.

"Thou shalt swear, in truth, judgment, justice." The three enclosures and companions of a Christian oath are

In	{ Truth Judgment Justice }	against	{ Falsehood Lightness Unlawfulness }	the	{ matter. matter and manner both. end.
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1.  
In truth.  
Levit. 19.  
12.

"In truth:" "Ye shall not swear by My name falsely." Which vice forbidden we call perjury. Each action, we say, is to light *super debitam materiam*. The due and own matter

of swearing is a truth. If it fall or light *super indebitam materiam*, as falsehood, it proveth a sin.

At all times are we bound "to speak truth to our neighbour;" Eph. 4. 25. but because men are naturally given to have their "mouth" fraught with "vanity," in solemn matters to be sure to bring Ps. 144. 11. the truth from us God is set before us. If then when we confess the truth we "give glory to God," so if when God Josh. 7. 19. being set before us we testify an untruth, it is exceeding contumelious to Him; it is to make Him one that knoweth not all things, or that can be deceived, or that if He know cannot do any harm, or, which is worst, which will willingly be used to bolster out our lies. *Pejorare est dicere Deo, Descende de Cælo, et assere mecum mendacium hoc.*

In an oath of promise, we are to swear "in truth." "He that 1. Of Promise. sweareth an oath, and by it bindeth his soul with a bond, shall Num. 30. 2. not violate his word, but do according to all that proceedeth out of his mouth:" *Reddes autem Domino juramenta.* Yea, Mat. 5. 33. by the very light of nature Pharaoh willeth Joseph, "Go and bury thy father, seeing he made thee swear to do so." [Gen. 50. 6.] Against which oath men are two ways faulty: 1. if at the swearing, they purpose not, as David saith, "I have Ps. 119. 106. sworn and an utterly purposed"—such is the nature of an oath; 2. if they then purpose, but after a damage being likely to ensue, they disappoint their former oath. Touching which we see that when Joshua and the Israelites had Ps. 15. 4. sworn to the men of Gibeon, though that oath cost them [Jud. 9. 3, &c.] four great and fair cities, which should otherwise have come to their possession, they would not break through. As contrariwise, Zedekias having given his oath of allegiance to the 2 Chron. 36. 13. King of Babylon, when he regarded it not but rose against him notwithstanding, God sendeth him word, "he shall never prosper for so doing." And to say truth, there is nothing more forcible to move us herein, than to consider God's own practice; Who having "sworn" for our benefit, though by many Ps. 110. 4. our unkindnesses and hard usages provoked, yet, as Himself saith, "will not break His covenant, nor alter the thing that Ps. 89. 34. is gone out of His lips." Which is it that keepeth us all from perishing; even the immutable truth of God's oath, that we the rather may take it to imitation.

In an oath of proof, the charge ought to be that we speak 2. Of Proof.



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S E R M.  
III.

1 Kings 22.  
16.  
Rom. 9. 1-  
Levit. 5. 1

“nothing but that which is true in the name of the Lord.” That “we say the truth and lie not, our consciences bearing us witness in the Holy Ghost;” which if we do not being charged by a judge, we “bear” our own “iniquity.”

Against which oath men are two ways faulty: 1. if either they swear to that which they know to be false; as if a man find and deny it, “swearing falsely.” 2. Or if they presume to swear directly in a matter wherein themselves are doubtful, or have no sure ground of. As if a man swear, and “the thing be hid from him.”

Levit. 6. 3.  
Levit. 5. 4.

The breach of these two sorts of oaths, in regard of the truth, is called perjury, and both in old time and now we greatly complain of it in two places: 1. the one they call *Juramenta Officiarum*, when men in their shops, so they may utter to their gain, care not how untruly they abuse the name of God, men which, as the Wise Man saith, reckon our life “as a market,” wherein they “must be getting on every side,” though it be by evil means; or, as the Apostle saith, that do in practice seem to hold that “gain is godliness;” for all the world as the profane man in the comedy, *juramentum rei serranda non perdende conditum*, that ‘oaths were made to thrive by.’ Full little knew those men that whatsoever is gotten by false swearing, must by God’s law both be restored in the whole sum, and add an overplus beside: else no atonement can be made for them. And if that atonement be not made, that God by His Prophet hath denounced that their gain shall not prosper. For He will send the flying book into their house, a curse appropriate to those that both swear and steal—that is, steal by swearing—which shall consume both the goods, and the very stone, timber and all, of the house itself.

Wisd. 15.  
12.

1 Tim. 6.  
5.

Levit. 6. 5.

Zec. 5.  
1-4.

2 Chron.  
19. 8.  
Ps. 82. 6.  
Ecl. 8. 2.

2. The other they call *Juramenta Tribunalium*, much more fearful and heinous than the former; when a man—or rather as St. Augustine calleth him, *detestanda bellua*, no man, but ‘a detestable beast’—shall so far presume as in “the judgment” itself which is God’s, before the magistrates which are “gods” to profane “the oath of God,” even as it were to come into God’s own place, and there to offer Him villainy to His face. A crime so grievous as no nation, were it never so barbarous, but have thought it severely to be punished; some with loss

of tongue, some of fingers, some of ears, and some of life itself. And howsoever they escape man, the Prophet saith, the very book of the law which they have touched in testifying an untruth shall have wings given it, and shall pursue them, and cut them off on this side and on that side, till they and their name be rotted from the earth. It is a fearful thing to fall into God's hands on this wise; and of no one sin more dreadful examples. For it is indeed, *facere Deum mendacii consortem*. We hold it worse in divinity, to lay upon God that evil which we call *malum culpæ*, than the other which we term *malum pænæ*, which hath been inflicted on many an innocent good man. Consequently a less evil to crucify Christ by any bodily pain than to draw Him into the society of sin, which every perjured person doth as much as in him lieth. Yea, we say that the name of God being fearful to the devils themselves, and bringing them to tremble, that that party that treadeth that most glorious and fearful name under his feet, is in worse estate not only than the wickedest of men, the murderers of Christ, but even than the devil himself. And all this, that we conceive aright of *in veritate*.

*In judicio*. For thus far the Pharisees themselves come, to think perjury condemned. But our "righteousness" is to "exceed" theirs, and therefore we must seek yet farther.

2.  
"In judg-  
ment."  
Mat. 5. 20.

This clause, we say, standeth against a double vanity, 1. as well in matter, if for a vain, light, trifling matter we swear; 2. as in manner also, if with a vain, light, unadvised mind or affection. For both the matter is to be weighty, grave, and judicial, and we are with due advice and judgment to come to the action.

Against which judicial swearing we complain of two evil kinds: 1. the one *juramenta platearum*, such as going through the streets, a man shall every day hear—yea, even out of the mouths of children—light, indiscreet, frivolous oaths; 2. the other *juramenta popinorum*, much worse yet than they, when men in tabling-houses, at their game, blaspheme the name of God most grievously; not content to swear by Him whole, dismember Him and pluck Him in pieces, that they may have oaths enough. And that Person of the Holy Trinity, to Whom and to His Name, for taking our flesh

S E R M. upon Him, and performing our redemption, even by God's  
 111. — own charge, a special regard is due; and that action of His, which among the rest is most venerable of all others, which is His death, Passion, and shedding His blood.

1. For the matter. For the matter. The very words of the Commandment teach us it is to be weighty, which speak of God's name as a thing to be lifted up with strength, as if it were heavy; and we use not to remove things heavy but upon good occasion.

The nature of an oath is as of a bond, which none that is wise will easily enter; it is to be drawn from or pressed out of a man, upon necessary cause. Yea it is no further good than it is necessary. For so is our rule: *Necessarium extra terminos necessitatis non est bonum*; as, purging, blood-letting, which are no longer good than needful. The name of God is as a strong castle, which men fly not to but when they have need. These shew that for every frivolous matter, and of no importance, we are not vainly to take up God's name. God's name is said to be "holy," and "holy things" may not be put to common and vulgar uses. And in plain words, "Ye shall not pollute My Name." Polluting, by God's own word, being nothing else but to make "common." Therefore they to be condemned that, no man urging them, upon no sufficient ground make it common.

2. For the manner, with great "regard;" we must swear to the Lord with all our heart. They are highly praised that did so; that is, when they are to take an oath, they are to call together the powers of their soul, and with sad and serious deliberation to undertake it; that is, to do it *in judicio*. Therefore in the law, God maketh it the entry, "Thou shalt fear the Lord thy God, and shalt swear by His Name;" that is, with due fear and reverence thou shalt swear. For, as God's name is "holy," not for every common matter; so is it also "reverend," not with an unregarding affection to be taken in our mouths.

To this end is it that the Church of God excludeth such persons from oaths as are presumed that in "judgment" they cannot or will take them: as persons already convict of perjury, that they will not; those that are under years, that they cannot. To this end also there have ever been used ceremonies, that by that means there might be a reverend regard

stricken into the mind of the swearer. Therefore the very Angels, when they swear, do it not without ceremony, but with lifting up their hands "to Heaven." The Patriarchs, under the law of nature, not without ceremony, but laying their "hand" on "the thigh," therein have reference to the incarnation of the blessed Seed. The people of God under the law came into the temple, and before "the altar," and in the presence of the priest, uncovered, so took their oath; all these serving to stir up their reverence, that what they did they might do in "judgment."

Gen. 12. 7.  
Rev. 10. 5.

Gen. 24. 2.  
3: 47. 29.  
1 Kings 8.  
31.  
Deut. 12. 8.  
Num. 5. 18.  
19.

Therefore, they are to be condemned that passionately swear—which passion always bereaveth men of judgment—either in anger as David, which "he repented of," or in desire as Saul, which proved prejudicial to him and his people. And they, that as not of any passion, so without all manner of respect, to avow any idle fond fancy of their own, even as it were water, pour out the name of God.

Leel. 5. 4. 3.

1 Sam. 25.  
32, & c.

1 Sam. 14.  
23.

And they yet more that not only madvisedly sometimes, but continually as it were by a custom make it an interjection of filling for all their speeches, and cannot utter one sentence without it; yea, which thereby come to a *diabeticæ passio* of swearing, that oaths run from them and they feel them not.

But above all they that are come to that pitch, that even in contempt they swear, and will swear, and the rather because they be told of it. These persons the Church of God hath so detested, that they are excommunicate without sentence of any judge or canon, and Christian people forbidden to have any fellowship with them.

*In justitiâ.* As the matter of the oath is to be true and weighty, and the manner with due advice and "judgment," so is it to be taken also to a good and just end. And of this there is to be had chief regard, for that divers times both false and rash oaths are not hurtful save to the swearer only. But these tend alway to some mischief beside the sin of the swearing.

l.  
"In justitiâ"

An oath is of the nature of a bond, and bindeth a man to do what he sweareth. Now it is sin enough to do evil of itself, but to bind himself to do evil, and to make the name of God the bond, that is sin out of measure sinful. God hath or-

SERM. III. dained that only for truth and right His name should be used: to abuse it, to uphold falsehood, and to enforce men to evil dealing, is to change a sanctuary and to make it a brothel house. These we call *latronum juramenta*, such oaths as thieves and such kind of persons take one of another; for they do not only "join hand in hand," as Solomon telleth us, but do also by oath bind themselves to do mischief. Tobiah the special hinderer of the temple had "many in Judah" his "sworn" men.

I. Not of things impossible. Gen. 24. b. 8. That an oath may be "in justice," it is required that it be of a thing possible. No man ever required an oath to an impossibility apparent. So Abraham's servant saith, "What if I cannot possibly get any maiden to come with me?" Abraham's answer is, then "he shall be free from the oath." So that if at the present it seem possible—otherwise not to be sworn to—and after there do *emergere impossibile*, the party is innocent. The same is observed touching our knowledge, for so the law saith: A man shall testify that only which he hath seen, heard or known, and more shall not be required of him. So the law of nature, only *de quibus sciam poteroque*.

[2.7] Now because as Joseph well telleth us that we only "can do" that which lawfully we can, and Christian possibility implieth lawfulness, that is the second point of *injustitia*, and the second caveat, *Ne illicitum*; which is either *prima facie*, as Saul's oath, or it is likewise *emergens*, as in Herod's oath, at the first no harm being understood, but after the demand made it was sin to keep it. So saith Ezra in the law, *Secundum Legem fiat*, and St. Paul in the Gospel. They sit to judge *secundum id quod in Lege est*.

\* Exod. 22. 11. Neh. 5. 12. Num. 5. 19. Prov. 29. 24. Judg. 17. 2. Levit. 5. 1. 1 Sam. 3. 17. 1 Kings 22. 16. Exod. 22. 11. Num. 5. 19. 1 Kings 8. 31. 1 Kings 18. 10. Put these together, that we be required to swear nothing but the truth, *in veritate*; that we do it upon due advice and consideration, *in judicio*; that we do it but of those things we know and can tell, and of those whereto law bindeth us: there is no more required in a Christian oath. This to be remembered, because divers which will be accounted Christians refuse in our days the oath which hath all her attendants. If the magistrate, either civil or ecclesiastical.\* 1. Either by a curse, where the party is not known, 2. or by tendering an oath, and that again double: 1. either by way of adjuration, 2. or by way of swearing them. Where the

party is accused by complaint, detection, presumption, common fame, he is bound to purge himself, and satisfy the people, in adultery, theft, or any crime.

Gen. 3.  
[11.]  
Gen. 4.  
[10.]  
1 Cor. 5. 1.  
et sq.

But what if it tend to his damage, or to the prejudice of his liberty? Our rule is, *Qui potest ad pœnam, potest ad quæ pœna consequitur*. Therefore in a matter of life and limb we admit not the oath, because no man can lawfully swear to cast away or maim himself. But a man may directly swear to his loss in his goods, and to become a prisoner, as Shimci did. Therefore swear, and be sworn in those causes and questions whereto law doth bind to give answer, though fine and commitment do ensue upon them.

Gen. 25. 43.  
1 Kings 2.  
43.

This question remaineth, If a man have sworn without those, what he is to do? when an oath binds, when it doth not?

We hold, no man is so straitened between two sins, but without committing a third he may get forth. Herod thought he could not; and therefore being in a strait betwixt murder and perjury, thought he could have no issue but by putting St. John Baptist to death. It was not so; for having sworn, and his oath proving unlawful, if he had repented him of his unadvisedness in swearing, and gone no further, he had had his issue without any new offence.

[Mar. 6. 26.  
27 ]

1. If then we have sworn to be simply evil, the rule is, *Ne sit sacramentum pietatis vinculum iniquitatis*.

2. If it hinder a greater or higher good, the rule is, *Ne sit sacramentum pietatis impedimentum pietatis*.

3. If it be in things indifferent, as we term them, *absque grano salis*, it is a rash oath, to be repented not to be executed.

4. If the oath be simply made, yet, as we say, it doth *subjucere civili intellectui*; so as God's oath doth, and therefore those conditions may exclude the event, and the oath remain good.

Jer. 18. 8.

5. If in regard of the manner it be extorted from us, the rule is, *Injusta vincula rumpit justitia*.

6. If rashly, *Pœnitenda promissio, non perficienda præsumptio*.

7. If to any man for his benefit or for favour to him, if that party release it it bindeth not.



# A SERMON

PREACHED AT WHITEHALL,

UPON THE SUNDAY AFTER EASTER, BEING THE THIRTIETH OF MARCH,  
A. D. MDC.

JOHN xx. 23.

*Whosoever sins ye remit, they are remitted unto them; and whosoever ye retain, they are retained.* The Conclusion of the Gospel for the Sunday.

*Quorum remisistis peccata, remittuntur eis; et quorum retinueritis, retenta sunt.* Lat. Vulg.

*[Whosoever sins ye remit, they are remitted unto them; and whosoever ye retain, they are retained.]* Eng. Trans.]

**SERM.** THEY be the words of our Saviour Christ to His Apostles; **IV.** a part of the first words which He spake to them at His Epiphany, or first apparition after He arose from the dead. And they contain a commission by Him granted to the Apostles, which is the sum or contents of this verse.

Which commission is His first largess after His rising again. For at His first appearing to them it pleased Him not to come empty but with a blessing, and to bestow on them and on the world by them, as the first fruits of His resurrection, this commission; a part of that commission which the sinful world most of all stood in need of, for remission of sins.

The summary proceeding in it. To the granting whereof He proceedeth not without some solemnity or circumstance, well worthy to be remembered.

[Joh. 20. 21.] For first, verse the twenty-first, He saith, "As my Father sent Me, so send I you;" which is their authorizing, or giving them their credence.

Secondly, verse the twenty-second, He doth breathe upon (J. h. 20. 22.) them. and withal inspireth them with the Holy Ghost; which is their enabling or furnishing thereto.

And having so authorized and enabled them, now in this verse here He giveth them their commission, and thereby doth perfectly inaugurate them in this part of their office.

A commission is nothing else but the imparting of a power which before they had not. First therefore He imparteth to them a power, a power over sins; over sins, either for the remitting or the retaining of them, as the persons shall be qualified.

And after, to this power He addeth a promise (as the lawyers term it) of ratification, that He will ratify and make it good, that His power shall accompany this power, and the lawful use of it in His Church for ever.

And very agreeably is this power now bestowed by Him upon His resurrection. Not so conveniently before His death, because till then "He had not made His soul an offering for sin;" nor till then He had not shed His "blood, without which there is no remission of sins." Therefore it was promised before but not given till now, because it was convenient there should be *solutio* before there was *absolutio*. Not before He was risen then. The dependence in respect of the time. Why not before? Isa. 53. 10. Heb. 9. 22. Mat. 16. 19; 18. 18.

And again, no longer than till He was risen, not till He was ascended. First, to shew that the remission of sins is the undivided and immediate effect of His death. Secondly, to shew how much the world needed it, for which cause He would not withhold it, no not so much as one day—for this was done in the very day of His resurrection. Thirdly, but especially, to set forth His great love and tender care over us, in this, that as soon as He had accomplished His own resurrection, even presently upon it, He sets in hand with ours, and beginneth the first part of it the very first day of His rising. Why now.

The Scripture maketh mention of a first and second death, and from them two of a first and second resurrection. Both expressly set down in one verse: "Happy is he that hath his part in the first resurrection, for over such the second death hath no power." Understanding by the first the death of the soul by sin, and the rising thence to the life of grace; by the Rev. 20. 6.

SERM. second the death of the body by corruption, and the rising  
 IV. thence to the life of glory.

Christ truly is the Saviour of the whole man, both soul and body, from the first and second death.

But beginning first with the first, that is with sin, the death of the soul and the rising from it. So is the method of  
 Mat. 23. 26. Divinity prescribed by Himself: first, to cleanse that which is within—the soul; then that which is without—the body. And so is the method of physic, first to cure the cause, and then the disease. Now the cause or, as the Apostle calleth  
 1 Cor. 15. it, “the sting of death, is sin.” Therefore first to remove sin, 56. and then death afterwards. For the cure of sin being performed, the other will follow of his own accord. As St.  
 [Rev. 20. John telleth us, “He that hath his part in the first resurrection, 6.] shall not fail of it “in the second.” The “first resurrection” then from sin is it which our Saviour Christ here goeth about, whereto there is no less power required than a divine power. For look what power is necessary to raise the dead body out of the dust, the very same every way is requisite to raise the dead soul out of sin. For which cause the remission of sins is an article of faith, no less than the resurrection of the body. For in very deed a resurrection it is, and so it is termed no less than that.

To the service and ministry of which divine work a commission is here granted to the Apostles. And first, they have here their sending from God the Father, their inspiring from God the Holy Ghost, their commission from God the Son; that being thus sent from the Father, by the power of the Holy Ghost, in the person of Christ, they may perform the office or, as the Apostle calleth it, the embassy of reconciling  
 2 Cor. 5. 20. sinners unto God, to which they are appointed. And so much for the sum and dependence of this Scripture.

The divi- sion. The points of special observation are three: 1. first, the power that is granted; 2. the matter or subject, whereon the power is to be exercised; 3. the promise of ratifying the exercise of that power.

- I. The power itself: in which cometh first to be entreated,
  1. what is meant by remitting and retaining; 2. after in general, that there is a power to “remit” and “retain,” but first to “remit,” and after to “retain;” 2. then in particu-

lar. of that power as it is set down in both words, *Remiscritis* and *Remittuntur*.

The matter or subject: which is also two ways to be considered, either as it is sin in itself, which is the matter at large, or as it is the sin of some persons—for it is not *Quæ peccata* but *Quorum*—which is the immediate or proper matter of this power. II.

The ratifying or promise of concurrence, to assure the conscience of the sinner of the certainty and efficacy of the Church's act, that what the Apostles do in the person of Christ by the instinct of the Holy Ghost, He that sent them will certainly make good and effectual from heaven. And of these three in order. III.

The terms of remitting and retaining may be taken many ways. To the end then that we may the more clearly conceive that which shall be said, it will be expedient that first of all we understand in what sense especially and according to what resemblance those terms are to be taken. I. The terms how to be understood.

This may we best do out of our Saviour Christ's own commission. For this of the Apostles' is nothing else but a branch out of His, which He Himself as man had here upon earth. For as man He Himself was sent and was anointed with the Spirit, and proceeded by commission. The original from Christ's commission.

His commission we find in the fourth chapter of Luke, Lu. 4. 18. which He Himself read in the synagogue at Nazareth at His first entering on it; which is originally recorded in the sixty-first chapter of Isaiah. Wherein among others this power is one; to preach *ἀφεσις*, that is, "remission," as it is turned here, or "deliverance," as it is turned there; but the word is one in both places, and that respectively to "captives;" and, as it followeth in that place of Esay, "to them that are bound the opening of the prison." Isa. 61. 1.

Which very term of "captives," or such as are in prison, doth open unto us with what reference or respect this term of remitting, or letting go, is to be conceived. And as it was in His, so must it be understood here in this, since this is but derived from that of Christ's. Sin and imprisonment.

The mind of the Holy Ghost then, as in other places by divers other resemblances, so in this here, is to compare the sinner's case to the estate of a person imprisoned. And

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The mind of the Holy Ghost then, as in other places by divers other resemblances, so in this here, is to compare the sinner's case to the estate of a person imprisoned. And

S E R M. indeed, whoso well weigheth the place, it cannot well be  
 IV. taken otherwise. For not only here but elsewhere, where  
 Mat. 16. 19. as it were to parties committed. The very term of "the keys"—  
 wherein it was promised, and wherein it is most usually deli-  
 Mat. 18. 18. vered—the terms of opening and shutting, seem to have rela-  
 tion as it were to the prison-gate. The terms of binding  
 and loosing, as it were, to the fetters or bands. And these  
 here of letting forth or still detaining, all and every of them  
 seem to have an evident relation to the prisoner's estate, as if  
 sin were a prison, and the case of sinners like theirs that are  
 shut up.

Verily, as sin at the first in committing seemeth sweet, that  
 Job 20. 12, 13. men cannot be got to spit it out (saith Job) but hold it close  
 under their tongues till they have swallowed it down; but  
 after it is committed, the sinner findeth then that it is *malum*  
 Jer. 2. 19. *et amarum deleviquisse Dominum*, saith the Prophet; that it  
 turneth to a bitter and choleric matter, of which there breed-  
 Isa. 66. 24. eth "a worm" which never leaveth gnawing; even so doth  
 sin at the first also seem a matter of liberty. For a liberty it  
 is not to be restrained, not to be, as the Apostle speaketh,  
 Gal. 3. 23. committed to Moses, to be "kept and shut up under the law;"  
 Gen. 3. 2, 3. not to be forbidden any "fruit," under which very term the  
 serpent did persuade it; but when it was done and past, then  
 shall a man feel a pinching or straitness in his soul, termed  
 Rom. 2. 9. by the Apostle *στενοχωρία*, which properly signifieth the pain  
 which they suffer that are shut up in a narrow room or some  
 place of little ease.

So speaketh Solomon of sin: "His own wickedness shall  
 Prov. 5. 22. attach the sinner, and he shall be holden or pinioned with the  
 cords of his own sin." So St. Peter to Simon Magus: "I per-  
 ceive thou art (to express the former resemblance) in the  
 Acts 8. 23. gall of bitterness, and (to express the latter) in the bond of  
 iniquity." And St. Paul; that sinners instead of having  
 2 Tim. 2. 26. Moses to their keeper become the devil's captives, and are of  
 him holden and taken "at his will" and pleasure.

Truly some have felt as much as I speak of, and have in  
 Ps. 88. 8. pregnant terms complained of it. "I am so fast in prison,"  
 Ps. 142. 7. saith David, "that I cannot get out." And, "Bring my soul  
 Ps. 119. 32. out of prison and I will praise Thee." And, "I will run the

way of Thy commandments, when Thou shalt set my heart at liberty."

Peradventure all feel not this presently as soon as they have sinned, nor it may be a good while after. So God told Cain at the beginning: his "sin should lie at the door," that is, Gen. 4. 7. while he kept within he should not be troubled with it perhaps, but at his coming forth it should certainly attach him. But, saith Moses, let every one that sinueth be sure that "his sin" at last "will find him out;" for he shall no sooner be Nu. 32. 23. under arrest of any trouble, sickness, cross, or calamity, but he shall be shut into his *στενοχωρία* and feel it presently. As the brethren of Joseph for very many years after they had of Gen. 42. 21. envy and without all pity sold him to be a bondservant seemed at liberty, no sooner fell they into danger and displeasure in a strange country, but it came to mind and they were served with it straightway. Even as in Job it is said: 'The sins of our youth shall let us go up and down quietly all our youth time, but when we come to years we shall feel them pinch us Job 20. 11. in our very "bones."

Yea though many, even then when they feel this straitness in their soul make means to put it away for the time, and seem merry and light enough, as many times prisoners be in the gaol till the very day of the assizes come; yet when it is come to that, that *judex est præ foribus*, when the terror of Jas. 5. 9. death cometh, and with it "a fearful expectation of judgment," then certainly, then without all doubt, the "anguish" Heb. 10. 27. St. Paul speaketh of shall be "upon every soul of every one [Rom. 2. that doeth evil." Then, there is no man never so wicked, that <sup>9.</sup> with his good will would "die" in his "sins," but would have them Joh. 8. 24. released while he is yet *in viâ*, yet "in the way." Then we Mat. 5. 25. seek help at such scriptures as this, and call for the persons to whom this commission belongeth. And those whom we have gone by seven years together and never said word to about it, then we are content to speak with, when the counsel and direction they give we are scarce able to receive, and much less to put in practice. As if all our lifetime we believed the permission of sins, as if that were the article of our faith all our life long, and the article of remission of sins never till the point of death.

And this may serve shortly to set forth unto us this



SERM. IV. prison of the soul; which if any conceive not by that  
 Jer. 30. 24. which hath been said, I must say with the Prophet to  
 them, that sure there is such a thing, and that *in novissimo  
 intelligetis hæc plane*, “at their latter end (I wish before, but  
 sure then) they shall very plainly understand that such a  
 thing there is.”

Good tid-  
 ings that  
 there is  
 remission.  
 But now they that have either felt or believed that such an  
 imprisonment there is, will be glad to hear that there is a  
 power whereby they may be enlarged; and this very tidings  
 in general, that there is a *Remittuntur*, that men may have  
 deliverance from these fetters, this prison, this straitness or  
 anguish of the soul, must needs be very acceptable and wel-  
 come tidings to them. For which very point, even that there  
 is a *Remittuntur*, what thanks are we eternally bound to render  
 Heb. 2. 16. unto God! For I tell you, *nusquam Angelos apprehendit*, “the  
 Jude ver. 6. Angels never found the like.” For “the Angels, which kept  
 not their first estate, hath He reserved in everlasting chains  
 of darkness to the judgment of the great day.” Their chains  
 everlasting, their imprisonment perpetual; no commission to  
 be sued for them, no *Remittuntur eis*. But with man it is  
 not so. To him deliverance, to him loosing of the chains, to  
 him opening of the prison is promised. For his sins a com-  
 mission is granted out, his sins have a *Remittuntur*. This is a  
 high and special privilege of our nature, to be had by us in an  
 everlasting thankful remembrance. So that no man needeth  
 Jer. 18. 12. now abruptly to say with those in Jeremiah, *Desperavimus*.  
 “we are desperate now,” we never shall be forgiven, let us now  
 Ezra 10. 2. do what we list. No, but as it is said in Ezra, “Though  
 we have grievously sinned, yet there is hope for all that;”  
 Ezek. 18.  
 30. and, as in Ezekiel, that we may so use the matter that *pec-  
 cata nostra non erunt nobis in scandalum*, “our sins shall not  
 be our destruction.” Which very point is both an especial  
 stay of our hope, and a principal means of manifesting unto  
 us the great goodness of God.

Remission  
 first before  
 retention.

Which goodness of God, as it doth shew forth itself in this  
 first, that such a power there is, so doth it secondly and no  
 less in the order, that—where both acts are mentioned, as well  
 retaining as remitting—He placeth the power of remitting  
 first. Which very sorting of them in that order doth plainly  
 shew unto us whereunto God of His goodness is most in-

tainable, and which of them it is that is the principal in His intent. That to "remit" is more proper to Him, and that He is more ready to it, and that it is first; first in His purpose, first in His grant; and that to the other He cometh but secondarily, but by occasion, when the former cannot take place. For of remitting sin He taketh the ground from Himself and not from any other, and therefore that more naturally; but of retaining it, the cause is ministered from us, even from our hardness, and heart that cannot repent. And as Himself doth use this power, so giveth He it to them, "to edification and not to destruction." I say, not first or principally "to destruction," nor of any, save only of the wilful impenitent sinner. Thus much of the remitting and retaining in general, and of their place and order. Now of the power itself in particular.

Of this power there is here in my text twice mention; 1. one in *Remiseritis*, and 2. again in *Remittuntur*. Which two words do plainly lead us to two acts, of which two acts by good consequence are inferred two powers. Which two powers, though they be concurrent to one end, yet are they distinct in themselves. Distinct in person, for *Remiseritis* is the second person, and meant of the Apostles, and *Remittuntur* is the third person, and meant of God Himself. And as distinct in person, so distinct in place: for the one is exercised in earth, which is the Apostles'; the other in heaven, which is God's. *Quicquid solveritis in terrâ, solutum erit in celo.*

Now where two powers are, and one of them in God, the other must needs be subordinate and derived from it. For *due principia*, 'two beginnings' there are not. Therefore none other from whence it can proceed, but from God and from the power in Him alone.

Of these two then. *Remittuntur*, though latter in place, yet indeed is by nature and order first, and from it doth proceed the other of *Remiseritis*; which, howsoever in the sentence it stand before it, yet without all question it is derived from it and after it. So that thus the case stands between them: *Remittuntur*, which is God's power, is the primitive or original; *Remiseritis*, which is the Apostles' power, is merely derived. That in God sovereign, this in the Apostles de-

1 SA. 28. 21

2 COR. 10. 8.

Of remis-  
sion in  
particular  
The power  
of it two-  
fold.1. Re-  
miseritis.  
2. Remit-  
tuntur.

Mat. 16. 19.

1.  
Remit-  
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SERM. IV. prison of the soul; which if any conceive not by that which hath been said, I must say with the Prophet to Jer. 30. 24. them, that sure there is such a thing, and that *in novissimo intelligetis hæc plane*, “at their latter end (I wish before, but sure then) they shall very plainly understand that such a thing there is.”

Good tidings that there is remission. But now they that have either felt or believed that such an imprisonment there is, will be glad to hear that there is a power whereby they may be enlarged; and this very tidings in general, that there is a *Remittuntur*, that men may have deliverance from these fetters, this prison, this straitness or anguish of the soul, must needs be very acceptable and welcome tidings to them. For which very point, even that there is a *Remittuntur*, what thanks are we eternally bound to render Heb. 2. 16. unto God! For I tell you, *nusquam Angelos apprehendit*, “the Jude ver. 6. Angels never found the like.” For “the Angels, which kept not their first estate, hath He reserved in everlasting chains of darkness to the judgment of the great day.” Their chains everlasting, their imprisonment perpetual; no commission to be sued for them, no *Remittuntur eis*. But with man it is not so. To him deliverance, to him loosing of the chains, to him opening of the prison is promised. For his sins a commission is granted out, his sins have a *Remittuntur*. This is a high and special privilege of our nature, to be had by us in an everlasting thankful remembrance. So that no man needeth Jer. 18. 12. now abruptly to say with those in Jeremiah, *Desperavimus*. “we are desperate now,” we never shall be forgiven, let us now Ezra 10. 2. do what we list. No, but as it is said in Ezra, “Though we have grievously sinned, yet there is hope for all that;” and, as in Ezekiel, that we may so use the matter that *peccata nostra non erunt nobis in scandalum*, “our sins shall not be our destruction.” Which very point is both an especial stay of our hope, and a principal means of manifesting unto us the great goodness of God.

Remission first before retention. ¶ Which goodness of God, as it doth shew forth itself in this first, that such a power there is, so doth it secondly and no less in the order, that—where both acts are mentioned, as well retaining as remitting—He placeth the power of remitting first. Which very sorting of them in that order doth plainly shew unto us whereunto God of His goodness is most in-

tainable, and which of them it is that is the principal in His intent. That to "remit" is more proper to Him, and that He is more ready to it, and that it is first; first in His purpose, first in His grant; and that to the other He cometh but secondarily, but by occasion, when the former cannot take place. For of remitting sin He taketh the ground from Himself and not from any other, and therefore that more naturally; but of retaining it, the cause is ministered from us, even from our hardness, and heart that cannot repent. And as Himself doth use this power, so giveth He it to them, "to edification and not to destruction." I say, not first or principally "to destruction," nor of any, save only of the wilful impenitent sinner. Thus much of the remitting and retaining in general, and of their place and order. Now of the power itself in particular.

Of this power there is here in my text twice mention; Of remission in particular. The power of it twofold. 1. one in *Remiseritis*, and 2. again in *Remittuntur*. Which two words do plainly lead us to two acts, of which two acts by good consequence are inferred two powers. Which two powers, though they be concurrent to one end, yet are they distinct in themselves. Distinct in person, for *Remiseritis* is the second person, and meant of the Apostles, and *Remittuntur* is the third person, and meant of God Himself. And as distinct in person, so distinct in place: for the one is exercised in earth, which is the Apostles'; the other in heaven, which is God's. *Quicquid solveritis in terrâ, solutum erit in* Mat. 16. 19.

Now where two powers are, and one of them in God, the other must needs be subordinate and derived from it. For *de principio*, 'two beginnings' there are not. Therefore none other from whence it can proceed, but from God and from the power in Him alone.

Of these two then, *Remittuntur*, though latter in place, yet indeed is by nature and order first, and from it doth proceed the other of *Remiseritis*; which, howsoever in the sentence it stand before it, yet without all question it is derived from it and after it. So that thus the case stands between them: *Remittuntur*, which is God's power, is the primitive or original; *Remiseritis*, which is the Apostles' power, is merely derived. That in God sovereign, this in the Apostles de-

1. *Remittuntur*, God's power, first in order.

§ E R M. pendent. In Him only absolute, in them delegate. In  
IV. Him imperial, in them ministerial.  
Isa. 43. 10.

The power of remitting sin is originally in God, and in God alone. And in Christ our Saviour, by means of the union of the Godhead and manhood into one person; by  
Mark 2. 10. virtue whercof "the Son of man hath power to forgive sins upon earth."

This power being thus solely invested in God He might without wrong to any have retained and kept to Himself, and without means of word or Sacrament, and without Ministers, either Apostles or others, have exercised immediately by Himself from heaven.

But we should then have said of the remission of sins, Rom. 10. 6. saith St. Paul: "Who shall go up to heaven for it, and fetch it thence?" For which cause, saith he, "the righteousness of faith speaketh thus, Say not so in thy heart. The word shall be near thee, in thy mouth, and in thy heart, and this is the word of faith which we preach."  
[Rom. 10. 8.]

Partly this, that there should be no such difficulty to shake our faith, as once to imagine to fetch Christ from heaven for the remission of our sins.

Partly also, because Christ, to Whom alone this commission was originally granted, having ordained Himself a body, would work by bodily things; and having taken the nature of man upon Him, would honour the nature He had so taken. For these causes, that which was His and His alone He vouchsafed to impart; and out of His commission to grant a commission, and thereby to associate them to Himself—it is His own word by the Prophet—and to make them  
[Zech. 13. 7.] *συνεργους*, that is, *co-operators*, "workers together with Him,"  
[1 Cor. 3. 9; 2 Cor. 6. 1.] as the Apostle speaketh, to the work of salvation both of themselves and of others.

2. From God then it is derived; from God, and to men.

*Remiseritis.*  
God's power derived to men, and not to Angels.  
[Acts 10. 5, 6. 32.]  
To sinful men.

To men, and not to Angels. And this I take to be a second prerogative of our nature. That an Angel must give order to Cornelius to send to Joppa for one Simon, to speak words to him by which he and his household should be saved, but the Angel must not be the doer of it. That not to Angels, but to men, is committed this office or embassy of reconciliation. And that which is yet more, to sinful

men, for so is the truth, and so themselves confess it. St. [Luk. 9. 8.] Peter: "Go from me, Lord, for I am a sinful man." St. James: [Jas. 3. 2.] "In many things we offend all;" putting himself in the number. And, lest we should think it to be but their modesty, St. John speaketh plainly: "If we say we have no sin"—what [1 Joh. 1. 8.] then? not, we are proud, and there is no humility in us, but, "we are liars, and there is no truth in us." And this is that which is wonderful in this point, that St. Paul who confesseth himself "a sinner" and "a chief sinner," *quorum* 1 Tim. 1. 15. *primus ego*; the same concerning another sinner, the incestuous Corinthian, "I forgive it him," saith he. *ἐν προσώπῳ τοῦ Χριστοῦ*, "in the person of Christ." 2 Cor. 2. 10.

Now if we ask to what men? the text is plain. They to whom Christ said this *Remiseritis*, were the Apostles. To the Apostles.

In the Apostles, that we may come nearer yet, we find three capacities, as we may term them: 1. as Christians in general; 2. as Preachers, Priests, or Ministers, more special; 3. as those twelve persons, whom in strict propriety of speech we term: the Apostles.

Some things that Christ spake to them, He spake to them as representing the whole company of Christians, as His *Vigilate*.

Some things to them, not as Christians, but as preachers or Priests: as His *Ite predicate Evangelium*, and His *Hoc facite*, which no man thinketh all Christians may do. Mark 13. 37. Mat. 28. 19. Lu. 22. 19.

And some things to themselves personally; as that He had appointed them "witnesses" of His miracles and resurrection, which cannot be applied but to them, and them in person. Acts 1. 8. It remaineth we enquire, in which of these three capacities Christ imparteth to them this commission.

Not as to Apostles properly. That is, this was no personal privilege to be in them and to die with them, that they should only execute it for a time, and none ever after them. God forbid we should so think it. For this power being more than needful for the world, as in the beginning it was said, it was not to be either personal or for a time. Then those persons dying, and those times determining, they in the ages following, as we now in this, that should light into this prison or captivity of sin, how could they or we receive any benefit by it? Of nature it is said by the heathen philosopher, that it

S E R M. doth neither *abundare in superfluis*, nor *deficere in necessariis*.  
 IV. --- God forbid but we should ascribe as much to God at the least, that neither He would ordain a power superfluous or more than needed, or else it being needful would appropriate it unto one age, and leave all other destitute of it; and not rather as all writers both new and old take it, continue it successively to the world's end.

And as not proper to the Apostles' persons, so neither common to all Christians in general, nor in the persons of all Christians conveyed to them. Which thing, the very circumstances of the text do evict. For He sent them first, and after inspired them; and after both these, gave them this commission. Now all Christians are not so sent, nor are all Christians inspired with the grace or gift of the Spirit that they were here. Consequently, it was not intended to the whole society of Christians. Yea I add, that forasmuch as these two, both these two, must go before it, 1. *Missio*, and 2. *Inspiratio*, that though God inspire some laymen, if I may have leave so to term them, with very special graces of knowledge to this end, yet inasmuch as they have not the former of sending, it agreeth not to them, neither may they exercise it until they be sent, that is, until they have their calling thereunto.

Joh. 20. 21.  
 22.  
 To them,  
 as Ministers.

It being then neither personal nor peculiar to them as Apostles, nor again common to all as Christians, it must needs be committed to them as Ministers, Priests, or Preachers, and consequently to those that in that office and function do succeed them, to whom and by whom this commission is still continued. Neither are they that are ordained or instituted to that calling, ordained or instituted by any other words or verse than this. Yet not so that absolutely without them God cannot bestow it on whom or when Him pleaseth, or that He is bound to this means only, and cannot work without it. For, *Gratia Dei non alligatur mediis*, 'the grace of God is not bound but free,' and can work without means either of word or Sacrament; and as without means, so without Ministers, how and when to Him seemeth good. But speaking of that which is proper and ordinary in the course by Him established, this is an Ecclesiastical act committed, as the residue of the ministry of reconciliation, to Ecclesiastical persons. And if

at any time He vouchsafe it by others that are not such, they be in that case *Ministri necessitatis non officii*, 'in case of necessity Ministers, but by office not so.'

Now as by committing this power God doth not deprive or bereave Himself of it, for there is a *Remittuntur* still, and that chief, sovereign, and absolute; so on the other side where God proceedeth by the Church's act as ordinarily He doth, it being His own ordinance, there whosoever will be partaker of the Church's act must be partaker of it by the Apostles' means; there doth *Remiseritis* concur in his own order and place, and there runneth still a correspondence between both. There doth God associate His Ministers, and maketh them "workers together with Him." There have they their parts in this work, and cannot be excluded; no more in this than in the other acts and parts of their function. And to exclude them is, after a sort, to wring the keys out of their hands to whom Christ hath given them, is to cancel and make void this clause of *Remiseritis*, as if it were no part of the sentence; to account of all this solemn sending and inspiring, as if it were an idle and fruitless ceremony; which if it may not be admitted, then sure it is they have their part and concurrence in this work, as in the rest of "the ministry of reconciliation."

Of God's  
sovereign  
power still.

Zech. 13. 7.  
1 Cor. 3. 9  
[2 Cor. 6.  
1.]

[2 Cor. 5.  
18.]

Neither is this a new or strange thing; from the beginning it was so. Under the law of nature, saith Elihu in Job speaking of one for his sins in God's prison, "If there be with him an ambassador, commissioner, or interpreter"—not any whosoever, but—"one among a thousand to shew unto him his righteousness, then shall God have mercy upon him and say, Let him go, for I have received a propitiation."

The act  
of the  
Church  
ordinary.

Job 33. 23,  
24.

Under Moses it is certain the "covenant of life and peace" was made with Levi, and at the sacrifices for sin he was ever a party.

Mal. 2. 5.  
Levit. 4. 5,  
6.

Under the Prophets. It pleased God to use this concurrence towards David himself, Nathan the Prophet saying unto him, *Transtulit Dominus peccatum tuum*.

[2 Sam.  
12. 13.]

Which course so established by God till Christ should come—for neither covenant nor Priesthood was to endure any longer—was by Christ re-established anew in the Church, in that calling to whom He hath "committed the word of recon-

The ne-  
cessity of the Priest  
therein.

[2 Cor. 5.  
19.]



SERM. ciliation." Neither are we, the ordinance of God thus stand-  
 1V. ing, to rend off one part of the sentence. There are here  
 expressed three persons: 1. the person of the sinner, in  
*quorum*; 2. of God, in *Remittuntur*; 3. of the Priest, in  
*Remiscritis*. Three are expressed, and where three are ex-  
 pressed three are required; and where three are required,  
 Homil. 49. two are not enough. It is St. Augustine that thus speaketh  
 de 50. of this Ecclesiastical act in his time: *Nemo sibi dicat, Occulte*  
 [et. Scm. *ago penitentiam, apud Deum ago. Novit Deus qui mihi ignoscat,*  
 392. 3] *quia in corde ago. Ergo sine causâ dictum est, Quæ solveritis*  
*in terrâ, soluta erunt in cælo? ergo sine causâ, Claves datæ*  
*sunt Ecclesiæ Dei? Frustramus Evangelium Dei. Frustramus*  
*verba Christi?*

Which may suffice for the distinguishing of these two powers, the deriving of the one from whom, and to whom the continuance and concurrence of them.

Wherein  
 this power  
 consists.

The remission of sins, as it is from God only, so is it by the death and blood-shedding of Christ alone; but for the applying of this unto us, there are divers means established. 1 Pet. 4. 10. There is *multiformis gratia*, saith St. Peter, "variety of graces" whereof we are made the "disposers." Now all and every of these means working to the remission of sins which is the first and greatest benefit our Saviour Christ hath obtained for us, it resteth that we further enquire what that means is in particular which is here imparted.

Sins re-  
 mitted.

For sure it is, that besides this there are divers acts instituted by God and executed by us, which all tend to the remission of sins.

1. By Bap-  
 tism.

1. In the institution of Baptism there is a power to that end. "Be baptized every one of you for the remission of sins," saith St. Peter to three thousand at once. "Arise and be baptized," saith Ananias to Paul, "and wash away thy sins." And to be short, I believe one baptism for the remission of sins, saith the Nicene Creed.

2. By the  
 Eucharist.

2. Again there is also another power for the remission of sins, in the institution of the holy Eucharist. The words are exceeding plain: "This is My blood of the New Testament for the remission of sins."

3. By  
 preaching.  
 Joh. 15. 3.

3. Besides, in the word itself there is a like power ordained. "Now are you clean," saith Christ, no doubt from their sins,

*propter sermonem hunc.* And the very name giveth as much, that is entitled, "The word of reconciliation." 2 Cor. 5.19.

4. Further, there is to the same effect a power in prayer, and that in the priest's prayer. "Call for the priests," saith the Apostle, "and let them pray for the sick person, and if he have committed sin it shall be forgiven him." 4. By prayer. Jos. 5. 14.

All and every of these are acts for the remission of sins; and in all and every of these is the person of the minister required, and they cannot be despatched without him.

But the ceremonies and circumstances that here I find used, None of these meant here. prevail with me to think that there is somewhat here imparted to them that was not before. For it carrieth no likelihood, that our Saviour bestowing on them nothing here but that which before He had, would use so much solemnity, so diverse and new circumstances, no new or diverse grace being here communicated.

1. Now for Baptism, it appeareth plainly that the Apostles Joh. 4. 2. baptized in a manner from the beginning, which I make no question they did not without a commission.

2. And for the power of administering the holy Sacrament, Lu. 22. 19 it was granted expressly to them by *Hoc facite* before His passion.

3. The like may we say of the power of preaching, which was given them long before, even when He sent them, and commanded them to preach the kingdom of God, which was Mat. 10. 7. Lu. 9. 2. done before this power was promised which here is bestowed; as will evidently appear, the one being given, (Mat. 10. 7.) the other after promised, (Mat. 16. 19.)

4. Neither can it be meant of prayer. There is no partition in prayer: "Prayers and supplications are to be made for all 1 Tim. 2. 1. men." But here is a plain partition. There is a *quorum* whose sins are remitted, and another *quorum* whose sins are retained.

Seeing then this new ceremony and solemn manner of But the power of Absolution. proceeding in this are able to persuade any, it was some new power that here was conferred, and not those which before had been, (though there be that apply this, others to some one, and others to all of them,) I take it to be a power distinct from the former and, not to hold you long, to be the accomplishment of the promise made, of the power of "the keys," Mat. 16. 19.

S E R M.  
IV.

Joh. 20. 21,  
22.

which here in this place and in these words is fulfilled, and have therein for me the joint consent of the Fathers. Which being a different power in itself, is that which we all call the act or benefit of absolution, in which, as in the rest, there is in the due time and place of it a use for the remission of sins. Whereunto our Saviour Christ, by His sending them, doth institute them and give them the key of authority; and by breathing on them and inspiring them doth enable them, and give them the key of knowledge to do it well; and having bestowed both these upon them as the stewards of His house, doth last of all deliver them their commission to do it, having so enabled them and authorized them as before. So much for the power.

II.  
*Quorum peccata.*  
The subject of this power.

Every power is not everywhere to be exercised, not upon every matter, but each power hath his proper subject.

The matter or subject whereon this power is to be exercised, is sin: to be considered first in itself, as the matter at large; and then, as qualified with the person, (for it is *quorum*, and not *quæ peccata*) as the nearer and more proper subject.

*Peccata,*  
at large.

First then, the subject are sins—sins in themselves, no ways restrained or limited; no sins at all, either for number or greatness, being excepted.

Without  
exception  
of number.  
Mat. 18. 22.

Not for number. For Christ teaching us that we ourselves should forgive until “seventy times seven times,” doth thereby after a sort give us to understand that He will not stick with us for the like number in ours. For God forbid we should imagine He taught us to be more merciful or of greater perfection than He will be Himself. That number amounteth to ten jubilees of pardon; for so many sins may we then hope for pardon at His hands. If those be not enough, we have example of one whose sins were “more in number than the hairs of his head,” and of another whose were more “than the sands of the sea;” both which give us hope, for they both obtained pardon.

Ps. 40. 12.  
Orat. Ma-  
nas.

Or great-  
ness.

Mat. 18. 24.

Lu. 7. 41.

But that which followeth in the place of Matthew, maketh both parts plain. For there a debt is remitted not only of “five hundred” but of “ten thousand,” and those—not as in Luke “pence,” but—“talents;” a great and huge sum, yet for that hath He remission in store. So that no man shall need to say

his "sin is greater than can be remitted," as Cain did, since that assertion is convinced to be erroneous; for his sin may be forgiven that slew Abel though his brother, seeing St. Peter saith that theirs was not greater than might be forgiven that slew the Son of God. For no man but will conceive that the betraying and murdering Jesus Christ was far a more heinous offence than that of Abel's killing: but that might, saith St. Peter; therefore this much more may be forgiven. And, to end this point, whereas it is affirmed, and that most truly, by the Apostle, that "the weakness of God is stronger than men," if there were any sin greater than could be remitted, the weakness of man—for of that cometh sin—should be stronger than God; which neither religion nor reason will admit. In respect of the sin itself therefore, there is no exception.

Gen. 4. 13.  
[Vulg.]

Acts 31. 15,  
19.

1 Cor. 1. 25.

But because it is not *quæ peccata*, but *quorum*, it sheweth that in the act of remission we are to respect not the sin so much as the person. So that, though all sins may be remitted, yet not to all persons, but to a *quorum*, as we see. For there is another *quorum* whose sins are retained; so that this limiteth the former, and sheweth indeed what is the *matéria propinqua*, or 'immediate subject' of this power committed.

*Quorum*,  
The proper immediate subject.

Our Saviour Christ Himself at the reading of His commission, whereof this is a branch, in effect expresseth as much. For He telleth them, "There were many lepers in the days of Elisha, and many widows in the days of Elias; yet none cleansed but Naaman, nor to none was Elias sent, but to the widow of Sarepta." And so the case standeth here. Many sinners there be, and many sins may be remitted, but not to any, except they be of this *quorum*. In which point there is a special use of "the key of knowledge," to direct to whom, and to whom not; since it is not but with advice to be applied, nor "hands hastily to be laid on any man," as the Apostle testifieth; which place is referred by the ancient writers to the act of absolution, and the circumstance of the place giveth no less. But discretion is to be used in applying of comfort, counsel, and the benefit of absolution. Whereby it falleth out sometimes, that the very same sins to some may be remitted, being of the *quorum*, that to some others may not, that are out of it.

Lu. 4. 18.  
25--27.

[Lu. 11.  
52.]

1 Tim. 5. 22.

Cypr. 3. 16.  
[Epist.]  
Pacian. in  
Paren. 16.  
[circ.  
med.]

Aug. de  
Bapt. 5. 20,  
23. [Vid.  
Hammond. in  
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- S E R M. IV. To see then a little into this qualification, that thereby we may discern who be of either *quorum*. The conditions to be required, to be of *quorum remittuntur*, are two :
- The qualification of the persons. That, in the Church Exod. 26. 34.
- Ps. 87. 7. First, that the party be within the house and family whereto those keys belong, that is, be a member of the Church, be a faithful believing Christian. In the law, the propitiatory was annexed to the ark and could not be severed from it; to shew that they must hold of the ark, that is, be of the number of the people of God, or else could they not be partakers of the propitiation for their sins. So saith the Psalmist, in the Psalm of the Church: *Omnes canales mei erunt in te*; "All the conduit-pipes of all my spiritual graces are conveyed into thee," and are no where else to be had.
- Ps. 85. 1, 2. And namely, of this benefit of remission of sins: "Thou hast, saith he, O Lord, been gracious unto Thy land, &c.; Thou hast forgiven all their iniquity and covered all their sin." But the Prophet Esay most plainly: "The people which dwelleth in her," that is, the Church, "they shall have their iniquity forgiven." And to end this point, the Angel when he interpreteth the name of Jesus, extendeth it no further than thus, that "He shall save His people from their sins." To them then is the benefit of remission of sins entailed and limited; it is *sors Sanctorum*, and *dos Ecclesie*. And they that are of this *quorum*, have their certain hope thereof. They that are out of it pertain to the second sort, of them that have their sins retained. The power of the keys reacheth not to them: "What have I to do with them that are without," saith the Apostle? "Them that are without, God shall judge." Therefore all Pagans, Infidels, Jews, and Turks are without the compass of this *quorum*. For whoso believeth not in Christ, whoso is not a faithful Christian, "shall die in his sins."
- Joh. 8. 24. That, repentant.
- But are all that are within this house thereby partakers of this remission? is there nothing else required? Yes indeed, there is yet another condition requisite, whereby many are cut off that are within the *quorum* of the Church. And that is, as our Saviour Christ Himself setteth it down, repentance.
- Lu. 24. 47. For He willcth "repentance and remission of sins to be preached in His name;" both these, but repentance first, and then remission of sins to follow after. So that the sinner

that is a member of the Church, if he want this, is not of the former but of the latter *quorum*.

To repentance there go two things, as heretofore hath been entreated more at large. To insist upon the resemblance here made. First, that he feel his chains and imprisonment, and be grieved with them, and therefore would gladly be let loose, and discharged from them. And no otherwise doth our Saviour Christ proclaim it; that none shall come to Him, but such as are "weary and heavy laden." For, *sentiat onus qui vult levari, et sentiat vincula qui vult solvi*. And no reason there is means should be made for his enlargement that is well enough already, and had rather be where he is than at liberty abroad.

Out of which groweth this division of sinners, which make this double *quorum*; for there are sinners that are weary of their commitment, and would gladly be enlarged. Such as he was: "O bring my soul out of prison, that I may praise Thee." And as he: "Wretched man that I am, who shall deliver me?" And to these belongeth the first clause of remission, even *penitentibus et petentibus*, to them that are weary of their durance, and that desire and sue for deliverance.

Again there are sinners which care not greatly for their present estate, but are as it were without sense of their misery. The prison grieveth them not; being in it, they reckon themselves well enough, either because they have drunken of the slumbering "cup," which is the very "dregs" of God's wrath, having their hearts "as brawn," and "their consciences seared with a hot iron," that is, as the Apostle doth interpret it, "being past all feeling" or remorse of sin; or else a worse sort of people that not only have no sense of their present wretched case, but do even take delight and pleasure in the place, and, to choose, will not be out of it. *Qui latantur cum malum fecerint, et exultant in rebus pessimis*, that scorn the denouncing of God's judgments, and when they hear the words of this curse absolve themselves and say, "I shall have peace" and do fall well for all that. Of such, *Dominus ne ignoscat illis*, saith Moses, "let not God be merciful unto them." Pity it is they should be let go, or the key once turned to let them out. Sense and sorrow is required of their restraint, and an



SERM. earnest desire of enlargement, else they pertain not to the  
 IV. — first but to the latter *quorum*.

In which very point, of sorrow for sin, there is an especial  
 good use of “the key of knowledge,” for counsel and direction.  
 [Lu. 11. 52.]  
 Ezek. 33. 14. [unarg.] 1. For, inasmuch as repentance itself is an act of corrective  
 justice, and to repent is to “do judgment,” as the Prophet;  
 1 Cor. 11. 31. and to “judge ourselves,” as the Apostle calleth it. 2. To  
 Ezek. 36. 31. which there belongeth not only a sentence, but also *ἐκδίκησις*,  
 2 Cor. 7. 11. “a revenge,” or punishment. And because it is not a fruitless  
 repentance which must serve the turn, but it must have  
 Lu. 3. 8. “fruits,” saith St. John Baptist, and “fruits worthy of repent-  
 ance;” that is more plainly, as St. Paul saith he was charged  
 Acts 26. 20. to preach even from Heaven, that men must not only “repent  
 and turn to God,” but also “do works worthy of repentance.”  
 Dan. 4. 27.  
 Joh. 3. 8.  
 Acts 8. 22. 3. And for that the works of repentance, all of them, are not  
 meet and suitable to every sin, but as the sins are divers, so  
 are the works to be also. 4. For that also, as a man may go  
 too far in them—as appeareth in the case of the Corinthian—  
 2 Cor. 2. 7.  
 Nu. 12. 14.  
 Rev. 3. 2. so may one fall too short, as appeareth in the case of Miriam;  
 and a proportion or analogy is to be kept, according as the  
 case of the sin requireth. In both these to advise both what  
 works are meet and also what measure is to be kept, “the key  
 of knowledge” will help to direct, and we may have use of it  
 if we mean to use it to that end. ¶

The other condition which must be joined to the former is  
 an unfeigned purpose and endeavour ourselves to remit or let  
 go those sins which we would have by God remitted. For  
 it is not enough to be sorry for sin past, or to seek repent-  
 ance, no though it be “with tears;” this will not make us of the  
 first *quorum* if there be nothing but this, if there be in our  
 hearts a purpose ourselves to retain and hold fast our old sin  
 still. Esau lifted up his voice with a “great cry and bitter out  
 of measure, and wept,” yet even at the same time vowed in  
 his heart so soon as his father was dead, to nake away his  
 brother. And this purpose of mind, for all his bitter crying  
 and tears, cast him into the latter *quorum*, and made his sins  
 to be retained still. And such is the case of them that would  
 be let go out of prison, but would have liberty to go in and  
 out still to visit the company there, when and as often as  
 them list. So do not the Saints that be of the first *quorum*,

to whom God, as "He speaketh peace," so He speaketh this Ps. 85. 4. too, "that they turn not thither again," that they fall not again to their former folly.

But these latter would have their sins let go by God, but themselves would not let them go, but keep fast their end still. They would *quoad reatum* hear that saying from Christ's mouth, "Thy sins are forgiven thee;" but *quoad* Lu. 7. 48. *actum* would not willingly hear that other, "Go and sin no Job. 8. 11 more." But we must be willing to hear them both; willing to have our sins remitted by God, and willing too ourselves to remit our sinning, or from thenceforth *remissius peccare*, 'to sin more remissly,' and nothing so licentious as before. To the former sorrow, sentence, and revenge, we must, saith St. Paul, join a desire, *ἐπιπόθησω*; and to that desire an endeavour, *σπουδήν*, and that such an endeavour as may be able to allege for itself *ἀπολογία*, an honest defence, that we 2Cor. 7. 11. have used all good means to do that which on our parts is to be performed, that we may be of the first *quorum*.

In which point no less than the former there may be use of "the key of knowledge" to advise and direct ourselves, no less [Lu. 11. 32] in the cure of sin than in the sorrow for it. They in the second of the Acts, which were "pricked in their hearts," Acts. 2. 37. knew of themselves that somewhat they should do, as by their question appeareth; but what it was they should do they knew not. Sometimes men have good minds, but know not which way to turn them or set themselves about it. Sometimes they are scrupulous and doubtful whether they do as they should, because one may *propitius esse sibi*, favour himself too much, and be over partial in his own case, neither so [See Mat. 16. 22.] careful to use the means to good, nor to avoid the occasions of evil, as he ought. Wherein it were good for men to make sure work and to be fully resolved. For most usual it is for men at their ends to doubt, not of the power of remitting of sins, but of their own disposition to receive it; and whether they have ordered the matter so that they be within the compass of God's effectual calling, or, as the text is, of the *quorum* to whom it belongeth. So much for the matter, or subject, whereto this power is to be applied.

And here I should now speak somewhat of the applying or use of it, but the time hath overtaken me and will not

SERM. permit it. Now only a word of the third part, of the effi-  
IV. cacy, or, as the lawyers term it, of God's rathabition, and so  
an end.

III. Wherein God willing more abundantly to shew to them  
Of the rathabition. that should be partakers of it the stableness of His counsel,  
He hath penned it exceedingly effectually, and indeed  
strangely to them that deeply consider of it; which He hath  
so done to the end that thereby such poor sinners as shall be  
partakers of it might have strong consolation and perfect  
assurance, not to waver in the hope which is set before  
them.

And to that end, even for comfort, I will only point at four  
things in the inditing of it, all expressing the efficacy of it  
in more than common manner.

*Super ver-  
bis Esaiæ  
"Vidi Do-  
minum."  
Homil. 5.  
[init.]*

1. The order in this, that *Remiseritis* standeth first, and  
*Remittuntur* second. It is St. Chrysostom's note, that it begin-  
neth in earth, and that heaven followeth after. So that  
whereas in prayer and in other parts of religion it is *sicut in  
cælo, sic in terrâ*, here it is, *sicut in terrâ, sic in cælo*. *A terrâ  
judicandi principalem auctoritatem sumit cælum. Nam judex  
sedet in terrâ: Dominus sequitur servum, et quicquid hic in infe-  
rioribus judicârit, hoc Ille in supernis comprobât*, saith he.

2. The time in this, that it is *Remittuntur* in the present  
tense; there is no delay between, no deferring or holding in  
suspense, but the absolution pronounced upon earth, *Remit-  
tuntur*, presently they are remitted; that He saith not, here-  
after they shall be, but they are already remitted.

3. The manner, in setting down of the two words. For it  
is so delivered by Christ as if He were content it should be  
accounted their act and that the Apostles were the agents in  
it, and Himself but the patient and suffered it to be done.  
For the Apostles' part is delivered in the active, *Remiseritis*,  
and His own in the passive, *Remittuntur*.

4. The certainty; which in the identity of the word, in not  
changing the word, but keeping the selfsame in both parts.  
For] Christ hath not thus indited it: Whose sins ye wish or ye  
pray for; or, Whose sins ye declare to be remitted; but "Whose  
sins ye remit;" using no other word in the Apostles' than He  
useth in His own. And to all these in St. Matthew He

Mat. 18. 18. addeth His solemn protestation of "Verily, verily," or "Amen,

amen," that so it is, and shall be. And all to certify us that **H**e fully meaneth with effect to ratify in heaven that is done in earth, to the sure and steadfast comfort of them that shall partake it.

A SERMON  
PREACHED AT WHITEHALL.

UPON THE TWENTY-THIRD OF NOVEMBER, A. D. MDC.

JEREMIAH xxiii. 6.

*This is the Name whereby they shall call Him, The Lord our righteousness.*

*Hoc est nomen, quod vocabunt Eum, Jehova justitia nostra.* Lat. Vulg.

[*This is His Name whereby He shall be called, The Lord our righteousness.* Eng. Trans.]

SERM. THE former points, which the Prophet pointeth us to with  
V. his *Eccc.* and willed us to behold, we then were so long in  
beholding that we had no time to take a view of this last: which I take to be the chiefest part of his *Eccc.* and the point of all points most worthy our beholding. *Hoc est Nomen, &c.*

1. The chief, because His Name is given Him from this, and not from any of the rest. For commonly, from his chiefest title doth every man take his denomination. In the verse  
Jer. 23. 7. next following God saith, He will no more be called their deliverer from Egypt, because He will vouchsafe them a greater deliverance from Babylon; and so from thence, as from the greater, have His Name given. And as God, so men. What title of honour is highest in their style, that of all other doth each person delight to be termed by.

Now those in the former part of this verse, of salvation and peace which He will procure them, be great and excellent titles, and they be no less verified of Him than this of  
Ps. 27. 1. righteousness: "The Lord is my light and my salvation," by  
Ephes. 2. the Prophet; and, "He is our peace," by the Apostle; yet of  
14. neither of these doth He take His Name. But from this of

righteousness He doth. And that, both His former Name, in metaphor and figure, "The branch of righteousness;" and Jer. 23. 5 this His latter, in propriety and truth His royal Name, *Jehova justitia nostra*. This therefore is chief in his account.

2. Again, the chief because it is His peculiar. And every man reckoneth of that as his chiefest title that is not common to him with others, but proper to him alone, as wherein he hath a prerogative above all. He, and none but he.

Now those in the former verse—of "executing judgment and justice"—are such as are also given to other kings. King David is said to have "executed judgment and justice to all his 2 Sam. 8. 15. people;" so is king Solomon likewise, the queen of Sheba 1 Kings. 10. giveth him that title. To do justice is the title also of others <sup>16.</sup>—and not many neither, but yet of some others; but to be justice, to be righteousness, that is the name of none but Christ only. His, and His only, is that title. Therefore as well in this regard as in the former, this is the very chief part in the *Esse*, the Name of "Jehovah our righteousness."

Which, because it is nothing but a name, may seem to some a matter of no great importance. The Deputy of Achaia, Gallio, in the Acts, seemeth of that mind: "If it were some Acts. 18. 14. weighty matter, I would sit the hearing," saith he, "but if it be a matter of names, I take it not worth the while;" hear it who will, for I will not. And to say the truth, if it were a name of men's giving he said not much amiss. Their names are not greatly to be looked after. The argument taken from them, the heathen philosopher confesseth, is *μάρτυς ἀλαζόνων*, an argument that setteth a good face upon it, but no great substance in it. The reason whereof is, because with men there be nominals and there be reals, names and things are many times two. There is, *quædam dicuntur de, et non insunt*. There is learning, saith the Apostle, *ψευδώνυμος*, "falsely so called." 1 Tim. 6. 20 And as learning, so many things beside. The churl is named 1 sa. 32. 5. liberal, and they worshipful that have nothing worthy worship in them. Yea it falleth out that some have a name "that Rev. 3. 1. they live and yet are dead;" and many things besides, *quæ dicuntur de, et non insunt in*. Whereof we need not seek far; we have an example here in the Prophet of king Zedekiah that reigned at the time of this prophecy, one that had neither Ezek. 17. 16, 18, 19. truth nor righteousness in him, a breaker of his league and

SERM. covenant, a falsifier of his oath, and yet his name is Zedekiah,  
 V. God's righteous one, or the righteousness of God. Men's names for the most part are false.

2. And when they be true, empty, and no great weight in them. For what are men's titles but men's breath; but a blast of air, but wind. If they be popular titles, the wind of a common pair of bellows. If of those of the better sort, as the heathen man well said. *ἐπιχρύσου φυσητήρος*, the wind 'of a gilt or wrought pair of bellows; but both of them wind.

But the names of God's imposition are not so. They ever carry truth in them. For seeing God cannot away with  
 Job 32. 21, those that are title-givers, as saith Elihu, He will give none  
 22. Himself. With Him is not the division that is with us, of nominals and reals; of *quædam dicuntur de, quædam insunt in*.  
 1 Joh. 3. 1. If we be named "the sons of God," we "are" so, saith St. John:  
 2. and therefore from His Name a sound and substantial argument may be drawn, as we see the Apostle doth: proving  
 Heb. 1. 4. the excellency of Christ's nature above the Angels, from the excellency of His Name above theirs.

And as they are free from falsehood, so are they not empty sounds, but have ever some virtue in them. "The Name of  
 Prov. 18. 10. God," saith Solomon, "is a strong tower." So that, when  
 Ps. 20. 8. "some trust in chariots and horses," and other some "in the Name of God;" they that trust in chariots and horses, they "go down;" they that in that Name, "stand upright." And this not only in the dangers of this life, but there is also in the Name of God a saving power for the life to come. A power to  
 1 Cor. 6. 11. justify: "Ye are justified in the Name of Christ," saith St. Paul. A power for remission of sins: "Your sins are forgiven  
 1 Joh. 2. 12. you, for His Name's sake," saith St. John. A power to save:  
 Acts 4. 12. "In this Name you have salvation," saith St. Peter.

And such is the Name here named, "Jehovah our righteousness." "Our righteousness," to justify, to forgive us our sins, to give us salvation. Such is this "Name:" and "there is  
 Acts 4. 12. not under heaven any Name given to men, whercin they may be saved, beside it."

The Division. In the *Eccc*, or beholding whereof, two things present themselves to our view: I. The "Name" itself; II. The calling Him by it. The Name in these words: *Hoc est Nomen*. The calling in these: *quo vocabunt Eum*.

In either of which, two others. In the Name, these two: I.  
1. the parts of it, and the reason of them; 2. the sense of it.

In the calling Him by it, likewise two: 1. as it is our II.  
duty so to call Him; 2. as we have an use or benefit by so calling Him. The duty and the use.

To God Himself, as the Psalmist telleth us, all the service I.  
we can perform reacheth not. The perfection of His nature is  
such, as it can from us receive nothing. But two things of  
His there are which He hath left to express that duty which  
we owe and bear to Himself. Which two are in one verse  
set down by the prophet David: "Thou hast magnified, Ps. 138. 2.  
1. Thy Name, and 2. Thy word above all things;" 1. His  
Name, and 2. His word. His Name for our invocation, His  
word for our instruction. And these two, as they are the  
highest things in God's account, so are they to be in ours.  
Not the word only, which carrieth all away in a manner in  
these days, but His Name also no less. For in the setting  
them down, the Holy Ghost giveth the first place to the  
Name. Our very assembling, and coming together, is in this  
"Name." And then, "before all things, supplications are to  
be made" in this Name. And the very hearing of the word  
itself is, that we may call upon His Name. How shall they  
call upon His Name Whom they have not heard? "How shall  
they hear without a preacher?" So that preaching and hear-  
ing of the word are both ordained for the calling on of this  
Name. Rom. 10. 14.

Which being so high in God's account, of very civility, if  
there were nothing else, we are not to be ignorant what His  
Name is that He is to be called by. No man that maketh  
any, yea but common, account of a party, but he will learn  
by what name to call him. And so requisite doth Solomon  
hold this, as he affirmeth there is little more in that man  
than in a beast, yea there is not "the understanding of a man"  
in him; of God—of Him That stretcheth out the heavens,  
and "gathereth the winds in His fist, bindeth the waters in a  
garment, establisheth all the ends of the earth"—not to know  
"what is His Name, or what is His Son's Name," that His  
Name is Jehovah, and His Son's Name *Jehova justitia  
nostra*. [Prov. 30. 4.]



S E R M. V. This were we bound to get notice of if it were but civility, or, as Solomon reckoneth it, even humanity. But that is not all. For seeing, as the heathen man confesseth, *Πάντη δὲ Διὸς κεχρήμεθα πάντες*, 'we all either have or may have need of God' in our necessities of this life, but specially in our last need, of very necessity it will stand us in hand to know how to call unto Him. There is no client but will be sure to learn his advocate's name, nor no patient but will tell his physician's. Nor, in a word, any of them of whom we are to have any special use, but we will be careful as to learn his true name, that we miss not in it; so, if he have divers names; and love to be called by any one rather than other, to be sure to be perfect in it, and ready to salute him by it. And such is this Name here; and we therefore not to be to seek in it, seeing not only courtesy but very necessity commendeth it to us.

Which Name, as you see, is compounded of three words. 1. *Jehova*, 2. *justitia*, 3. *nostra*; all of them necessary, all of them essential. And they all three concurring, as it were  
Ecl. 4. 12. three twists, they make "a threefold cord," like that which the preacher mentioneth, "that cannot be broken." But except it be entire, and have all three, it loseth the virtue, it worketh nothing. For sever any one of them from the rest, and the other are not of moment. A sound, but not a name; or a name, but not *hoc Nomen*, "this Name," a Name qualified to save them that call on it. Take *Jehova* from *justitia nostra*, and *justitia nostra* is nothing worth. And take *justitia* from *Jehova*, and though there be worth in *Jehova*, yet there is not that which we seek for. Yea, take *nostra* from the other two, and how excellent soever they be they concern us not, but are against us rather than for us. So that together we must take them or the Name is lost.

1.  
The parts  
of the  
"Name."  
1. *Jehova*.

To see this the better, it will not be amiss to take it in sunder, and to see the ground of every part in order. Why, 1. *Jehova*, 2. why *justitia*, 3. why *Jehova justitia*, 4. why *justitia nostra*, 5. both *nostra* and *justitia*.

*Jehova*. Touching which word, and the ground why it must be a part of this name, the prophet David resolveth us:  
Ps. 71. 16. *Memorabor*, saith he, *justitie Tue solius*. Because His righteousness, and only His righteousness, is worth the remembering, and any other's beside His is not meet to be mentioned.

For as for our own "righteousness" which we have without Isa. 64. 6. Him, Esay telleth us "it is but a defiled cloth," and St. Paul that it is "but dung." Two very homely comparisons, but they Phil. 3. 8. be the Holy Ghost's own; yet nothing so homely as in the original, where they be so odious, as what manner of defiled cloth, or what kind of dung, we have not dared to translate.

Our own then being no better, we are driven to seek for it elsewhere. "He shall receive His righteousness," saith the Ps. 24. 5. Prophet; and "the gift of righteousness," saith the Apostle. Rom. 5. 17. It is then another, to be given us, and to be received by us, which we must seek for. And whither shall we go for it? Job alone despatcheth this point. Not to the heavens or stars; for they are "unclean in His sight." Not to the Saints; Job 15. 15; for in them He found "folly." Nor to the Angels; for neither 4. 18; 25. 5. in them found He any steadfastness. Now if none of these will serve, we see a necessary reason why *Jehova* must be a part of this Name. And this is the reason why Jeremy here expressing more fully the Name given Him before in Esay—"Immanuel, God with us"—instead of the name of [Isa. 7. 14.] God in that Name, which is *El*, setteth down by way of explanation this Name here of *Jehova*. Because that *El*, and the other Names of God are communicated to creatures. As the name of *El* to Angels, for their Names end in it; Michael, Gabriel, &c. And the name of *Jah* to Saints, and their names end in it; Esaiah, Jeremiah, Zachariah<sup>1</sup>. To [? So written here.] certify us therefore that it is neither the righteousness of Saints nor Angels that will serve the turn, but the righteousness of God and very God, he useth that Name which is proper to God alone; ever reserved to Him only, and never imparted by any occasion to Angel or Saint, or any creature in heaven or earth.

*Justitia*, "righteousness." Why that? If we ask, in regard 2. Justitia. of the other benefits which are before remembered, salvation and peace, why "righteousness" and not salvation nor peace? it is evident. Because—as in the verse next before, the Prophet termeth it—"righteousness" is the "branch;" and [Jer. 23. 5.] these two, salvation and peace, are the fruits growing on it. So that, if this be had, both the other are had with it. Of "righteousness" and "salvation," Esay saith "they grow both Isa. 45. 8. together," as it were out of one stalk. And of peace, that

S E R M. *opus justitiæ pax*, “the very work” or proper effect “of righteousness is peace.” For which cause the Apostle interpreting the name of Melchisedek, “King of Salem;” first, saith he, “King of Righteousness;” and after, “King of Peace.” Even as on the contrary part, sin which is nothing else but *ἀνομία*, iniquity or unrighteousness, as saith St. John, is that root of bitterness from whence shooteth forth both perdition of the soul contrary to salvation, and unquietness of the conscience opposite to peace. And both they and all other miseries are, as Job termeth them, “sparks” of this brand of hell; as health and peace, and all blessings, are the fruits of this “branch of righteousness.” Now because there is *vana salus*, “a vain salvation,” as saith David; and a peace falsely so called, “a peace which is no peace,” as saith Jeremy; to the end therefore that our salvation might be substantial, and our peace uncounterfeit, it behoveth us to lay a sure ground-work of them both, and to set a true root of this branch, which is the Name Jehovah. For such as the root of this branch is, such will salvation and peace, the fruits thereof, be. If it be man’s righteousness which is vain, it will be also *vana salus hominis*, vain and soon at an end; and the peace, like the world’s peace, vain and of no certainty. But if “Jehovah” be “our righteousness,” look how He is so will they be, everlasting [Phil. 4. 7.] salvation, a “peace which passeth all understanding.”

3. *Jehora justitia.* *Jehova justitia.* We are now to seek the reason why *Jehova* is in this Name *per modum justitiæ*, by the way or under the term of “righteousness,” rather than of some other attribute, as of power or mercy; that it is not *Jehora misericordia*, or *Jehova potentia*, but *Jehova justitia*. “God with us,” saith Esay; with us, saith Jeremy, of all His properties, by that of “righteousness” chiefly and above other.

Not of power, as in Esay, by His name *El*; which is His name of power. For in power there is no true comfort without justice be joined to it. For what is power, except righteousness go before? We see it is a thing very agreeable to our nature to have that we shall have by justice, to choose; and that way do even the mightiest first seek it, and when that way it will not come they overbear it with power.

Ps. 59. 17. Nor of mercy; not *Jehova misericordia*, by which name David calleth Him. For though it be a name of special com-

fort, and St. Augustine saith of it, *O Nomen sub quo nemini* [S. Aug. in loc.] *desperandum!* yet if we weigh it well of itself alone, we shall find there is no full or perfect comfort in it except this also be added, for that we have in us two respects: 1. one, as persons in misery; 2. the other, as persons convict of sin. And though Mercy be willing to relieve us in the one, for her delight is to help those in misery, yet what shall become of the other, how shall that be answered? We have in the verse before, mention of a King ready to "execute judgment [Jer. 23. 5.] and justice." Now justice is professed enemy to all sin; and justice in her proceeding may not admit of any respect, either of the might or of the misery of any, to lead her from giving sentence according to law.

True it is, mercy is ours, ours wholly there is no doubt; but justice is against us, and except justice may be made ours too, all is not as it should be. But if justice, if that in God which only is against, might be made for us, then were we safe. Therefore all our thought is to be, either how we may get mercy to triumph over justice with the Apostle; or how, Jas. 2. 13. at the least, we may get them to meet together and be friends P. 65. 10. in this work. For except justice be satisfied, and do join in it also, in vain we promise ourselves that mercy of itself shall work our salvation. Which may serve for the reason why neither *Jehova potentia*, or *Jehova misericordia* are enough, but it must be *Jehova justitia*, and *justitia* a part of the Name.

*Nostra*: and neither may this be left out; for without 4. Nostra this *Jehova* alone doth not concern us, and *Jehova justitia* is altogether against us. But if He be righteousness, and not only righteousness but ours too, all is at an end, we have our desires: verily this last, this possessive, this word of application, is all in all. By it we have interest in both the former, and without it our case is as theirs, *Quid nobis et Tibi?* "what Mat. 8. 29. have we to do with Thee," *Jehova justitia?* which is most fearful, and nothing but terror and torment in the consideration of it. Therefore we must make much of this; for if once He be *nobiscum*, 'with us,' and not against us, and not only *nobiscum*, with us, but *noster*, 'our own,' all is safe. Otherwise it falleth out oft there be many *nobiscum* that be not *nostri*: 'with us,' talk with us, eat with us, sit with us, which

SERM. V. yet are not 'ours' for all that. And in this point also doth this name of Jeremy more fully express the name of Esay's Immanuel no less than in the two former: first of *Jehova*, which is more than *El*, and then of *justitia*, which is more agreeable than that of *potentia*; and now in this here, that there it is *nobiscum*, which is well, and here it is *noster*, which is better, and more sure by a great deal. For if He be, as the Apostle saith, *factus nobis*, "made unto us righteousness," and that so as He becometh ours, what can we have more? What can hinder us, saith St. Bernard, but that we should *uti Nostro in utilitatem nostram, et de Sercatore salutem operari*, 'use Him, and His righteousness, use that which is ours to our best behoof, and work our salvation out of this our Saviour.' So that *nostra* may not be spared, no more than the other part of the name. For all is in suspense, and there is no complete comfort without it.

5. *Justitia nostra.* To which comfort this may be added for a conclusion of this part, no less effectual than any of the former. That it is *justitia nostra* in the abstract, and not in the concrete *Justificans*, or *Justificator noster*; "our justice or righteousness" itself, not 'our Justifier or Maker of us righteous.' For thus delivered, I make no doubt it hath much more efficacy in it; and more significant it is by far to say "Jehovah our justice," than Jehovah our Justifier. I know St. Paul saith much; Rom. 3. 26. that our Saviour Christ shed His blood "to shew His righteousness, that He might not only be just, but a justifier" of those which are of His faith. And much more again in that when he should have so said, To him that believeth in God, he chooseth thus to set it down, Rom. 4. 5. "To him that believeth in Him That justifieth the ungodly;" making these two to be all one, God, and the Justifier of sinners. Though this be very much, yet certainly this is most forcible, that "He is made unto us by God" very "righteousness" itself. And that yet more, that 1 Cor. 1. 30. He is made "righteousness to us, that we be made the righteousness of God in Him." Which place St. Chrysostom well 2 Cor. 5. 21. weighing, this very word *δικαιοσύνη*, saith he, the Apostle useth, *δεικνὺς τὸ ἄφατον τῆς δωρεᾶς*, 'to express the unspeakable bounty of that gift,' that He hath not given us the operation or effect of His righteousness, but His very righteousness, yea His very self unto us. Mark, saith he, how every

thing is lively, and as full as can be imagined. Christ, one not only That had done no sin, but "That had not so much as known any sin, hath God made (not a sinner, but) sin" itself; as in another place (not accursed, but) "a curse" itself; [Gal. 3. 13.] "sin" in respect of the guilt, "a curse" in respect of the punishment. And why this? To the end "that we might be made (not righteous persons; that was not full enough, but) righteousness" itself; and there he stays not yet—and not every righteousness, but the very "righteousness of God" Himself. What can be further said, what can be conceived more comfortable? To have Him ours, not to make us righteous but to make us "righteousness," and that not any other but "the righteousness of God;" the wit of man can devise no more. And all to this end, that we might see there belongeth a special *Ecce* to this name, that there is more than ordinary comfort in it; that therefore we should be careful to honour Him with it, and so call Him by it; "Jehovah our righteousness."

There is no Christian man that will deny this Name, but will call Christ by it, and say of Him that He is *Jehova* <sup>2.</sup> *justitia nostra*, without taking a syllable or letter from it. <sup>The sense of this "Name."</sup> But it is not the syllables, but the sense that maketh the Name. And the sense is it we are to look unto; that we keep it entire in sense as well as in sound, if we mean to preserve this Name of *justitia nostra* full and whole unto Him. And as this is true, so is it true likewise that even among Christians all take it not in one sense; but some, of a greater latitude than other. There are that take it in that sense which the Prophet Esay hath set down: *In Jehovaha justitia mea*, that all "our righteousness is in Him; and we to be found in Him, not having our own righteousness," but being [Philip. 3. 9.] "made the righteousness of God in Him." There are some [2Cor. 5. 21.] other, that though in one part of our righteousness they take it in that sense, yet in another part they shrink it up, and in that make it up a proposition causal, and the interpretation thereof to be, *A Jehovaha justitia mea*. Which is true too, 1. whether we respect Him as the cause exemplary, or pattern—for we are to be made "conformable to the image" of Rom. 8. 29. Christ; 2. or whether we respect Him as the cause efficient; 3. or of all his righteous works the Prophet truly protesteth,

S E R M. *Domine, universa opera nostra Tu operatus es in nobis*; and the  
 V. Apostle when he had said *Ego*, correcteth himself presently  
 Isa. 26. 12. and saith, *Non ego sed gratia Dei mecum*; "Not I, but the  
 1 Cor. 15 grace of God." This meaning then is true and good, but not  
 10 full enough. For either it taketh the Name in sunder, and  
 giveth Him not all, but a part of it again, or else it maketh  
 two senses, which may not be allowed in one name.

For the more plain conceiving of which point we are to be  
 put in mind that the true righteousness, as saith St. Paul, is  
 not of man's device, but hath his witness from "the law and  
 prophets;" which he there proceedeth to shew out of the  
 example first of Abraham and after of David. In the Scrip-  
 ture then there is a double righteousness set down, both in the  
 Old and in the New Testament.

In the Old, and in the very first place that righteousness is  
 named in the Bible: "Abraham believed and it was accounted  
 unto him for righteousness." A righteousness accounted.  
 And again, in the very next line, it is mentioned, Abraham  
 will teach his house to do righteousness. A righteousness  
 done. In the New likewise. The former, in one chapter,  
 even the fourth to the Romans, no fewer than eleven times\*,  
 [*Reputatum est illi ad justitiam*]. A reputed righteousness.  
 The latter in St. John: "My beloved, let no man deceive  
 you, he that doeth righteousness is righteous." A righte-  
 ousness done. Which is nothing else but our just dealing,  
 upright carriage, honest conversation.

Of these, the latter the philosophers themselves conceived  
 and acknowledged; the other is proper to Christians only,  
 and altogether unknown in philosophy. The one is a quality  
 of the party. The other an act of the judge, declaring or  
 pronouncing righteous. The one ours by influence or  
 infusion, the other by account or imputation.

That both these there are, there is no question. The  
 question is, whether of these the prophet here principally  
 meaneth in this Name?

This shall we best inform ourselves of by looking back to  
 the verse before, and without so looking back we shall never  
 do it to purpose.

There the Prophet setteth one before us in His royal  
 judicial power in the person of a King, and of a King set

1. "Righteousness" accounted.  
 2. "Righteousness" done.

Rom. 3. 21.  
 Rom. 4. 1.

[\* Rom. 4.  
 3, 5, 6, 8, 9,  
 10, 11, 16,  
 22, 23, 24.]  
 [† Not in  
 the exact  
 words.]  
 1 Joh. 3. 7.

down to execute judgment: and this he telleth us, before he thinks meet to tell us His Name. Before this King, thus set down in His throne, there to do judgment, the righteousness that will stand against the law, our conscience, Satan, sin, the gates of hell and the power of darkness; and so stand that we may be delivered by it from death, despair and damnation: and entitled by it to life, salvation, and happiness eternal; that is righteousness indeed, that is it we seek for, if we may find it. And that is not this latter, but the former only: and therefore that is the true interpretation of *Jehova justitiam ostra*. Look but how St. Augustine and the rest of the Fathers, when they have occasion to mention that place in the Proverbs, *Cum Rex justus sederit in solio, quis potest dicere, Mundum est cor meum?* Look how they interpret it then and it will give us light to understand this Name; and we shall see that no Name will serve then but this Name. Nor this Name neither, but with this interpretation of it.

And that the Holy Ghost would have it ever thus understood, and us ever to represent before our eyes this King thus sitting in His judgment-seat, when we speak of this righteousness, it is plain two ways. 1. By way of position. For the tenor of the Scripture touching our justification all along runneth in judicial terms, to admonish us still what to set before us. The usual joining of justice and judgment continually all along the Scriptures, shew it is a judicial justice we are to set before us. The terms of 1. A judge: "It is the Lord That judgeth me." 2. A prison: Kept and shut up under Moses. 3. A bar: "We must all appear before the bar." 4. A proclamation: "Who will lay any thing to the prisoner's charge?" 5. An accuser: "The accuser of our brethren." 6. A witness: Our "conscience bearing witness." 7. An indictment upon these: "Cursed be he that continueth not in all the words of this law to do them." And again, he that breaketh one "guilty of all." A conviction that all may be *ὑπόδικοι*, "guilty" or culpable "before God." Yea the very delivering of our sins under the name of "debts," of the law under the name of a "hand-writing," the very terms of "an advocate," of "a surety" "made under the law;" of a pardon, or "being justified from those things which by the law we could not;" all these, wherein for the most part this is still expressed, what speak they but that

Cont. Cres.  
4. B. c. 80.  
Ed. B.]  
Prov. 20. 8.  
9.

1 Cor. 4. 4.  
Gal. 3. 23.  
2 Cor. 5. 10.  
Rom. 8. 33.  
Rev. 12. 10.  
Rom. 2. 15.  
Deut. 27.  
Jas. 2. 10.  
Rom. 3. 19.  
[Mat. 6. 12.]  
Col. 2. 14.  
1 Joh. 2. 1.  
Gal. 4. 4.  
[Heb. 7.  
22.]  
[Acts 13.  
39.]



SERM. the sense of this Name cannot be rightly understood, nor  
 V. what manner of righteousness is in question, except we still  
 have before our eyes this same *coram Rege justo judicium  
 faciente*.

2. And again by way of opposition. For usually where  
 'justifying' is named, there 'condemning,' which is a term  
 Deut.25.1. merely judicial, is set against it. In the law: "When there  
 shall be strife, and the matter shall come before thee, and  
 sentence to be given, see the righteous be justified and the  
 Pro.17.15. sinner condemned." "To justify the wicked and condemn  
 1 Kings 8. the innocent, both are alike abominable before God." "If  
 32. man cannot judge, hear Thou from heaven, condemn the  
 wicked and justify the righteous."  
 Mat.12.37. In the Gospel: "By thy words shalt thou be justified, and  
 Rom.8.33. by thy words condemned." "It is God that justifieth, who  
 34. shall condemn?" Grace to "justification," as sin to "condem-  
 Rom.5.16. nation." All these shew manifestly we must imagine ourselves  
 standing at the bar, or we shall never take the state of this  
 question aright, nor truly understand the mystery of this  
 Name.

For it is not in question whether we have an inherent  
 righteousness or no, or whether God will accept it or reward  
 it; but whether that must be our righteousness, *coram Rege  
 justo judicium faciente*.

Which is a point very material, and in no wise to be for-  
 gotten. For without this, if we compare ourselves with  
 ourselves, what heretofore we have been; or if we compare  
 ourselves with others, as did the Pharisee; we may take a  
 fancy perhaps, and have some good conceit of our inherent  
 righteousness. Yea, if we be to deal in schools by argument  
 or disputation, we may peradventure argue for it, and make  
 some show in the matter. But let us once be brought and  
 arraigned *coram Rege justo sedente in solio*, let us set ourselves  
 there, we shall then see that all our former conceit will vanish  
 straight, and righteousness in that sense will not abide the  
 trial.

Bring them hither then, and ask them here of this Name,  
 and never a Saint nor Father, no nor the Schoolmen them-  
 selves, none of them but will shew you how to understand it  
 aright. In their commentaries it may be, in their questions

and debates, they will hold hard for the other. But remove it hither, they forsake it presently, and take the Name in the right sense. "Hast thou considered My servant Job," saith Job 1. 8. God to Satan, "how just and perfect he is?" This just and perfect Job standing here, "Though I be just," saith he, "I Job 9. 15. will not hold up my head"—or as they say, *Stare rectus in curia*—will never plead it or stand upon it, but put up a supplication to be relieved by *Jehova justitia nostra*.

David hath the witness to have been "a man according 1 Sam. 13. to God's own heart." For all that he dareth not stand here, but desired God would not "enter into judgment with him;" for that *in conspectu Tuo*, in His sight, not he: "nor any other Ps. 143. 2. living"—which St. Bernard extendeth to the Angels—"shall De verb. be justified." But if he must come—as thither we must come Esa. Tadi. Iam. Ser. 27. be justified. Then *Memorator justitie Tue solius*, he will never chant Ps 71. 16. his own righteousness, but make mention only of this Name, *Jehova justitia nostra*.

Daniel, *Fir deservitorum*, as the Angel termed him, even Dan. 9. 23. he that "man so greatly beloved," after he saw the "Ancient Dan. 7. 9. of days" set down in His throne, and the books open before him, then *Tibi Domine justitia, nobis autem confusio faciei*. Dan. 9. 7. *Non in justificationibus nostris*, "not in our righteousness"—yet Dan. 9. 17. was that righteousness a *Jehova*, but here it would not serve; he must wait for the Messias, and the "everlasting righteous- Dan. 9. 24. ness" which He bringeth with Him.

And Esay likewise, at the vision of the Lord *sedentis super thronum*, and the Angels covering their faces before Him, crieth out, *Væ mihi*, "Wo is me, I am a man of polluted lips;" Isa. 6. 5. wo is me, for I have held my peace; and there he seeth the very sins of his lips, and the very sins of omission will be enough to condemn him, though he had never in act committed any.

To end this point. St. Paul, "a vessel of election"—so God Acts 9. 15. Himself doth name him—saith plainly, if it were before the Corinthians, or any assize of man, he would stand upon his righteousness; but, seeing *Qui me judicat est Dominus*, he will 1 Cor. 4. 4. give it over and confess that though *Nihil mihi conscius sum* (and so had *justitia a Domino*) yet for all that *in hoc non sum justificatus*; it is another righteousness, and not that must requit him.

SERM. Thus do the Saints, both of the Old and of the New  
 --- V. --- Testament, take this Name. And do not the Fathers the  
 like? St. Augustine's report it is of St. Ambrose, that being  
 [Vid. Bellarm. de Just. 5. 7. Sanctus Ambrosius, &c.] now at the point of death he alleged that the cause why he  
 feared not death was, *quia bonum habemus Dominum*; and  
 doth he not give this note upon it, that he did not presume  
*de suis purgatissimis moribus*, 'of his conversation, though  
 most holy and clean,' but only stood on the goodness of the  
 Lord, "the Lord our righteousness."

And doth he not in his own case fly to the same against  
 Cresconius the Donatist? Then he shunned not to have his  
 life sifted to the uttermost by any Donatist of them all. Yet  
 in the eyes of God, *cum Rex justus sederit in solio*, (these very  
 words he allegeth) he saith plainly he dare not justify himself;  
 but rather waited for the overflowing bounty of His grace,  
 than would abide the severe examination of His judgment.  
 [ad finem.] And Bernard, in his three hundred and tenth epistle, the very  
 last he wrote, a little before his death, to the Abbot of Chartres,  
 concludeth he not, *Calcaneum vacuum meritis curate munire  
 precibus?* Abandoneth he not then his *justitia a Domino*, and  
 confesseth his heel, meaning the end of his life, is bare of all  
 merits, and desireth to have it by prayers commended to  
*Jehova justitia nostra*. Thus do the Fathers conceive of it.

Yea, the very schoolmen themselves, take them from their  
 questions, quodlibets, and comments on the sentences, let  
 them be in their soliloquies, meditations, or devotions, and  
 specially in directing how to deal with men in their last  
 agony, *quando judex prae foribus est*: then take Anselm, take  
 [Anselm. interrogat. Bonaventura in Breviloquio. Gers. in Agone.] Bonaventure, take Gerson, you would not wish to find *Jehova  
 justitia nostra* better or more pregnantly acknowledged  
 than in them you shall find it. But this is by virtue of this  
*Ecce Rex faciet judicium*; out of whose sight when we be, we  
 may fall into a fancy, or as the Prophet saith, we may have a  
 dream of *justitia nostra a Jehova*.  
 Jer. 23. 16.

But framing ourselves as before Him, we shall see it is not  
 that righteousness will consist there; but we must come to  
*justitia nostra in Jehova*. It is the only way how to settle the  
 state of this controversy aright, and without this we may well  
 miss of the interpretation of this Name. And this, they that  
 do not, or will not now conceive, the Prophet telleth them after.

at the twentieth verse, *quod in novissimo intelligetis plane*, "at the end they shall understand" whether they will or no.

And indeed, to do them no wrong, it is true that at this judgment-seat, so far as it concerneth the satisfaction for sin and our escaping from eternal death, the Church of Rome taketh this Name aright; and that term which a great while seemed harsh unto them, now they find no such absurdity in it: that Christ's righteousness and merits are imputed to us.

So saith Bellarmine: *Et hoc modo non esset absurdum, si quis diceret, nobis imputari Christi justitiam et merita, cum nobis donentur et applicentur, ac si nos ipsi Deo satisfacissemus.* And again: *Solus Christus pro salute nostrâ satisfacere potuit, et re ipsâ se justitiâ satisfecit, et illa satisfactio nobis donatur et applicatur et nostra reputatur, cum Deo reconciliamur et justificamur.* De Justif. 2. 10; 2. 11.

So saith Stapleton: *Illâ sane justitiâ quâ satisfecit pro nobis per communicationem sic nostra est, ut perinde nobis imputetur ac si nos ipsi sufficienter satisfacissemus:*—in as full terms as one would wish. De Justif. 7. 9. post med. 1

So that this point is meetly well cleared now. Thus they understand this Name in that part of righteousness which is satisfactory for punishment; and there they say with us, as we with Esay, *In Jehova justitia nostra*

But in the positive justice, or that part thereof which is meritorious for reward, there fall they into a fancy they may give it over, and suppose that *justitia a Domino*, 'a righteousness from God' they grant, yet inherent in themselves, without the righteousness that is in Christ, will serve them; whereof they have a good conceit that it will endure God's justice, and standeth not by acceptation. So by this means shrink they up their Name, and though they leave the full sound, yet take they half the sense from it.

Now as for us, in this point of righteousness, if we both go no further than the former, of taking away sin, then as much as we strive for they do yield us. And therein we think we have cause to blame them justly, for not contenting themselves with that which contented the Prophet: *Hic est omnis fructus—mark that omnis—ut auferatur peccatum.* Which contented St. John Baptist: *Ecce Agnus Dei, Qui tollit peccata mundi.* Which contented the Angel: *Hic servabit populum suum a peccatis eorum.* Isa. 27. 9. Joh. 1. 29. Mat. 1. 21. Which contented the Fathers: St. Au-

SERM.  
V.  
De verb.  
Apost. 16.  
[c. 4.]  
In Cant.  
22. [circ.  
med.]  
[ad fi-  
nem.]

gustine, *Puto hoc esse, Justus sum, quod peccator non sum.* St. Bernard, *Factus est nobis justitia, sapientia, &c. Sapientia in predicatione, justitia in peccatorum absolute.* So that to be absolved from sin with him is our righteousness. And yet more plainly in his hundred and ninetieth epistle to Innocentius the Pope himself, *Ubi reconciliatio, ibi remissio peccatorum, et quid ipsa nisi justificatio?* Which the very name and nature of a judgment-seat doth give, which proceedeth only in matters penal.

And as we blame them for that, so likewise for this no less, that if they will needs have it a part of justice, they allow not Christ's name as full in this part as in the former. For there they allow imputation, but here they do not.

For I ask. What is the reason why in the other part of satisfaction for sin we need Christ's righteousness to be accounted ours. The reason is, saith Bellarmine, *Non acceptat Deus in veram satisfactionem pro peccato nisi justitiam infinitam, quoniam peccatum offensa est infinita.* If that be the reason, that 'it must have an infinite satisfaction, because the offence is infinite,' we reason *a pari*, there must also be an infinite merit, because the reward is no less infinite. Else by what proportion do they proceed, or at what beam do they weigh these twain, that cannot counterpoise an infinite sin but with an infinite satisfaction, and think they can weigh down a reward every way as infinite with a merit, to say the least, surely not infinite? Why should there be a necessary use of the sacrifice of Christ's death for the one, and not a use full as necessary of the oblation of His life for the other? Or how cometh it to pass, that no less than the one will serve to free us from eternal death, and a great deal less will serve to entitle us to eternal life? Is there not as much requisite to purchase for us the crown of glory, as there is to redeem us from the torments of hell? What difference is there? are they not both equal, both alike infinite? Why is His death allowed solely sufficient to put away sin, and why is not His life to be allowed like solely sufficient to bring us to life? If in that, the blessed saints themselves—were there sufferings never so great, yea though they endured never so cruel martyrdom—if all those could not serve to satisfy God's justice for their sins, but it is the death of

De Justif.  
2. 5.

Christ must deliver them; is it not the very same reason, that were their merits never so many, and their life never so holy, yet that by them they could not, nor we cannot, challenge the reward; but it is the life and obedience of Christ that *de justitia* must procure it for us all? For sure it is, that *Finite ad infinitum nulla est proportio*. Especially if we add heremito, that as it cannot be denied but to be finite, so withal that these ancient fathers seem further to be but meanly conceited of it; reckoning it not to be full but defective, nor pure but defiled; and if it be judged by the just judge, *districte* or *cum distinctione examinis*—they be St. Gregory's and St. Bernard's words—indeed, no righteousness

[S. Greg. Mor. 9. 14.]

[S. Bernard. in Fest. om. S. S. 1. l. post. med.]

at all. Not full, but defective. So saith St. Augustine: *Neque tiam neque plenam in hac vita, justitiam nos habere, confitemur vobis est*. If neither whole but a part, nor full but wanting, then imperfect and defective. Now which must be weighed in God's balance, must not be found *minus habens*; and this is *minus habens*, saith St. Bernard in express

[S. Bernard. ubi supra.]

terms. Not pure, but defiled. *Nostra recta forsitan, sed non pura justitia*, saith Bernard,  *nisi forte meliores sumus quam patres nostri, quorum illa vox, Omnes justitiæ nostræ sicut pannus menstruatus. Mala nostra pura mala; bona nostra, pura nequitia*, saith Gregory. Now *κηλίδα ἀνάγκη τινὰ μὴ εὐρεθῆναι*, saith St. Chrysostom; 'necessary it is that the righteousness that shall present itself there, have not a spot in it.' As for our, as pope Adrian the Sixth said, the case standeth thus, that *stillimus quotidie super tclam justitiæ nostræ sanie concupiscentiæ nostræ*, and so it is defiled.

[De verb. Esa. Fidi Dom. Ser. 5. 1.]

[S. Chrys. in 2 Cor. 5. 21.]

And last of all, if it be straitly examined, indeed no righteousness. *Sancti viri omne meritum vitium est, si ab Aeterno Arbitrio, districte judicetur*. And again: *Quousque præna corruptionis astringimur, veram munditiam nequaquam apprehendimus*. And, *Omnis humana justitia injustitia esse invenietur; si districte judicetur, injusta invenietur omnis justitia nostra*. And thus we see the conceit these Fathers have of our righteousness inherent; that if it be dealt with according to righteousness, *in illo examine etiam justorum vita succumbet*, 'in that examination it will sink and cannot stand before it.' Yea,

Mor. 9. 2.

[Ib. 9. 36.]

[Ib. 9. 18.]

Mor. 9. 14.

SERM.  
V.  
De verb.  
Apost. 16.  
[c. 4.]  
In Cant.  
22. [circ.  
med.]  
[ad fi-  
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gustine, *Puto hoc esse, Justus sum, quod peccator non sum.* St. Bernard, *Factus est nobis justitia, sapientia, &c. Sapientia in predicatione, justitia in peccatorum absolute.* So that to be absolved from sin with him is our righteousness. And yet more plainly in his hundred and ninetieth epistle to Innocentius the Pope himself, *Ubi reconciliatio, ibi remissio peccatorum, et quid ipsa nisi justificatio!* Which the very name and nature of a judgment-seat doth give, which proceedeth only in matters penal.

And as we blame them for that, so likewise for this no less, that if they will needs have it a part of justice, they allow not Christ's name as full in this part as in the former. For there they allow imputation, but here they do not.

De Justif.  
2. 5.

For I ask. What is the reason why in the other part of satisfaction for sin we need Christ's righteousness to be accounted ours. The reason is, saith Bellarmine, *Non acceptat Deus in veram satisfactionem pro peccato nisi justitiam infinitam, quoniam peccatum offensa est infinita.* If that be the reason, that 'it must have an infinite satisfaction, because the offence is infinite,' we reason *a pari*, there must also be an infinite merit, because the reward is no less infinite. Else by what proportion do they proceed, or at what beam do they weigh these twain, that cannot counterpoise an infinite sin but with an infinite satisfaction, and think they can weigh down a reward every way as infinite with a merit, to say the least, surely not infinite? Why should there be a necessary use of the sacrifice of Christ's death for the one, and not a use full as necessary of the oblation of His life for the other? Or how cometh it to pass, that no less than the one will serve to free us from eternal death, and a great deal less will serve to entitle us to eternal life? Is there not as much requisite to purchase for us the crown of glory, as there is to redeem us from the torments of hell? What difference is there? are they not both equal, both alike infinite? Why is His death allowed solely sufficient to put away sin, and why is not His life to be allowed like solely sufficient to bring us to life? If in that, the blessed saints themselves—were there sufferings never so great, yea though they endured never so cruel martyrdom—if all those could not serve to satisfy God's justice for their sins, but it is the death of

Christ must deliver them; is it not the very same reason, that were their merits never so many, and their life never so holy, yet that by them they could not, nor we cannot, challenge the reward; but it is the life and obedience of Christ that *de justitiâ* must procure it for us all? For sure it is, that *Propter ad infinitum nulla est proportio*. Especially if we add hereunto, that as it cannot be denied but to be finite, so withal that the ancient fathers seem further to be but meanly conceited of it; reckoning it not to be full but defective, nor pure but defiled; and if it be judged by the just judge, *districte* or *cum distinctione examinis*—they be St. Gregory's and St. Bernard's words—indeed, no righteousness at all.

[S. Greg. Mor. 9. 14.]

[S. Bernard, in Fest. om. S. S. Sc. 1. 1. post. med.]

Not full, but defective. So saith St. Augustine: *Neque tuam neque plenam. in hac vitâ, justitiam nos habere, confitemur nobis est*. If neither whole but a part, nor full but wanting, then imperfect and defective. Now! which must be weighed in God's balance, must not be found *minus habens*; and this is *minus habens*, saith St. Bernard in express terms.

[Ibid.]

[S. Bernard, ubi supra.]

Not pure, but defiled. *Nostra recta forsân, sed non pura justitia*, saith Bernard, *nsi forte meliores sumus quàm patres nostri, quorôn illa vox, Omnes justitiæ nostræ sicut pannus menstruatus. Mala nostra. pura mala; bona nostra, pura nequitiam*, saith Gregory. Now *κηλῖδα ἀνάγκη τινὰ μὴ εὐρεθῆναι*, saith St. Chrysostom; 'necessary it is that the righteousness that shall present itself there, have not a spot in it.' As for ours, as pope Adrian the Sixth said, the case standeth thus, that *stillamus quotidie super telam justitiæ nostræ sanie conspicuente nostræ*, and so it is defiled.

[De verb. Esa. Vidi Dom. Sc. 5.]

[S. Chrys. in 2 Cor. 5. 21.]

And last of all, if it be straitly examined, indeed no righteousness. *Sancti viri omne meritum vitium est, si ab Aeterno Arbitrio districte judicetur*. And again: *Quousque pœnâ corruptionis astringimur, veram munditiam nequaquam apprehendimus*. And, *Omnis humana justitia injustitia esse invenitur; si districte judicetur, injusta invenitur omnis justitia nostra*. And thus we see the conceit these Fathers have of our righteousness inherent; that if it be dealt with according to righteousness, *in illo examine etiam justorum vita succumbet*, 'in that examination it will sink and cannot stand before it.' Yea,

[Mor. 9. 2.]

[Ib. 9. 36.]

[Ib. 9. 18.]

[Mor. 9. 14.]



SERM. they themselves of the Church of Rome also, upon better  
 V. examination, have begun to cry it down; and I doubt not  
 but the longer and further they look into it, the easier account they will make of it.

Disp. 8. Gregory de Valentia, after long debating the matter, thus  
 Quest. 6. resolveth: that, *Seclusâ promissione divinâ, non suppetit aliquis*  
 p. 4. *sufficiens titulus, cur opera nostra debent compensari.* And  
 [de effect. Grat.] thus he expresseth his meaning, touching their value; that they be like to base money (as princes have sometime made leather money current) wherewith plate is bought or other wares far exceeding the coin in value, which is no way in respect of itself, but because it pleased the prince so to allow of it. And what is this but a proclaiming our righteousness base, or as I said before, a crying it down?

De Just. Stapleton, in his seventh proposition, how the matter  
 6. 8. standeth in our justification, at length is fain to resolve thus:  
 [init.] *Facitque indulgendo, ut perinde simus coram Deo justi ac si universa ad amussim omnia mandatu eademque perfectissime fecissemus.* Now indulgence, we know, belongeth unto sin, and righteousness, if it be true, needeth none. Therefore he telleth us it is *perinde ac si justi*; it is not *justi*, as they defend it. So that he confesseth their righteousness needeth an indulgence; and it is but *perinde ac si*, and not that neither in justice but acceptation, which is mere matter of favour and not of judicial proceeding.

De Just. And, to conclude, Bellarmine after his long disputation in  
 5. 7. the end taking upon him to answer a case of conscience, whether a man may repose any trust in that he had so long argued for, and how far, compriseth the matter in three propositions well worth the noting. 1. For first, very stoutly he setteth down, *Fiducia non ex fide solâ nascitur, sed ex bonis meritis.* 2. Then in the second he falleth somewhat: *In meritis (quæ vere talia compertum est) fiducia aliqua collocari potest.* Not unless it be *compertum* they be *talia*—a case with them impossible; and not in them neither, but only *aliqua fiducia.*

3. And yet there is some; but after better bethinking himself, it may be, of the Judge sitting in His throne, he spoileth all in the third, which is, that *Propter incertitudinem propriæ justitiæ (against his compertum est) et periculum inanis gloriæ.*

*tatissimum est fiduciam totam in solâ Dei misericordiâ reponere.* Mark that same *totum in sold*, which is clean contrary to his *aiqua* a little before. Mark his *miser cordia*; and that he declineth the judicial proceeding. And mark his reason, because his righteousness is such as he is not sure of it, nor dare not put any trust in it, nor plead it *coram Rege justo iudicium faciente*. Which is enough, I think, to shew when they have forgot themselves a little out of the fervour of their oppositions, how light and small account they make of it themselves, for which they spoil Christ of one half of His Name.

This is then the interpretation or meaning of this Name, that as well in the one sense as the other Christ is "our righteousness;" and as the prophet Esay putteth it down, in the plural number, *in Domino justitiæ nostræ*, as it were prophesying of these men, "All our righteousness," this as that, that one as well as the other "are in the Lord." No abatement is to be devised, the Name is not to be mangled or divided, but entirely belongeth to Christ full and whole, and we to call Him by it, *Jehova justitia nostra*.

We to call Him by it; this is our duty first: and that so to call Him by it, as by His Name. And a name is a note of distinction, and we therefore so to use it; to apply it to Him and to none other whatsoever, as the nature of a name is; and to none other whatsoever, but chiefly of those which be titles of honour. For howsoever we dispense with others, those we will not in any wise divide with any. *Gloriam meam alteri non dabo*, saith God by the Prophet; which maketh the Prophet to protest he will not meddle with it. *Non nobis, sed Nomini Tuo da gloriam*. And such is this Name. For that very place in the New Testament where it is said, that "God hath given Him a Name which is above all names, that in His Name all knees should bow, and all tongues confess;" that place is taken out of the Prophet Esay, where the very same is said, that "all knees shall bow, and all tongues" shall acknowledge this Name; and that thus, by saying *In Jehová justitiæ meæ*; and so acknowledging concludeth, that all the whole "seed of Israel," as they shall be "justified," so shall they "glory in the Lord." It is the very question which the Apostle of pur-

Isa. 45.  
24.1

II.  
The calling Christ  
by this  
Name.  
J.  
Our duty.

Isa. 42. 8.  
Ps. 115. 1.

Phil. 2. 9,  
10

Isa. 45. 23,  
24, 25.

S E R M. V. pose doth propound, *Ubi ergo est gloriatio tua?* as if he should admonish us that this Name is given with express intent to exclude it from us, and us from it. And therefore in that [Rom. 3. 27.] very place where he saith, He is "made unto us from God, righteousness;" to this end, saith he, He is so made, *ut qui gloriatur, in Domino gloriatur.* All which I put you in mind of to this end, that you may mark that this nipping at this Name of Christ is for no other reason but that we may have some honour ourselves out of our righteousness.

Bellarmino doth disclose as much, and doth not stick in plain terms to avow it. For in answer to that argument which is alleged by us, that after we are acquit of our sins at this bar, and that only for Christ our only righteousness, we are received into God's favour, and made His children by adoption, and then have heaven by way of inheritance; he answereth directly, Their meaning is not to content themselves with that single title of inheritance, but they mean to lay claim to it *duplici jure.* That is, not only *titulo hæreditatis*, but *jure mercedis* too. And therefore he giveth this reason; *Quoniam magis honorificum est habere aliquid &c merito,* 'for that it is more for their honour to have it by merit.' For so, saith he, Christ had it, and they must not be behind Him, but go even as far as He did. So that it seemeth he is resolved that rather than they will lose their honour, Christ must part with a piece of His Name, and be named *justitia nostra* only in the latter sense. Which is it the Prophet after, in the twenty-seventh verse of this chapter, setteth down as a mark of false prophets; that by having a pleasant dream of their own righteousness, they make God's people to forget His Name. As indeed, by this means, this part of Christ's Name hath been forgotten. And so much doth Pighius confess: *Dissimulare non possumus, hanc vel primam doctrinam Christiane partem obscuratam quam illustratam magis a scholasticis spinosis plerisque questionibus,* 'that this being the very chief part of a Christian doctrine, hath rather been obscured than received any light by the Schoolmen's questions and handling of it.' As much to say, as they had made the people in a manner to forget His Name.

2. Now as to call Him by this Name is a duty, so to call Him by it is a use likewise, and a benefit there is which we

Our benefit.

receive by it. For calling Him by that Name which God hath prescribed, and which therefore is to Him most acceptable, we shall not do it for nought, for He will answer us; answer us, and answer for us; for us, as an advocate in our cause. So calleth Ezekias to Him: *Domine cum patior*, 1sa 38. 14. *responde pro me*. So king David repositeth himself: "Thou shalt answer for me, O Lord my God." Ps. 38. 15 And this shall He in all things wherein we shall need Him; but above all in that which concerneth His Name in particular, to be "our righteousness" against sin, and that before "the righteous Judge." And even so doth Jeremey teach us to pray unto Him: "O Lord our misdeeds testify against us, yet deal Thou with us according to Thy Name," which is *Jehova justitia nostra*. Jer. 14. 7. In Thy "Name" we are "justified:" deal Thou with us according to Thy Name, and justify us. 1Co. 1. 6. 11 Our sins are forgiven for Thy Name's sake: deal Thou with us according to Thy Name, and forgive us our sins. *Et noli ita reminisci peccatum nostrum, ut velis propterea oblivisci Nomen Tuum*; 'Let not the remembrance of our sins make Thee forget Thine own Name.' And this if we do, thus if we call on Him, *fidelis et justus est*, "He is faithful," saith St. John, 1Job. 1. 9 "and just to forgive us our sins," to justify us and to be "our righteousness." For so is His Name, and He beareth not His Name for nought.

And this if we do, and if He be "our righteousness," as we may say in respect of His other Name with the Prophet. 'Look Thou upon us and be merciful unto us, as Thou usest to do unto those that love Thy Name;' so may we in respect of this go further and safely say, *Esto justitia et fac justitiam, esto justitia et intra in judicium cum servo Tuo*. For with this advocate, with this righteousness, with this Name, we may without fear appear before the King executing judgment and justice.

So for that duty which we are bound to acknowledge, we have this benefit which we shall be sure to receive; the greatest benefit that can be received for importance in itself, and the greatest in respect of the most dreadful place and time wherein we shall need to receive it, wherein heaven and earth and all in them shall not be able to stand us in stead, but 'Jehovah our righteousness' only. And this is the view of

SERM. His Name whereby we are called to Him, as well for our  
duty to it as for our benefit by it, which is that the Prophet  
by his *Ecce* willeth us to behold, and the sum of this Scrip-  
ture.

A SERMON  
PREACHED AT WHITEHALL,

UPON THE FIFTEENTH OF NOVEMBER, A. D. MDCL.

MATTHEW xxii. 21.

*Give therefore to Cæsar the things which are Cæsar's; and to God those things which are God's.*

*Reddite ergo quæ sunt Cæsaris Cæsari; et quæ sunt Dei Deo. Lat. Vulg.*

*Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's. Eng. Trans.]*

Which twenty-second of Matthew in effect is nothing else but a chapter of controversies: with the Sadducee, verse twenty-three; with the Pharisee, verse twenty-two; with the Scribe, verse thirty-four; and here with the Herodian. With the Pharisees, of the great Commandment; with the Scribes, of the Messias. All worthy to be weighed; and all at other times commended by the Church to our consideration. This here in this.

The Herodian was a politic, and his question according, about a secular point; *Licetne solvere?* The case standeth not in this as it did in the other. The Pharisees and Sadducees had no further end but to set Him on ground, and so to expose Him to the contempt of the people. The Herodians had laid a more dangerous plot: they came with this mind, saith St. Luke, *ut caperent Eum, &c.* "to catch Him;" by catching somewhat from Him, whereby they might lay Him fast, and draw Him within danger of the state. It stood our Saviour upon, to be well advised, to escape this snare thus

Lu. 20, 20.

S E R M. VI. laid for Him, which accordingly He doth; leaving them in a muse, and withal under one leaving us a pattern, that He is no enemy but a friend to Caesar, and a friend in this special point of his receipt. That there is no duty, no not in this kind, but Christ saith of it, *Reddite*; willeth and commandeth it to be rendered. That so knowing what Christ held, we may make it our tenet, and both hold it in opinion and hold us to it in practice for ever.

At or about the birth of Christ this came to be first a question, and so from thence still remained. So that it was very meet Christ should resolve it. At His birth was the great tax of the world under Augustus; which being a new imposition, and never heard of before, fell out to breed much matter of question, two sorts of men taking two several parts about it. There is in the fifth chapter of Acts mention of Acts 5 37. "Judas of Galilee," that rose in the days of tribute. He it was that held touching the tax, *Quod non*. The people of God, Abraham's seed, free born, they to be charged with taxes by a stranger, a heathen, an idolater? No, rather rise and take arms, as Jeroboam did. The people's ears itched after this doctrine. The best religion for the purse is the best for them, and they ready to hold with Jeroboam, or Judas, or any that will abrogate payments. And now, though Judas was taken and had as he deserved, and after his execution pay it they did, though with an ill will, yet the scruple of this question remained in men's minds still; they continued irresolute touching the right of it. As indeed in no one thing men are ever so long in resolving. Still there were that muttered in corners Judas was right; tribute was but a mere exaction. Men indeed of tumultuous spirits, but in shew zealous preservers of the people's liberties, whom they called Gaulonites.

On the other side, Herod and they that were toward him being all that they were by Caesar, to make the tribute sure work, they held that not only tribute but whatsoever else was Caesar's. His *quæ was quæcunque*; he could not have enough, not till he had *quæ Dei* too. The Roman monarchy pricked fast toward this point; *Divisum imperium cum Jove* was received at this time with great applause. Caesar and Jupiter at halves: half God. Not long after, full out a God: *Edic-*

[Vid. Hor. Od. 1. 12. 50. et seq.]

*tum Domini*, &c., 'the edict of our Lord God Domitian.' And this was not a piece of poetry: but we find in the Jewish story Petronius in good earnest sought to bring in Caligula's image into the temple of God, and called for not only tribute but sacrifice for Cæsar. Now them that thus in derogation of the people's liberty held this part they termed Herodians, as it were men of Herod's turn. And thus held this question: thus have we both sides, and both their abettors. Of which the people inclined to the Gaulonite, and liked them better; the statesmen and officers took part with the Herodian.

Now come they to Christ to receive His resolution, which part He will take to. It is, for them, a very *quodlibet*. If to retain the people's favour, to avoid their outcry, he speak but doubtfully of Cæsar's tribute, *habetur propositum*, 'they have what they would: ' it is that they came for, to bring Him in disgrace with the state, and in danger of His life. Thus would they fain have had it; and therefore, when truly they could not, as by this answer it is too plain, untruly they suggested, "We found this man denying to pay tribute unto Cæsar." But if this hit not, if He be for the tribute, yet will it not be from the purpose; they shall set the people (as good as a wasp's nest) upon Him; they shall subject Him to their clamour and obloquy. He That must be their Messiah must proclaim a jubilee, must cry, No tribute; otherwise He is not for them. If He betray them to the servitude of tolls and taxes, away with Him; not Him, but Judas of Galilee. So have they Him at a dangerous dilemma, imagining He must needs take one part. But that was their error. For Christ took a way between both. For as neither part is simply true, so is there some truth in both. Therefore He answers not absolutely, as they fondly conceived he needs must, but with a double *quæ*, as indeed He should, which was not the answer they looked for. But it was such as they missed their purpose, and knew not how to reprove it.

The sum whereof is, that Christ is neither Gaulonite nor Herodian; nor no more are Christians Gaulonites to deny Cæsar his *quæ*, nor Herodians to grant him God's, and leave God none at all. But ready to acknowledge what due is to either, both of faith to God and allegiance to Cæsar; and



SERMON VI. that in every point, and even in this here of, *Licetne solvere?*

The substance of which answer is the main ground of all justice, *Suum cuique*, "Let every one render to each that which is his." And if to every one, then to these two great ones, Cæsar and God. To Cæsar Cæsar's due, to God God's. Upon which two duties, by virtue of this text, there go forth two decrees "for all the world to be taxed." The first taxing to be for Cæsar and his affairs: 2. the like tax to be levied for God and for His. For though many other duties be due to both, and to be rendered to them both, yet the matter of principal entendment in this place is, *Ostende mihi numisma*, matter of payment.

These be the two capital points. Wherein I. of the joint and mutual consistence of Cæsar and of God.

II. That there are, among the things we have, certain of them things of Cæsar's; certain others things of God's.

III. That these things are to be rendered and given.

IV. IV. What these things are that are Cæsar's in this kind, and what those that are God's, that we may pay each his own.

I. From this happy conjunction of these two great lights, Cæsar and God, here met together, linked with this copulative, *Cæsari* and *Deo*, and both in compass of one period: against the Gaulonite of our age, the Anabaptist, who thinketh they are in opposition, the whole heaven in sunder, and that God hath not His due unless Cæsar lays down his sceptre: that Cæsar and God, Christ and a Christian magistrate, are *ἀσύστατα*, 'incompatible,' that they stand aloof and will not come near another; here is a *systasis*, a consistence, they will stand together well—both they and their duties—as close as one verse, one breath, one period can join them.

To see then this pair thus near, thus coupled, thus as it were arm in arm together, is a blessed sight. Not here only to be seen, but all the Scriptures through with like aspect. Here in one Gospel, Cæsar and God; before in one law, God providing as for His own worship, so for their honour that are set over us. In one verse the Prophet joineth them.

Prov. 24. 21. "My son, fear God and the King;" and in one verse the

Apostle sorteth them, "Fear God, honour the King." So God and Christ, the Law and Gospel, the Prophets and Apostles, fetch not their breath, come not to a full point, till they have taken in both. Sure it is Christ and Belial agree not, and as sure that they are the children of Belial that "have no part in David," that is, the lawful magistrate—by Sheba's case. 1 Pet. 2. 17.  
2 Sam. 20

This is enough to shew God impeacheth not Cæsar, nor God's due Cæsar's right. Either permitteth other's interest, and both of them may jointly be performed. That as God's law supporteth the law of nations, so doth Christ plead for Cæsar; His religion for Cæsar's allegiance, His Gospel for Cæsar's duty, even to a penny. It was but a penny was shewed: not so much as a penny of Cæsar's, but Christ will speak, he may have it. This against the Gaulonite, that steps over *quæ Cæsaris*, the first part, and is all for *quæ Dei*, the latter. And against the Herodian too, by whom *quæ Cæsaris* is stood on alone, and *quæ Dei* slipped over. Two duties are set forth; there is a like regard to be had of both, that we make not Christ's answer serve for either alone. I know not how an evil use hath possessed the world: commonly one duty is singled out and made much of, without heed had of the other. *Quæ Cæsaris* audibly and with full voice, *quæ Dei* drowned and scarce heard. And it is not in this alone but in many others; we cannot raise the price of one virtue but we must cry down all the rest. Not canonize preaching, but prayer must grow out of request. Not possible to bring up alms and works of mercy, but offerings and works of devotion must be laid down. But by sale of Christ's ointment no way to provide for the poor. Sensible in others, and this too dull. [Mat. 26.  
9.]

God is not entire thinks the Gaulonite, unless Cæsar's image and superscription be blotted out. Cæsar hath not enough till God have nothing left, thinks the Herodian.

Christ's course is the best, to hold the mean between both; either to be preserved in his right. Not to look so much on one, as we lose sight of the other. Not to give so good an ear to one, as we care not though the other be never spoken of. God hath coupled them here; and since God hath coupled them, let not man sever them. To Cæsar and to [Mat. 19.  
6.]

S E R M. VI. God; not to Cæsar only, but to Cæsar and God. And again, not to God only, but to God and Cæsar.

Cæsar and God then will stand together: descend yet one degree further, we may put the case harder yet. For I demand, What Cæsar was this for whose interest Christ here pleadeth? To quicken this point somewhat more; it is certain it was Tiberius, even he under whom our Saviour was (and knew He was to be) put to death; a stranger from Israel, a heathen man, uncircumcised, an idolater, and enemy to the truth. So were Augustus and the rest you will say; but even in moral goodness he nothing so good as they. The Roman stories are in every man's hand: men know he was far from a good prince or good man either, as good went even among the heathen. Yet even this Cæsar, and such as he: any Cæsar will stand with God, and God with them for all that.

[Mat. 22. 21.] Not only to Cæsar, but to this and such as this, *Reddite*,  
 Rom. 13. 7. saith Christ, *Solvite*, saith Paul, *Subjetti estote*, saith Peter, for  
 1 Pet. 2. 13. all that: so was the old divinity. Though an "evil spirit  
 1 Sam. 26. sent from God vex Saul," yet, saith David, "Destroy not," it  
 9. is his word; nay, "Touch not the Lord's anointed." Though  
 1 Chron. 16. 22. Nebuchadnezzar set up a great idol in the field Dura, and  
 Dan. 3. 1. Belshazzar his son rather worse than his father, yet "pray for  
 Dan. 5. 1. Nebuchadnezzar," saith Jeremy, "and for Belshazzar his son,"  
 Bara. h 1. and for the peace even of that state. From these examples  
 11. might Judas of Galilee have taken his directions. Christ did, and His Aposules after Him willed duties to be paid and obedience to be yielded, and yielded it themselves to such Cæsars as Claudius, Caligula, and Nero: *dyscolis dominis*,  
 1 Pet. 2. 18. as St. Peter's term is, if ever there were any. Which sheweth they were all of mind, that Cæsar (though no better than these) and God will stand together well enough. Yea that though Cæsar gave not God His due, as these did not certainly, yet are we to give Cæsar that is his notwithstanding.

I know, we all know, if this Cæsar be Constantine, or Theodosius, the case is much the stronger, and the duty  
 Rom. 13. 1. toucheth us nearer. But whether he be or no, "the powers that are are ordained of God," though Tiberius or Nero have  
 Rom. 13. 2. the powers. It is not the man, it is "the ordinance of God" we owe and perform our subjection to. We yield it not to Tibe-

rius, but to Cæsar; and Cæsar is God's ordinance, be Tiberius what he will. This for the consorting of God and Cæsar, and even of this Cæsar.

That point established, we come to the second; out of these words *quæ Cæsaris et quæ Dei*, this may we infer, that among the things we have, we all and every of us have certain things of Cæsar's, and certain other things of God's. That all the things we have are not our own, inasmuch as out of them there belong some things to either of these. It is as if Christ would make all we have not to be fully and wholly ours, but three persons to be interested in them; Cæsar to have a right to some, God to other some, and the remainder only clearly to be ours—weigh the words *quæ Dei*—so that His meaning is, every man should thus make account with himself of that he hath, that there is in his hands somewhat that pertaineth to either of these two. That there is our substance, a portion whereto they have as good right and title as we to the rest. That what we have is ours, God's part and Cæsar's part first deducted. *Quæ Dei et quæ Cæsaris* (it is the case possessive, do carry thus much. Therefore, saith the true Israelite, when he tendereth his offering to God, *Sustuli quod sanctum est e domo meâ*; I had a holy portion due to God amongst my goods, I have severed it from the rest, I have brought it and laid it upon the altar. So they in the first of Samuel, the tenth chapter, to Saul their lawful magistrate presented that was his. They that did so, *Tetigit Deus eorum*, “God had touched their hearts.” Consequently in their hearts that did it not, there was the print of the devil's claws, not the touch of the finger of God. This may serve for the second, of the duty; for we shall strike the same nail home in the third of *Reddite*.

For from this right thus imported in the words *quæ Cæsaris, quæ Dei*, without any straining naturally doth follow the *Reddite*.

That theirs it is, and so, being theirs, to be paid them. Not of courtesy, but of duty; not as a free legacy, but as a due debt. Not *Dare* but *Reddite*, *Ἀπόδοτε*. As if our Saviour should say, You ask Me whether it be lawful to pay, I tell you it is as lawful to pay it as it is unlawful to withhold it; you would know whether you may, I say unto you you not only

II.  
Certain  
things  
Cæsar's,  
Certain  
things—  
God's

Deu. 26. 13.

I Sam. 10.  
26, 27.

III.  
These to  
be ren-  
dered.

SERM. VI. God; not to Cæsar only, but to Cæsar and God. And again, not to God only, but to God and Cæsar.

Cæsar and God then will stand together: descend yet one degree further, we may put the case harder yet. For I demand, What Cæsar was this for whose interest Christ here pleadeth? To quicken this point somewhat more; it is certain it was Tiberius, even he under whom our Saviour was (and knew He was to be) put to death; a stranger from Israel, a heathen man, uncircumcised, an idolater, and enemy to the truth. So were Augustus and the rest you will say; but even in moral goodness he nothing so good as they. The Roman stories are in every man's hand; men know he was far from a good prince or good man either, as good went even among the heathen. Yet even this Cæsar, and such as he: any Cæsar will stand with God, and God with them for all that.

[Mat. 22. 21.] Not only to Cæsar, but to this and such as this, *Reddite*,  
 Rom. 13. 7 saith Christ, *Soluite*, saith Paul, *Subjecti estote*, saith Peter, for  
 1 Pet. 2. 13. all that; so was the old divinity. Though an "evil spirit sent from God vex Saul," yet, saith David, "Destroy not," it is his word; nay, "Touch not the Lord's anointed." Though  
 1 Sam. 26. 9. Nebuchadnezzar set up a great idol in the field Dura, and  
 1 Chron. 16. 22. Belshazzar his son rather worse than his father, yet "pray for  
 Dan. 5. 1. &c. Nebuchadnezzar," saith Jeremy, "and for Belshazzar his son,"  
 Baruch 1. 11. and for the peace even of that state. From these examples might Judas of Galilee have taken his directions. Christ did, and His Apostles after Him willed duties to be paid and obedience to be yielded, and yielded it themselves to such Cæsars as Claudius, Caligula, and Nero; *dyscolis dominis*,  
 1 Pet. 2. 18. as St. Peter's term is, if ever there were any. Which sheweth they were all of mind, that Cæsar (though no better than these) and God will stand together well enough. Yea that though Cæsar gave not God His due, as these did not certainly, yet are we to give Cæsar that is his notwithstanding.

I know, we all know, if this Cæsar be Constantine, or Theodosius, the case is much the stronger, and the duty toucheth us nearer. But whether he be or no, "the powers that are are ordained of God," though Tiberius or Nero have the powers. It is not the man, it is "the ordinance of God" we owe and perform our subjection to. We yield it not to Tibe-

rius, but to Cæsar; and Cæsar is God's ordinance, be Tiberius what he will. This for the consorting of God and Cæsar, and even of this Cæsar.

That point established, we come to the second; out of these words *quæ Cæsaris et quæ Dei*, this may we infer, that among the things we have, we all and every of us have certain things of Cæsar's, and certain other things of God's. That all the things we have are not our own, inasmuch as out of them there being some things to either of these. It is as if Christ would make all we have not to be fully and wholly ours, but three persons to be interested in them; Cæsar to have a right to some, God to other some, and the remainder only clearly to be ours—weigh the words *quæ Dei*—so that His meaning is, every man should thus make account with himself of that he hath, that there is in his hands somewhat that pertaineth to either of these two. That there is our substance, a portion whereto they have as good right and title as we to the rest. That what we have is ours, God's part and Cæsar's part first deducted. *Quæ Dei et quæ Cæsaris* (it is the case possessive), do carry thus much. Therefore, saith the true Israelite, when he tendereth his offering to God, *Sustuli quod sanctum est e domo meâ*; I had a holy portion due to God amongst my goods, I have severed it from the rest, I have brought it and laid it upon the altar. So they in the first of Samuel, the tenth chapter, to Saul their lawful magistrate presented that was his. They that did so, *Tetigit Deus eorum*. “God had touched their hearts.” Consequently in their hearts that did it not, there was the print of the devil's claws, not the touch of the finger of God. This may serve for the second of the duty; for we shall strike the same nail home in the third of *Reddite*.

For from this right thus imported in the words *quæ Cæsaris, quæ Dei*, without any straining naturally doth follow the *Reddite*.

That theirs it is, and so, being theirs, to be paid them. Not of courtesy, but of duty; not as a free legacy, but as a due debt. Not *Dare* but *Reddite*, *Ἀπόδοτε*. As if our Saviour should say, You ask Me whether it be lawful to pay, I tell you it is as lawful to pay it as it is unlawful to withhold it; you would know whether you may, I say unto you you not only

II.  
Certain  
things  
Cæsar's,  
Certain  
things  
God's

Deu. 26. 15.

I Sam. 10  
26, 27.

III.  
These to  
be ren-  
dered.

SERM. VI - may but must answer it. Nor *dare*, as a matter of gift, but *reddere*, as a matter of repayment or restitution. St. Paul maketh this point yet more plain, indeed past all controversy, where he addeth to Ἀπόδοτε the other, ὀφειλὰς, to the word of rendering the plain term of "debts;" expressly calling them "debts," both "tribute" and "custom."

[Rom. 13. 7.]

Then what is paid to the prince or to God is not to be termed a donative, gratuity, or benevolence, but of the nature of things restored, which though they be in our keeping are in very deed other men's. And they that reckon of them as matters merely voluntary, must alter Christ's *Reddite* needs, and teach Him some other term. But they that will learn of Him, must think and call them "debts," must account themselves debtors; and that God and Caesar are as two creditors, and they indebted to them both, and thereby as truly bound to discharge themselves of these as of any debt or bond they owe. That if they render not these duties, they detain that which is none of theirs: and so doing are not only hard and illiberal, but unrighteous and unjust men.

[Rom. 13. 7.]

This from *Reddite*, but this is not all. There is yet a further matter in it, which giveth a great grace to this rendering.

For in that He willeth them Ἀπόδοτε, His meaning is withal it should not be ἀποτισις, a 'forced yielding,' but ἀπόδοσις, 'a rendering,' and that willingly; for so the nature of the word doth import, and so the Grecians distinguish ἀποτίσαι and ἀποδοῦναι. Our translation readeth "Give to Caesar," no doubt with reference to this; that it should, though duly, yet so willingly be paid, as it were even a frank gift. In our speech we say, What is more due than debt? And again. What is more free than gift? Yet both these may meet, as in another case the Apostle coupleth them, ὀφειλομένη· εὐνοίαν, duty, yet benevolent; "benevolence" and yet "due," the one respecting the nature, the other the mind: so both translations not amiss, both readings reconciled.

[1 Cor. 7. 2.]

That is, not therefore to pay them because it will no better be. Caesar hath *vim coactivam*. Hophni hath a flesh-hook, and can say, *Dote vel auferetur a vobis*: and therefore to part with it as one delivereth a purse, or to bear it as a porter doth his load, groaning under it, that is not the manner of rendering it that is here required. But we must offer it as

[1 Sam. 2. 16.]

it were a gift, voluntarily, willingly, cheerfully, *ἐκ χάριτος, ἐκ ψυχῆς* not *ἐξ ἀνάγκης, ἐκ λύπης*. *Διὰ τὸν Κύριον*, saith St. Peter, *Διὰ τὴν συνείδησιν*, saith St. Paul; even "for the Lord," even "for conscience sake;" though Hophni had no flesh-hook, though Caesar had no Publican to take a stress.

To pay it with grudging and an evil eye, to say *Vade et redi eras*, to put off, to pay it after often coming and sending: this is not *Ἀπόδοτε*, these the heathen man termeth *viscata beneficia*, when they hang to the fingers like birdlime, and will not come away.

Nay, *Ecce venio*, saith Christ, so to pay it, even with love and good-will: an "offering of a free heart," as the Prophet, "a blessing" and "a grace," as the Apostle termeth it. The manner is much, and much to be regarded. The willingness of the mind is ever the fat of the sacrifice, and without it all is lean and dry. It holdeth here, which the Apostle saith, "If I preach," saith he—if we pay, say we—"we have no great cause to rejoice," necessity lieth on us so to do. But if we do it with a good will, there is then a reward. A reward at His hands, Who, as His Apostle telleth us, *hilarem datorem diligit*. Not *datorem*, "any that giveth;" but *hilarem*, "him that giveth it cheerfully." That gift best pleaseth God: and that service, *Lati serviemus Regi*, is ever best pleasing and most acceptable.

Render then and give *quæ Cesaris Cesari*, that is, the right duty to the right owner: as dutifully and willingly, so to do it wisely. In *Suum cuique* there is not only justice but wisdom, to know and to preserve to every one that is his own, the right *quæ* to him that of right it belongeth to.

Not to shuffle them together—Caesar's to God, God's to Caesar—it skills not which to which, ("God is not the author of confusion") but to know and discern what to each pertaineth; and what pertaineth, that to be answered. As before we pleaded, "What God hath joined," man should not sever, now we plead again, What God hath severed, man should not confound. The Prophet calleth it "removing the landmark" which God hath set to distinguish the duties, that neither invade the other's right, but keep the partition which He hath set up. Not to stand as here they do straining at a penny which was Caesar's without question, and do as after

Col. 3. 23  
2 Cor. 9. 7.  
1 Pet. 2. 13.  
Rom. 13. 5.

Prov. 3. 28.

Ps. 40. 7.  
Ps. 110. 3.  
P. B. ver. 1.  
2 Cor. 9. 9.

1 Cor. 13. 3.

2 Cor. 9. 7.

Gen. 17. 22.  
Vulg. 1

13.  
What are  
Cesar's,  
what  
God's.

1 Cor. 14.  
33.

Mat. 19. 6.

Deu. 19. 14.



S F R M. they did, receive the Roman eagle into their temple, which  
 ---A.L.--- was God's right, and but slightly of them looked to. *Eger-  
 rime pendere tributum, promptissime suscipere religionem*; 'with  
 much ado to pay any tribute at all, with little ado to receive  
 one religion after another.' God forbid Caesar should so  
 readily receive God's duties at their hands, as he might  
 easily have them if he would.

To the end then we may know which to render to which,  
 it remaineth we enquire what is either's due, that we may  
 tender it accordingly. And first, what is Caesar's.

If we ask then, What is Caesar's? our answer must be,  
 what God hath set over to him. For though *quæ Dei* stand  
 last in place, yet sure it is the former *quæ* cometh out of  
 the latter, and *quæ Cæsaris* is derived out of *quæ Dei*.

1 Chron. Originally in the person of all kings doth King David  
 29. 11. 12. acknowledge that "All things are of Him," and "all things  
 are His."

But the sovereign bounty of God was such as He  
 would not keep all in His own hands, but as He hath vouch-  
 safed to take unto Himself a secondary means in the govern-  
 ment of mankind, so hath He set over unto them a part of  
 His own duty, that so one man might be one<sup>1</sup> another's debtor  
 and after a sort, *homo homini deus*. To the conveyance  
 then of divers benefits He hath called to Himself divers  
 persons, and joined them with Himself: as our parents, to  
 the work of our bringing forth; our teachers, in the work of  
 our training up; and many other, in their kinds, with Him  
 and under Him, His means and ministers, all for our good.

And in the high and heavenly work of the preservation of  
 all our lives, persons, estates, and goods, in safety, peace, and  
 quietness, in this His so great and divine benefit, He hath  
 associated Caesar to Himself; and in regard of His care and  
 travail therein hath entitled him to part of His own right,  
 hath made over this *quæ*, and made it due to Caesar, and so  
 cometh he to claim it.

In which point we learn, if we pay tribute, what we have  
 for it back in exchange; if we give, what Caesar giveth us for  
 it again, our penny and our pennyworths; even this, *Ut sit  
 pax et veritas in diebus nostris*. This is it to which we do  
 1 Tim. 5. 4. *debitum reddere*, as he calleth it. This to which we do *mutuam  
 Rom. 13. vicem rependere*, as he speaketh, *καὶ διὰ τοῦτο*, and even "for  
 6, 7.

this cause pay we tribute." For this, that while we intend Rom. 13.6 our private pleasures and profits in particular, we have them: that study how we may safely and quietly do it, that counsel and contrive our peace, while we intend every man his own affairs; that wake while we sleep securely, and eark and care while we are merry and never think of it. Persons by whose providence a happy peace we long have enjoyed, and many good blessings are come to our nation. In which respect we owe them a large *quæ*, larger than I now can stand to recount.

1. We owe them honour inward, by a reverent conceit;  
 2. and outward, by an honourable testimony of the virtues in them and the good we receive by them. And sure I am this we owe, "not to speak evil" of them that are in authority: 2 Pet. 2. 10. Jude v. 8. and if there were some infirmity, not to blaze, but to conceal and cover it; for that the Apostle maketh a part of "honour." 1 Cor. 12. 23.  
 3. We owe them our prayers and daily devout remembrances; for all, saith St. Paul, but by special prerogative for princes. 1 Tim. 2. 2  
 4. We owe them the service of our bodies, which if we refuse to come in person to do, the Angel of the Lord will "curse" Judg. 5. 23. us, as he did Meroz. And in a word, to say with the Apostle, Act. 25. 11 *Non recuso mori.*

All these we owe, and all these are parts of *quæ Cæsaris*, out these are without the compass of this *quæ* here. These be not the things here questioned. It is the coin with Cæsar's stamp, it is a matter of payment. Let us hold us to that.

I say then, to be safe from the foreign enemy, from the wolf abroad, is a very great benefit. The sword holdeth him out: *propter hoc* we owe to the sword. To be quiet from the inward violent injurious oppressors, the fat and foregrown rams within our own fold, is a special blessing; the sceptre holds them in, *propter hoc* we owe to the sceptre. That by means of Cæsar's sword we have a free sea and safe port and harbour; *propter hoc* we owe to Cæsar our custom. That by means of his sword we have our seed-time to ear the ground, our harvest to inn the crop quiet and safe; *propter hoc* we owe to Cæsar our tribute or tax. That by means of his sceptre we have right in all wrongs, and are not overborne in our innocence by such as never cease to trouble such as are quiet

S E R M. VI. in the land; *propter hoc* we owe to Cæsar the fees due to his courts of justice.

These are *quæ Cæsaris*; and not one of these but hath his ground in the word of God. The custom, Luke 3. 13; the tax, 1 Sam. 17. 25; the fines, Ezra 7. 26; the confiscation, Ezra 10. 8.

These then are *quæ Cæsaris*. But these are current and ordinary; but extraordinary occasions cannot be answered with ordinary charges. Though in peace the set maintenance of garrisons which is certain (the ordinance of Josaphat) is enough; yet when war cometh, πόλεμος οὐ τεταγμένα ζητεῖ, war admits no stint, but as occasions call for it supply must be ready.

There is no safety or assurance of quietness except the enemy fear. There is no fear without power, except we be able to hold our own, maugre the malice and force of the enemies. There is no power but by preparation of soldiers and furniture for war. Nor that without pay, the sinews of all affairs; nor pay without contribution. And *propter hoc, διὰ τοῦτο*, besides those other ordinary, the indictions for war, which we call subsidies, are part of *quæ Cæsaris* too. And warranted by the Scripture; Amaziah levying a hundred talents at one time against Edom, Menahem levying a thousand talents at another against Assur, a great contribution of fifty shekels a man. Indeed so it was, but such were the occasions: and the occasions being such, done, and done lawfully.

2 Chron  
25. 6.  
2 King. 15.  
19. 20.

Then as generally we are bound to render all *quæ Cæsaris*, so in particular by this text and at this instant this *quæ*, when the times make it requisite, and it is orderly required.

Luk. 2. 5.  
Heb. 7. 9,  
10.

Christ That willeth us to render it, rendered it Himself, and very timely He did it. For He went "to be taxed," being yet in His mother's womb, as Levi is said to "pay tithe in his father's loins." And He was born under the obedience of paying this duty. This may haply be said not to be His own act: therefore after at full years, then also, though He might have pleaded exemption as He telleth Peter, yet paid He His stater; though not due, yet to avoid the offence of refusing to pay to Cæsar. *Conditor Cæsaris census solvit Cæsar*. Seeing then Cæsar's Creator paid Cæsar his

Mat. 17. 27.

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So have we His example, whereof we have here His precept; doing that before us which He willeth us to do after Him, and calling to us for no more than He did Himself. And ensuing His steps, His Apostle presseth the same point, telling us custom and tribute are *ὀφειλαί*, "debts;" shewing us why they be debts, *διὰ τοῦτο*, for the good we receive; and willing us therefore to depart with them, even *propter conscientiam*, "for very conscience sake." Rom. 13. 7.  
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Let me add but this one. The forefathers of these here that move this doubt, they forsook David's house only because they thought much of paying the tax which Solomon had set, and they revolted to Jeroboam: what got they by it? By denying *quæ Cæsaris* they lost *quæ Dei*, the true religion, and besides enthralled themselves to far greater exactions, which the erecting of a new estate must needs require. Even these not obeying this advice, this *Reddite* of our Saviour's, but matinyng for the Roman tribute after, under Florus and Albinus, deputies for Cæsar; besides that they lost their temple, sacrifice, and service, their *quæ Dei*; upon this very point overthrew their estate clean, which to this day they never recovered. Therefore *Reddite quæ Cæsaris* is good counsel, lest *quæ Dei* and all go after it.

To conclude then, 1. Cæsar and God will stand together; yea Tiberius Cæsar and God. 2. To these, so standing, there are certain things due of duty belonging. 3. These things so due are to be rendered; not given as gratuities, but rendered as debts. And again, with good-will to be rendered, not delivered by force; and as willingly so wisely, Cæsar to have his, God His; in distinction, not confusion, but each his own. 4. Cæsar such duties, all such duties as pertain to him at large; but, as this text occasioneth, the duty of tribute and subsidy. This is the sum.

And if Tiberius Cæsar, much more that Prince<sup>1</sup> that every way Christ Himself would recommend before Tiberius, whom it were an injury once to compare with Tiberius, above any Cæsar of them all; who hath exalted Him Whom Tiberius

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[<sup>1</sup> Queen Elizabeth.]

SERM. crucified, and professed Him with hazard of her estate and  
 -- <sup>V</sup> --- lite, Whom they persecuted in all bloody manner.

Who hath preserved us in the profession of His holy Name and truth many years, quietly without fear and peaceably without interruption; and so may still, many and many times many years more. To this, to such a one, by special due, *Reddite* more, and more willingly, and more bounteously, than to them. The conclusion is good, the consequent much more forcible. This for *quæ Cæsaris* now. For *quæ Dei* at some other time, when like text shall offer like occasion.

# A SERMON

PREACHED BEFORE

THE KING'S MAJESTY AT HAMPTON COURT,

ON SUNDAY THE TWENTY-EIGHTH OF SEPTEMBER, A.D. MDCVI.

NUMBERS X. 1, 2.

*Then God spake to Moses, saying,*

*Make thee two trumpets of silver, of one whole piece shalt thou make them. And thou shalt have them (or they shall be for thee) to assemble (or call together) the congregation, and to remove the camp.*

והיו לך  
למקרא  
העדה

*Et loquens est Dominus ad Moysen, dicens,*

*Fac tibi duas tabas argenteas ductiles, quibus convocare possis multitudinem quando movenda sunt castra. Lat. Vulg.]*

*And the Lord spake unto Moses, saying,*

*Make thee two trumpets of silver, of a whole piece shalt thou make them: that thou mayest use them for the calling of the assembly, and for the journeying of the camps. Eng. Trans.]*

Among divers and sundry commissions granted in the Law A Grant.  
for the benefit and better order of God's people, this which I  
have read is one: given, as we see, *per Ipsum Deum*, 'by God From God  
Himself' and that *vivæ vocis oraculo*, by express warrant  
from His own mouth: "Then God spake to Moses, saying."

And it is a grant of the right and power of the trumpets, Of the  
and with them of assembling the people of God. A right power of  
and power not to be lightly accounted of, or to be heard of calling as-  
with slight attention; it is a matter of great weight and semblies.  
consequence, the calling of assemblies. There is yearly a The grant  
solemn feast holden in memory of it, and that by God's own of this  
appointment, no less than of the Passover or of the Law itself, power, a  
matter of  
importance.  
Nu. 29. 1.



SERM. VII. even the "feast of the trumpets," much about this time of the year, the latter equinoctial. And God appointeth no feast but in remembrance of some special benefit. It is therefore one of His special benefits and high favours vouchsafed them, and to be regarded accordingly.

In whose hands this power was before.

This power hitherto, ever since they came out of Egypt and that God adopted them for His people, unto this very day and place had God kept in His own hands, as to Him alone of right properly belonging. For unto this very day and place the people of God, as they had assembled many times and oft, so it was ever—they be the very last words of the last chapter, which serve for an introduction to these of ours—ever all their meetings and removings were by immediate warrant from God Himself. But here now God no longer intending thus to warn them still by special direction from His own self, but to set over this power once for all, here He doth it. This is the primary passing it from God and deriving it to Moses, who was the first that ever held it by force of the Law written. For to this place they came by the sound of God's, and from this place they dislodged by the sound of Moses' trumpet.

Nu. 9. 18, 20, 23.

Exod. 19. 13.

The time and place of the granting.

And it is a point very considerable what day and place this was; for it appeareth they were yet at Sinai, by the twelfth verse, yet at the very mount of God by the thirty-third verse of this chapter, even then when this commission came forth: so that this power is as ancient as the Law. At no other place nor no other time delivered than even the Law itself; when the two tables were given, the two trumpets were given; and Moses that was made keeper of both the tables, made likewise keeper of both the trumpets: both at Sinai, both at one time, as if there were some near alliance between the Law and assemblies. And so there is, assemblies being ever a special means to revive the Law, as occasions serve, and to keep it in life. As if the Law itself therefore lacked yet something, and were not perfect and full without them; so till this grant was passed, they stayed still at Sinai, and so soon as ever this was passed, they presently removed.

To entreat then of this power. The story of the Bible would serve our turn to shew us who have had the exercise of it in their hands from time to time, if that were enough.

But that is not enough. For the errors first and last about this point, from hence they seem to grow, that men look not back enough, have not an eye to this, how it was "in the beginning," by the very Law of God. Being therefore to search for the original warrant by which the assemblies of God's people are called and kept, this place of Numbers is generally agreed to be it; that here it is first found, and here it is first founded; even in the Law, the best ground for a power that may be.

*In Lege quid scriptum est? quomodo legis?* saith our Saviour, "What is written in the Law? how read you there?" as if He should say, If it be to be read there it is well, then must it needs be yielded to; there is no excepting to it then, unless you will except to Law and Lawgiver, to God and all. Let us then come to this commission.

The points of it be three; first, "two trumpets of silver," to be made out of "one whole piece" both. Secondly, with these trumpets "the congregation" to be called, and "the camp" removed. Thirdly, Moses to make these trumpets, and being made to use them to these ends. These three; 1. the instrument, 2. the end for which, 3. the party to whom.

Now, to marshal these in their right order. 1. The end is to be first; *Sapiens semper incipit a fine*, saith the philosopher. 'A wise man begins ever at the end,' for that indeed is *causa causarum*, as logic teacheth us, 'the cause of all the causes,' the cause that sets them all on working. 2. Then next, the instrument, which applieth this power to this end. 3. And so last, the agent who is to guide the instrument, and to whom both instrument and power is committed.

1. The end for which this power is conveyed is double, as the subject is double whereon it hath his operation; 1. the camp, and the 2. congregation. On either of these a special act exercised; to "remove the camp," to "call together the congregation." One for war, the other for peace.

That of the camp hath no longer use than while it is war. God forbid that should be long; nay, God forbid it should be at all. The best removing of the camp is the removing of it quite and clean away. But if it be not possible, if it lie not in us, to have peace with all men, if war must be, here is order for it. But the calling of the congregation, that is

Mat. 19. 4.

This the original grant of it

Lu. 10. 26

The parts of the grant

Rom. 12. 18.

SERM. it; that is to continue, and therefore that which we to deal  
 —VII— with.

The calling of the congregation, as in the two next verses. either in whole or in part; either of all the tribes, or but the chief and principal men in them. A power for both these. And in a word, a power general for calling assemblies; assemblies in war, assemblies in peace, assemblies of the whole, assemblies of each or any part.

2. This power to be executed by instruments: the instruments to be trumpets, two in number; those to be of silver, and both of one entire piece of silver.

3. This power, and the executing of it by these instruments, committed to Moses. First he to have the making of these trumpets, *Fac tibi*; then he to have the right to them being made, *Et erunt tibi*; then he to use them to “call the congregation,” and if need be to “remove the camp.” None to make any trumpet but he: none to have any trumpet but he. None to meddle with the calling of the congregation or removing the camp with them but he, or by his leave and appointment.

Wherein as we find the grant full, so are we further to search and see whether this grant took place or no. Whether as these trumpets were made and given to “call the congregation,” so the congregation from time to time have been called by these trumpets. And so first of the granting this power to be executed, and then of the executing this power so granted.

So have we two subjects, “the camp” and “the congregation.” Two acts, to “assemble” and to “remove.” Two instruments, the “two silver trumpets.” Two powers: to make them, to own them being made for the two acts or ends before specified; first for calling the assembly, and then for dislodging the camp. And all these committed to Moses. The sum of all this is, the establishing in Moses the prerogative and power of calling and dissolving assemblies about public affairs.

*Then God spake to Moses, &c.*

If we begin with the end, the end is assembling. Assembling is reduced to motion; not to every motion, but to the

[1.]  
 Assembling, a motion extraordinary.

very chiefest of all. as that which draweth together all, and so at once moveth all. For as in the soul when the rained summoneth all the powers and faculties together, or in the body when all the sinews join their forces together it is *ultimum potentiae*: so in the body politic when all the estates are drawn together into one, it is *nixus* rather than *motus*, a main sway rather than a motion; or if a motion, it is *motus magnus*, no common and ordinary, but an extraordinary great motion. Such a motion is assembling, and such is the nature of it.

Yet even this, great and extraordinary as it is, such and so Yet necessary. urgent occasions may and do daily arise, as very requisite it is such meetings there should be; very requisite, I say, both in war and in peace, both for "the camp" and for "the congregation." For "the camp." The ground whereof seemeth to be, that power dispersed may do many things; but to do some, it must be united. United in consultation: for that which one eye cannot discern, many For "the congregation." may. United in action; for many hands may discharge that by parts, which in whole were too troublesome for any. But action is more proper to war: that is the assembly of fortitude. And consultation rather for peace: that is the assembly of prudence. And in peace, chiefly for making of laws; for that every man is more willing to submit himself to that whereof all do agree. The whole "camp" then when it is assembled, will be the more surely fortified; and the whole "congregation," when it is assembled, will be the more soundly advised. And hereby it cometh to pass, that there ever hath and ever will be great use of calling assemblies.

Let me add yet one thing further, to bring it home to ourselves. There is no people under heaven may better Especially for this land of Britain. speak for the use of assemblies than we; there was nothing that did our ancestors the Britons more hurt, saith Tacitus<sup>a</sup> of them, nothing that turned them to greater prejudice than this one, that they met not, they consulted not in common, but every man ran a course by himself of his own head; and this was the greatest advantage the Roman had of them, they were not so wise as to know what good there was in

<sup>a</sup> Nec aliud adversus validissimas gentes pro nobis utilis, quam quod in commune non consulunt. Rarus ad pulsandum commune periculum conveniunt. Ita dum singuli pugnant, universi vincuntur. In vita Agric. [c. 12.]

SERM. public conventions. Therefore great use of assemblies, may  
 - VII. - we say of all others.

Necessary  
 for the  
 Church.

Now if they be needful for "the camp," and for "the congregation" as it is a civil body, I doubt not but I may add also every way as needful for "the congregation" properly so called, that is, the Church. The Church hath her wars to fight, the Church hath her laws to make.

De vitâ  
 Constanti.  
 tom. lib. 3.  
 cap. 6.

Wars with heresies, wherein experience teacheth us it is matter of less difficulty to raze a good fort than to cast down a strong imagination, and more easy to drive out of the field a good army of men than to chase out of men's minds a heap of fond opinions, having once taken head. Now heresies have ever been best put to flight by the Church's assemblies, that is, councils, as it were by the armies of God's Angels, as Eusebius calleth them; yea, it is well known some heresies could never be thoroughly mastered or conquered but so.

Then for the Church's laws, which we call canons and rules, made to restrain or redress abuses, they have always likewise been made at her assemblies in councils, and not elsewhere. So that as requisite are assemblies for the congregation in this sense, as in any other. By this then that hath been said it appeareth that God's *Fec tibi* here is no more than needs, but that meet it is the trumpets be put to making. And so I pass over to the instruments, which is the second part.

2.  
 Instru-  
 ments.

Assembling we said is reduced to motion. Motion is a work of power. Power is executed *organice*, that is, by instrument: so an instrument we must have, wherewithal to stir up or to begin this motion.

Trumpets.

1. That instrument to be the trumpet. It is the sound that God Himself made choice of, to use at the publishing or proclaiming His Law. And the same sound He will have continued and used still for assemblies, which are, as hath been said, special supporters of His Law. And the very same He will use too at the last, when He will take account of the keeping or breaking of it, which shall be done *in tubâ novissimâ*, by the sound of "the last trump." And He holdeth on, or continueth one and the same instrument, to shew it is one and the same power that continueth still; that whether an Angel blow it as at Sinai, or whether Moses as ever after:

1 Cor. 15.  
 52.

it is one sound, even God's sound, God's voice we hear in both.

2. They are to be twain, for the two assemblies that follow 1. 2. in the next verses; either of the whole tribes, *congregative*, or of the chief and choice persons of them only, *representative*. And for the two tables also. For even this very month, the first day, they are used to a civil end; the tenth day to a holy. for the day of expiation; of which this latter belongeth to the first, that former to the second table.

3. They are to be "of silver" (not to seek after speculations) 3 only, for the metal's sake, which hath the shrillest and clearest "Of silver" sound of all others.

4. They are to be "of one whole piece" both of them, not 4. of two diverse; and that must needs have a meaning, it can- "Of one entire piece." not be for nothing. For unless it were for some meaning, what skilled it else though they had been made of two several plates? but only to shew that both assemblies are *unius juris*, both 'of one and the same right;' as the trumpets are wrought and beaten out, both of one entire piece of bullion.

3. But it will be to small purpose to stand much upon the instrument; I make way therefore to the third point, how they shall be bestowed, who shall have the dealing with them; for on them depends, and with them goeth the power of calling assemblies.

First, to whom these trumpets, to whom this power was To whom committed. granted, "to call the congregation;" and then whether "the congregation" were ever after so called by this power and these trumpets.

1. Where first it will be soon agreed, I trust, that every Not to all. body must not be allowed to be a maker of trumpets; nor when they be made, that they hang where who that list may blow them; that is, that every man hand over head is not to be in case to draw multitudes together: there will be, saith St. Luke, *turbatio non minima*, "no small ado" if that may be Acts 19. 23. suffered. If Demetrius getteth together his fellow-craftsmen, they may of their own heads rush into the common hall, and there keep a shouting and crying two hours together, not knowing most of them why they came thither—and yet thither they came. There is not so much good in public meetings, but there is thrice as much hurt in such as this; no

S E R M. VII. commonwealth, no not popular estates could ever endure them. Nay πάντα κατὰ τάξιν, say both Scripture and nature, [1 Cor. 14. 40.] “Let all be done in order;” let us have ἐννομον ἐκκλησίαν, Acts 19. 39. “lawful orderly assemblies,” or else none at all. Away then with this confusion, to begin with, away with Demetrius’ assemblies.

But some. To avoid then this confusion some must have this power, for and in the name of the rest. Shall it be one or more? for that is next. Nay, but one, saith God, in saying, *Tibi*. Where I wish you mark this, That as at the first He took this power into His own hands and called them still together Himself, so here He deriveth this power immediately from Himself unto one, without first settling it in any body collective at all.

It is from our purpose to enter the question, whether the power were in the whole body originally? seeing though it were, it is now by the positive ordinance of God otherwise disposed. The reason may seem to be partly, necessity of expedition; the trumpets may need to be blown sometimes suddenly, sooner than divers can well meet and agree upon it too. Partly, avoiding of distraction; the two trumpets may be blown two divers ways if they be in two hands, and so shall the “trumpet give an uncertain sound,” and how shall the congregation know whither to assemble? Nay, a worse matter yet than all that, so may we have assembly against assembly; and rather than so, better no assembly at all.

Therefore as God would have them both made of one piece, so will He have them both made over to one person: for *Tibi* implieth one. Who is that one? It is to Moses God speaketh, to him is this *Tibi* directed; him doth God nominate, and of his person make choice first to make these trumpets. No man to make, no man to have the hammering of any trumpet but he.

And there is no question but for Aaron, and his sons the priests; they are to call the Levites, to call the people together to their assemblies: how shall they warn them together, unless they make a trumpet too? But if there be any question about this, God’s proceeding here will put all out of question. For to whom giveth He this charge? Not to Aaron is this spoken, but to Moses; Aaron receiveth no charge to make

I.  
That one,  
Moses.  
Moses to  
be maker  
of them.

והיו לך  
And own-  
er of them.

any trumpet, never a *Fac tibi* to him, neither in this nor in any other place. To Moses is this charge given. And to Moses; not, "Make thee" one, one for secular affairs—that they would allow him, but *Fac tibi duas*, "make thee two," make both.

2. Well, the making is not it. One may make and another may have, *Sic vos non cobis*; you know the old verse. When they be made and done, then who shall own them? It is expressed, that too: *Et erunt tibi*, "they shall be for thee." They shall be, not one for thee and another for Aaron; but *erunt tibi*, "they shall be both for thee," they shall be both thine. A third if they can find, they may lay claim to that; but both these are for Moses.

We have then the delivery of them to Moses to make, which is a kind of seizin, or a ceremony investing him with the right of them. We have beside, plain words to lead their possession, and those words operative, *Erunt tibi*: that as none to make them, so none to own them being made but Moses. And what would we have more to shew us, *cujus sunt tubæ*, 'whose the trumpets be,' or whose is the right of calling assemblies? It is Moses' certainly, and he by virtue of these stands seized of it.

To go yet further. But was not all this to Moses for his time only, and as it began in him so to take end with him? Was it not one of these same *privilegia personalia quæ non trahuntur in exemplum*, 'a privilege peculiar to him, and so no precedent to be made of it?' No, for if you look but a little forward, to the eighth verse following, there you shall see that this power which God here conveyeth, this law of the silver trumpets, is a "law to last for ever," even throughout all their generations, not that generation only. And there is great reason it should be so. that seeing the use should never cease, the power likewise should never determine.

Being then not to determine but to continue, it must descend to those that hold Moses' place. I demand then, What place did Moses hold? Sure it is that Aaron was now the High-Priest, anointed and fully invested in all the rights of it ever since the eighth chapter of the last book. Moses had in him now no other right but that of the chief magistrate. Therefore as in that right, and no other, he received

[F] vitã  
[V]ig 1

That  
power  
to con-  
tinue after  
Moses

Moses re-  
ceived it  
as chief  
magis-  
trate.



SERM.  
VII.—

[Deut.  
33. 5.]

Gen.41.44.

Mat.20.26.

The chief  
magis-  
trate to  
succeed in  
it.

and held them, so he was made *custos utriusque tabulæ*; so he is made *custos utriusque tabæ*. But who can tell us better than he himself, in what right he held them? He doth it in the fifth verse of the thirty-third chapter of Deuteronomy. read it which way you will: *Erat in Jishrone Rex, or in rectissimo Rex, or in rectitudine Rex, or in recto Regis, dum congregaret Principes populi, et tribus Israel.* All come to this, that though in strict propriety of speech Moses were no King, yet in this he was *in rectitudine Rex, or in recto Regis*; that is, in this had, as we say, *jus regale*, that he might and did assemble the tribes and chief men of the tribes at his pleasure. Herein he was *Rex in rectitudine*. For this was *rectitudo Regis*, a power regal. And so it was holden in Egypt before Moses, even in the law of nature; that without Pharaoh no man might “lift up hand or foot in all the land of Egypt” —suppose to no public or principal motion; and so hath it been holden in all nations, as a special power belonging to dominion. Which maketh it seem strange, that those men which in no cause are so fervent as when they plead that Churchmen should not *κατεύειν*, that is, ‘have dominion;’ do yet hold this power, which hath ever been reputed most proper to dominion, should belong to none but to them only. Our Saviour Christ’s *Vos autem non sic* may, I am sure, be said to them here in a truer sense than as they commonly use to apply it.

To conclude then this point, if Moses as in the right of chief magistrate held this power, it was from him to descend to the chief magistrates after him over the people of God, and they to succeed him, as in his place so in this right, it being by God Himself settled in Moses and annexed to his place, *lege perpetua*, by an estate indefeasible. “by a perpetual law,” throughout all their generations. Therefore ever after by God’s express order, from year to year, every year on the first day of the seventh month were they blown by Moses first, and after by them that held his place, and the feast of the trumpets solemnly holden; as to put them in mind of the benefit thereby coming to them, so withal to keep alive and fresh still in the knowledge of all, that this power belonged to their place, that so none might ever be ignorant to whom it did of right appertain to call assemblies.

And how then shall Aaron's assemblies be called? with what trumpet they? God Himself hath provided for that in the tenth verse following, that with no other than these. There is in all the Law no order for calling an assembly, to what end or for what cause soever, but this and only this; no order for making any third trumpet; under these two therefore all are comprised. This order there God taketh, that Moses shall permit Aaron's sons to have the use of these trumpets. But the use, not the property. They must take them from Moses, as in the thirty-first chapter of this Book Phinehas doth; but, *Erunt tibi*—God's own words, *Erunt tibi*—Aaron's assemblies, how called. Nu. 10. 10. must still be remembered: his they be for all that, Moses the owner still, the right remains in him; their sounding of them deprives not him of his interest, alters not the property; *Erunt tibi*, must still be true, that right must still be preserved. It may be, if we communicate with flesh and blood, we may think it more convenient, as some do, that God had delivered Moses and Aaron either of them one. But when we see God's will by God's word what it is, that Moses is to have them both, we will let that pass as a revelation of flesh and blood, and think that which God thinketh to be most convenient.

Now then, if the trumpets belong to Moses, and that to this end, that with them he may "call the congregation," these two things do follow: first, that if he "call," "the congregation" must not refuse to come; secondly, that unless he "call" they must not assemble of their own heads, but keep their places. Briefly thus: "the congregation" must come when it is called; and it must be called, ere it come. These are the two duties we owe to the two trumpets, and both these have God's people ever duly performed.

And yet not so, but that this right had been called in question, yea even in Moses' own time, (that we marvel not if it be so now) and both these duties denied him even by those who were alive and present then, when God gave him the trumpets. But mark by whom, and what became of them.

The first duty is to come when they be called; and this was denied, in the sixteenth chapter following, the twelfth verse, by Korah, Dathan, and their crew. Moses sounded his trumpet, 1. To come when they be called.

SERM. VII. — sent to call them; they answer flatly—and that not once, but once and again—*Non venimus*, they would not come, not once stir for him or his trumpet, they. A plain contradiction indeed; neither is there in all that chapter any contradiction *veri nominis*, ‘true and properly so to be called,’ but only that. You know what became of them, they went quick to hell for it: and wo be to them, even under the Gospel, saith St. Jude, that perish in the same contradiction, “the contradiction of Korah.”

Jude ver. 11. 2. To be called ere they come. The second duty is, to be called ere they come; this likewise denied, even Moses himself, (that they in this place may not think strange of it) in the twentieth chapter of this very book. Water waxing scant, a company of them grew mutinous, and in tumultuous manner, without any sound of the trumpet, assembled of themselves. But these are branded too: the water they got is called “the water of Meribah;” and what followed you know. None of them that drank of it, came into the land of promise. “God swore they should not enter into His rest.”

Nu. 20. 13. [Ps. 95. 11.] Called, and came not. Came un-called. Now as both these are bad, so of the twain this latter is the worse. The former, that came not being called, do but sit still, as if they were somewhat thick of hearing; but these latter that come being not called, either they make themselves a trumpet without ever a *Fac tibi*, or else they offer to wring Moses’ trumpet out of his hands, and take it in their own. Take heed of this latter; it is said there to be *adversus Mosē*, “even against Moses himself.” It is the very next fore-runner to it, it pricks fast upon it. For they that meet against Moses’ will, when they have once thoroughly learned the lesson, will quickly perhaps grow capable of another, even meet against Moses himself, as these did. *Perichitanar argenti* *seditionis*, saith the town-clerk, “We have done more than we can well answer;” we may be indicted of treason for this day’s work, for coming together without a trumpet; and yet it was for Diana, that is, for a matter of religion.

You see then whose the right is, and what the duties be to it, and in whose steps they tread that deny them. Sure they have been baptized or made to drink of the same water, “the water of Meribah,” that ever shall offer to do the like, to draw together without Moses’ call.

And now to our Saviour Christ's question: "In the Law how is it written? How read you?" Our answer is: There it is thus written, and thus we read, that Moses hath the right of the trumpets, that they to go ever with him and his successors; and that to them belongeth the power of calling the public assemblies.

This is the Law of God, and that no judicial Law, peculiar to that people alone, but agreeable to the Law of nature and nations, two Laws of force through the whole world. For even in the little empire of the body natural, *principium motus*, 'the beginning of all motion' is in and from the Head. There all the knots, or as they call them all the conjugations of sinews, have their head, by which all the body is moved. And as the Law of nature by secret instinct, by the light of the creation, annexeth the organ to the chiefest part, even so doth the Law of nations, by the light of reason, to the chiefest person: and both fall just with the Law here written, where, by *Erunt tibi*, the same organ and power is committed to Moses, the principal person in that commonwealth. The Law of nations in this point, both before the Law written and since, where the Law written was not known, might easily appear if time would suffer, both in their general order for conventions so to be called, and in their general opposing to all conventicles called otherwise.

Verily the heathen Laws made all such assemblies unlawful which the highest authority did not cause to meet, yea though they were *ἀπὸν Ὀργάνου ἕνεκα*, say Solon's Laws: yea though *sab' protectu religionis*, say the Roman Laws. Neither did the Christian Emperors think good to abate any thing of that right. Nay, they took more straight order; for besides the exiling of the person, which was the Law before, they proscribed the place where under pretence of religion any such meetings should be. But I let them pass, and stand only on the written Law, the Law of God.

We have Law then for us, that Moses is ever to "call the congregation." But though we have Law, *Mos vincit Legem*, 'Custom overruleth Law.' And the custom or practice may go another way, and it is practice that ever best betrayeth a power. How then hath the practice gone? It is a necessary question this, and pertinent to the text itself. For there is a

SERM. VII. power granted: and in vain is that power that never cometh into act. Came then this power into act? It is a power to "call the congregation together." Were the congregations called together by it? A grant there is that *Erant tibi*, so it should be: did it take place? Was it so, *Erantur illi*? Had he it? did he enjoy it? Let us look into that another while, what became of this grant, what place it took. And we shall not offend Moses in so doing. It is his advice and desire both, that we should enquire into the days past that were before us, and ask "even from one end of heaven to the other," to see how matters have been carried. So that, as our Saviour Christ sendeth us to the Law by His *In Lege quid scriptum est?* so doth Moses direct us to the use and practice by his *Interroga de diebus antiquis*. I do ask then, these trumpets here given, this power to "call together the congregation," how hath it been used? Hath "the congregation" been called accordingly in this, and no other manner? by this and no other power? It hath, as shall appear; and I will deal with no assemblies, but only for matters of religion.

The practice or use of this power among the Jews.

Deut. 4. 32.

By Moses.

Joshua.  
Josh. 1. 17.

Of Moses, first, there is no question; it is yielded that he called them, and dismissed them. And even so did Joshua after him no less than he, and they obeyed him in that power no less than Moses. And as for that which is objected concerning Moses, that he for a time dealt in matters of the Priest's office, it hath no colour in Joshua and those that succeeded him.

Josh. 24.  
1, 23.

The covenant and the renewing of the covenant are matters merely spiritual; yet in that case did Joshua (Joshua, not Eleazar) assemble all the tribes, Levi and all, to Sichem—Joshua the twenty-fourth—called the assembly at the first verse, dissolved it at the twenty-eighth. For if Joshua may call, he may dissolve too; Law, reason, sense, teach that *ejus est nolle, ejus est et velle*. That calling and discharging belong both to one power. Nay, Demetrius' assembly, though they had come together disorderly, yet when the town-clerk that should have called them together did discharge them, they added not one fault to another but went their ways, every man quietly, Demetrius himself and all; that they are worse than Demetrius, that deny this.

But I pass to the Kings, that estate fitteth us better. There

doth David call together the Priests and other persons ecclesiastical, and that even with these trumpets. And for what matters? Secular? Nay, but first, when the ark was to be removed. And again, when the offices of the temple were to be set in order: things merely pertaining to religion? and as he calleth them, 1 Chron. 15. 4. so he dismisseth them, 1 Chron. 16. 43.

David.  
1 Chron.  
15. 4.

1 Chron  
23. 2, 3, 6

The like did Solomon, when the temple was to be dedicated; called the assembly 2 Chron. 5. 2, dissolved the assembly in the tenth verse of the seventh chapter following.

Solomon

The like did Asa: when religion was to be restored, and a solemn oath of association to be taken for the maintaining of it, with the sound of these trumpets did he it

Asa.  
2 Chron.  
15. 14

Jehoshaphat used them, when a public fast to be proclaimed. Jehu used them, when a solemn sacrifice to be performed. Joash in a case of dilapidations of the temple, a matter merely ecclesiastical. Josias when the temple to be purified, and a mass of superstitions to be removed.

Jehoshaphat.  
2 Chron  
20. 3.  
Jehu.  
2 Kings  
10. 20.  
Joash.  
2 Chron.  
24. 5.

In all these cases did all these Kings call all these conventions of Priests and Levites for matters of religion. I insist only on the fact of Ezekias. He was a King, he gave forth his precept for the Priests and all their brethren to assemble. Wherefore? *Ad res Jehovæ*, for the affairs of the service of God, yea, God Himself. There are fourteen chief men of the Priests set down there by name, that by virtue of that precept of the King, came together themselves, they and their brethren, all *ex precepto Regis ad res Jehovæ*, by the King's authority for matters merely of the Church. I know not what can be more plain: the matters spiritual, the persons assembled spiritual, and yet called by the King's trumpet.

Josias.  
2 Chron.  
34. 29, 30.  
Ezekias.  
2 Chron  
29. 15.

Thus till the captivity. In the captivity there have we Mordecai, when he came in place of authority, appointing the days of Purim, and calling all the Jews in the province together, to the celebrating of them.

Mordecai.  
Est. 9. 20.

After the captivity Nehemias kept the trumpet still; and by it first called the Priests to shew their right to their places by their genealogies, and after reduced them also to their places again, when they were all shrunk away in time of his absence.

Nehemias.  
Neh. 7. 29,  
&c. 64, 65.  
Neh. 13. 11.

These lead the practice till you come to the Maccabees, The Mac-

cabees.

SERM. VII. - and there it is but too evident; they profess there expressly to Simon, made then their ruler, that it should not be lawful for any ἐπισυστρέψαι συστροφὴν, "to call any assembly in the land," ἄνευ αὐτοῦ, "without him." A plain evidence that so had ever gone the course of their government; else how should it come to pass, that the altering of religion is still termed the deed of the King? that his disposition, godly or otherwise, did always accordingly change the public face of religion? which thing the Priests, by themselves never did, neither could at any time hinder from being done. Had the Priests without him been possessed of this power of assembling, how had any act concerning religion passed without them? In them it had been to stop it at any time, if they had of themselves had this power of assembling themselves to set order in matters of religion.

Thus, from Moses to the Maccabees, we see in whose hands this power was. And what should I say more? There was in all God's people no one religious king but this power he practised; and there was of all God's Prophets no one that ever interposed any prohibition against it.

Would Esay, shall we once imagine, have endured Ezckias him to call, or the Priests to come together only by his precept, *ad res Jehovæ*; and not "lift up his voice like a trumpet" against it, if it had not been in his knowledge the King's right to command, and their duty to obey? Never, certainly.

What shall we say then? were all these wrong? shall we condemn them all? Take heed. In all that government, God hath no other children but these: if we condemn these, we "condemn the whole generation of His children." Yet to this we are come now, that either we must condemn them all, one after another: the Kings as usurpers, for taking on them to use more power than ever orderly they received, and the Prophets for soothers of them in that their unjust claim; or else confess they did no more than they might, and exceeded not therein the bounds of their calling. And indeed that we must confess, for that is the truth.

This then may serve for the custom of God's own elect people. But they were Jews, and we would be loath to judaize; and it may be this was one of the clauses of "the

Law of commandments, consisting of ordinances" which Eph. 2 15. Christ came to abrogate.

I demand therefore, when Christ came how was it then? The practice or use of this power among Christians. will the like appear in the assemblies since Christ? The very like every way, as consonant to that of the Old Testament as may be. For Christ giveth a promise of His assistance to such meetings; but sets no new order for calling of them, Mat. 18. [15, &c.] other than had been taken in the Old. Therefore the same order to be kept still.

A time there was you know after Christ, when they were infidels, Kings and kingdoms both. A time there followed when Kings received religion; and no sooner received they it, but they received this power of the trumpets with it. This to be made manifest: 1. By general councils: 2. By national and provincial councils that have been assembled, 3. under Emperors, 4. and under Kings, by the space of many hundred years.

1. And for general councils, this first to begin with; that In General Councils if those assemblies be not rightly called that by this power are called, we have lost all our general councils at one blow. The Church of Christ hath to this day never a general council; *uni liturâ*, 'with one wipe' we dash them out all, we leave never a one, no not one. For all that ever have been, have been thus called and kept. Yea, those four first, which all Christians have ever had in so great reverence and high estimation, not one of them a lawful council if this new assertion take place. This is a perilous inconvenience, yet this we must yield to, and more than this, if we seek to disable assemblies so holden. For sure it is, all the general councils were thus assembled, all, all seven—for more are not to be reckoned, the eighth was only for a private business. The rest were only of the West Church alone, and so not general; the East and West together make a general; the East and West together never met but in one of those seven, for public affairs, unless it were once after in that of Ferrara.

And it is well known, that was in hope of help on the East Church's part, which they never had, and so the council never kept but broken, even as soon as it was broken up.

Briefly then to survey those seven. And I will not therein allege the reports of stories, (they write things they saw not



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many times, and so frame matters to their own conceits, and many times are tainted with a partial humour) but only out of authentical records in them, and out of the very acts of the councils themselves, best able to testify and tell by whose authority they came together. And it is happy for the Church of Christ, there are so many of them extant as there are, to guide us to the truth in this point, that so the right may appear.

† Rom. 1.  
163.

First, then, for the great Nicene council, the first general congregation of all that were called in the Christian world. The whole council in their synodical epistle<sup>b</sup> written to the Church of Alexandria witness they were assembled, the holy Emperor Constantine gathering them together out of divers cities and provinces. The whole letter is extant upon record in Socrates i. 9. and Theodorit i. 9. Give me leave to make here a little stand; for here at this council was the pale first broken, and the right (if any such were) here it went first away. At Nice there were then together three hundred and eighteen bishops, *totius orbis lumina*, as Victorinus well termeth them, 'the lights of the whole world;' the chiefest and choicest men for holiness, learning, virtue, and valour, that the Christian religion ever had before or since: men that had laid down their lives for the testimony of the truth. Did any of them refuse to come, being called by him, as not called aright? or, coming, was there any one of them that did protest against it? or pleaded the Church's interest, to meet of themselves? Not one.

What was it then? want of skill in so many famous men, that knew not their own rights? Or want of valour, that knowing it for such would not so much as speak a word for it, but sit still, and say nothing all the while? There were then and there present, Spyridion, Paphnutius, Potamon, and divers besides, but these I name that had not long before for their constancy had their right eyes bored out, their right ham-strings and the strings of their right arm-pits cut in sunder. Did these want courage, think we? Were they become so faint-hearted that they durst not open their mouth, for their own due?

<sup>b</sup> Συνεκροτήθη τοῦ θεοφιλεσιζήτου βασιλέως Κωνσταντίνου συναγάγοιτος ἱμεις ἐκ διαφορῶν πόλεων τε καὶ ἐπιμελίας

Verily, that council of Nice which is and ever hath been so much admired by all Christians, cannot be excused before God or men, if they thus conspired, all, to betray the Church's right, and suffered it contrary to all equity to be carried away, leaving a dangerous precedent therein, for all councils ever after to the world's end. But no such right there was: if there had been, they neither wanted wit to discern it, nor courage to claim it. But they knew whose the trumpets were, to whom *Evant tibi* was spoken; and therefore never offered to lay hold on either of them and say, This is ours.

And yet, to say the truth, there is no man of reason but will think it reasonable, if this were the Church's own peculiar, if appropriate unto it, and so known to them to be, there ought to have been plain dealing now at the very first council of all: that if Constantine would embrace religion, he must needs resign up one of his trumpets, and forbear from thence to meddle with their assemblies. Was there so? No such thing. Why was there not? Belike, because none were there that had ever been present at any assembly, holden under persecution, to know the Church's order and manner of meeting then. Yes, there was Hosius bishop of Cordova, who had held the council of Elvira in Spain, even in the time of persecution. Hosius for the West. And for the East there was Eustathius bishop of Antioch, had held the like at Ancyra then too—both the councils yet extant to be seen—and these two, presidents of them. Yet were these twain, two that came first, and sat foremost at the council of Nice; and neither of them pleaded or knew of any such right, but that their power then ceased, and that Constantine's trumpet now took place. Sure, if but this first council be well considered, it is able to move much. And the example of this first was of great consequence: for all the rest followed it, and as this went so went they. And this for the first.

2. The second general council at Constantinople: who called that congregation? Their own letter to the Emperor<sup>c</sup> is yet to be seen, professing they were thither assembled by his writ.

Concil.  
Eliberit.  
t. 1. 602.  
Concil.  
Ancyra.  
t. 1. 46.

[Lab. 3  
557.]

<sup>c</sup> Συνελεύοντες κατὰ τὸ γράμμα τῆς σῆς ἐπιβείας.

SERM. VII.— 3. For the third at Ephesus, let the acts of the council, now set out in Greek, be looked on. Four several times they acknowledge they were thither summoned by the Emperor's oracle<sup>d</sup>, beck<sup>e</sup>, charge<sup>f</sup>, and commandment<sup>g</sup>.

tom. 2. 129. 4. For the fourth at Chalcedon, look but upon the very front of the council, it proclaimeth itself to be there assembled, *Facta est Synodus ex decreto piissimorum, et fidelissimorum Imperatorum, Valentiniiani et Martiani*. And it is well known it was first called at Nice, and then recalled from thence and removed to Chalcedon, all wholly by the disposing of the Emperor.

tom. 2. 579. 5. So saith the fifth at Constantinople: *Juxta pium jussum a Christo amati, et a Deo custoditi Justiniani Imperatoris*. They be their own words<sup>h</sup>.

tom. 3. 237. 6. And so the sixth at Constantinople: *Secundum imperialem sanctionem congregata est*; and, *pro obedientiâ quem debuimus*. They be the express words of Agatho, bishop of Rome in the same council<sup>i</sup>.

tom. 3. 453. 7. And even so the seventh at Nice, *quæ per pium Imperatorum decretum congregata est*—meaning Constantine and Irene.

And these be all the general. In all which the force of the truth presenteth itself so clearly, that Bellarmine is even dazzled with it; for, as one dazzled, he sets down divers reasons why the Emperors were to call them, in that very place where he taketh upon him to prove the Emperors were not to call them.

In National and Provincial; from Constantine to Justinian. 2. But it may be general councils have a fashion by themselves. Those congregations may be called thus: but National or Provincial, such as ours, how? Even so too, and no otherwise. Constantine began with them first, before he proceeded to the general at Nice. His *tractoria*, or writ, is extant to be seen in Eusebius; whereby he called the first

Euseb. 10. 5.

<sup>d</sup> Συγκροτηθεῖσα ἐκ θεσπίσματος τῶν εὐσεβεστάτων βασιλέων. [Lab. 4. 1123-4.]

<sup>e</sup> Νέυματι τοῦ ὑμετέρου κράτους συναχθεῖσα. [ibid. 1235-6.]

<sup>f</sup> Συναχθῆναι τὸ ὑμέτερον προσέταξε κράτος. [ibid. 1301-2.]

<sup>g</sup> Συναχθῆναι ἐκέλευσεν ἡ ὑμέτερα εὐσίβεια. [ibid. 1235-6.]

<sup>h</sup> Conveniente Concilio secundum

sacram præceptionem. Tom. 2. 579. Imperator Justin. quintam œcumenicam Synodum Episcopis Ecclesiarum evocatis coegit. Tom. 2. 266.

<sup>i</sup> Secundum piissimam jussionem mansuetudinis vestrae. His . . . quæ per mansuetissimæ fortitudinis vestrae Sacram dudum præcepta sunt efficaciter promptam obedientiam exhibere. Tom. 3. 244.

provincial council in France. For sure by no canon could the bishop of Syracuse in Sicily, or Restitutus bishop of London in Britain, be lawfully summoned to a Synod in France, which they were, but, as it was indeed, by the Emperor's writ only. But this he did at the beginning of his reign, perhaps while he was yet an imperfect Christian. Nay, even first and last he did the same: as at the beginning he called this, so in the end of his reign, the thirtieth year, the year before his death, called he the council at Tyre, and from thence removed it to Jerusalem, and from thence called them to appear before himself in Constantinople. The letters are to be seen by which they were called. The like after him did Constantius at Sardis, Valentinian at Lampsacus, Theodosius at Aquileia, Gratian at Thessaionica.

Socrat.  
1. 28. 33.  
34. 36.  
Theodor.  
2. 8.  
Sozom.  
6. 7.  
Συνοδ. 153.  
[ubi Leo.]

It is too tedious to go through them all; only for that of Aquileia thus much. St. Ambrose, a man of as much spirit and as high a courage as ever the Church had, and one that stood as much as ever did any for the Church's right, he was there present and president both. Thus writeth he from the council to the Emperor in his own name, and in the name of all the rest<sup>b</sup>: *Juxta mansuetudinis vestrae statuta convenimus,* Tom. 1. 718. 'Hither we are assembled by the appointment of your clemency.' And there is no one council more plain than that of St. Ambrose for this purpose. Yea, I add this, which is a point to be considered, that even then when the Emperors were professed Arians, even then did the bishops acknowledge their power to call councils; came to them being called: sued to them that they might be called. Came to them as Hosius to that of Arimine, Liberius to that of Sirmium and that of Seleucia. Sued for them as Liberius to Constantius, as Leo to Theodosius for the second Ephesine council, Innocentius to Arcadius. And sometimes they sped, as Leo; and sometimes not, as Liberius and Innocentius; and yet, when they sped not, they held themselves quiet, and never presumed to draw together of their own heads.

Tom. 1. 650  
Socrat. 2.  
29.  
Lucifer.  
oper. [Vid.  
Baron.  
Annal. an.  
301.] Leon.  
Epist. 9.  
[al. 23.]

But it may be this was some imperial power, and that Emperors had in this point more jurisdiction than Kings. Nor that neither; for about five hundred years after Christ, when

Under Kings from Justinian to Charles the Great.

<sup>b</sup> Qui ad removendas altercationes congregare studuistis sacerdotale Concilium. Tom. 1. 718.

SERM. VII. — 3. For the third at Ephesus, let the acts of the council, now set out in Greek, be looked on. Four several times they acknowledge they were thither summoned by the Emperor's oracle<sup>d</sup>, becke<sup>e</sup>, charge<sup>f</sup>, and commandment<sup>g</sup>.

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De Concil.  
lib. 1. cap.  
13.

In National and Provincial; from Constantine to Justinian.

Euseb. 10.  
5.

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Socrat.  
1. 28. 33.  
34. 36.  
Theodor.  
2. 8.  
Sozom.  
6. 7.  
Zurol. 153.  
[ubi Leo.]

tom. 1. 690  
Socrat. 2.  
29.  
Lucifer.  
oper. [Vid.  
Baron.  
Annal. an.  
334. j Leon.  
Epist. 9.  
[al. 23.]

Under  
Kings  
from Jus-  
tinian to  
Charles  
the Great.

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the empire fell in pieces, and these western parts came into the hands of Kings, those Kings had, held, enjoyed, and practised the same power. In Italy<sup>1</sup>, Theodoric at Rome<sup>1</sup>; Alaric at Agatha<sup>m</sup><sup>2</sup>. In France, Clovis, the first Christian king there, Childebert, Theodobert, and Cherebert; at Orleans<sup>3</sup> the first, Auverne<sup>4</sup>, Orleans<sup>5</sup> the second, Tours<sup>6</sup>. And after that again by Gontran, Clovis, Carloman, and Pepin: at Mascon<sup>7</sup>, first and second<sup>8</sup>, Chalon<sup>9</sup>; that which is called Francica<sup>1</sup>, and that which is in Vernis<sup>2</sup>. Twenty of them at the least in France.

<sup>3</sup>tom. 2. 825.<sup>4</sup>tom. 2. 825.<sup>5</sup>tom. 2. 825.<sup>6</sup>tom. 2. 825.<sup>7</sup>tom. 2. 825.<sup>8</sup>tom. 2. 825.<sup>9</sup>tom. 2. 825.<sup>1</sup>tom. 2. 825.<sup>2</sup>tom. 2. 825.<sup>3</sup>tom. 2. 825.<sup>4</sup>tom. 2. 825.<sup>5</sup>tom. 2. 825.<sup>6</sup>tom. 2. 825.<sup>7</sup>tom. 2. 825.<sup>8</sup>tom. 2. 825.<sup>9</sup>tom. 2. 825.<sup>1</sup>tom. 2. 825.<sup>2</sup>tom. 2. 825.<sup>3</sup>tom. 2. 825.<sup>4</sup>tom. 2. 825.<sup>5</sup>tom. 2. 825.<sup>6</sup>tom. 2. 825.<sup>7</sup>tom. 2. 825.<sup>8</sup>tom. 2. 825.<sup>9</sup>tom. 2. 825.<sup>1</sup>tom. 2. 825.<sup>2</sup>tom. 2. 825.<sup>3</sup>tom. 2. 825.<sup>4</sup>tom. 2. 825.<sup>5</sup>tom. 2. 825.<sup>6</sup>tom. 2. 825.<sup>7</sup>tom. 2. 825.<sup>8</sup>tom. 2. 825.<sup>9</sup>tom. 2. 825.<sup>1</sup>tom. 2. 825.

In Spain by ten several Kings; in two councils at Braecara<sup>1</sup>, and in ten at Toledo<sup>1</sup>, by the space of three hundred years together. And how? under what terms? Peruse the councils themselves, their very Acts speak: *Ex præcepto<sup>3</sup>, imperio<sup>6</sup>, jussu<sup>7</sup>, sanctione<sup>8</sup>, nutu<sup>9</sup>, decreto<sup>9</sup>; ex evocatione<sup>1</sup>, dispositione<sup>2</sup>, ordinatione<sup>3</sup> Regis*. One saith, *Potestas<sup>4</sup> permissa est nobis*; another, *Facultas<sup>5</sup> data est nobis*; a third, *Injunctum<sup>6</sup> est nobis a Rege*. See their several styles; nothing can be more pregnant. And now we are gone eight hundred years after Christ.

<sup>1</sup>tom. 2. 825.<sup>2</sup>tom. 2. 825.<sup>3</sup>tom. 2. 825.<sup>4</sup>tom. 2. 825.<sup>5</sup>tom. 2. 825.<sup>6</sup>tom. 2. 825.<sup>7</sup>tom. 2. 825.<sup>8</sup>tom. 2. 825.<sup>9</sup>tom. 2. 825.<sup>1</sup>tom. 2. 825.<sup>2</sup>tom. 2. 825.<sup>3</sup>tom. 2. 825.<sup>4</sup>tom. 2. 825.<sup>5</sup>tom. 2. 825.<sup>6</sup>tom. 2. 825.<sup>7</sup>tom. 2. 825.<sup>8</sup>tom. 2. 825.<sup>9</sup>tom. 2. 825.<sup>1</sup>tom. 2. 825.<sup>2</sup>tom. 2. 825.<sup>3</sup>tom. 2. 825.<sup>4</sup>tom. 2. 825.<sup>5</sup>tom. 2. 825.<sup>6</sup>tom. 2. 825.<sup>7</sup>tom. 2. 825.<sup>8</sup>tom. 2. 825.<sup>9</sup>tom. 2. 825.

4. Then arose there a kind of empire here in the West under Charles the Great. And did not he then take the trumpets as his own, and use them six several times, in calling six several councils, at Frankfort<sup>1</sup>, Arles<sup>2</sup>, Tours<sup>3</sup>, Chalón<sup>4</sup>, Mentz<sup>5</sup>, and Rheims<sup>6</sup>? And what saith he in them? Rheims I named last, take that; *In conventu more prisaram Imperatorum congregato a piissimo Domino nostro Carolo*. That he called that convention by no other right than as the manner of the ancient Emperors had been to do. Expressing under one both what his was, and what the usage had ever been before him.

<sup>1</sup>tom. 2. 825.<sup>2</sup>tom. 2. 825.<sup>3</sup>tom. 2. 825.<sup>4</sup>tom. 2. 825.<sup>5</sup>tom. 2. 825.<sup>6</sup>tom. 2. 825.<sup>7</sup>tom. 2. 825.<sup>8</sup>tom. 2. 825.<sup>9</sup>tom. 2. 825.<sup>1</sup>tom. 2. 825.<sup>2</sup>tom. 2. 825.<sup>3</sup>tom. 2. 825.<sup>4</sup>tom. 2. 825.<sup>5</sup>tom. 2. 825.<sup>6</sup>tom. 2. 825.<sup>7</sup>tom. 2. 825.<sup>8</sup>tom. 2. 825.<sup>9</sup>tom. 2. 825.

The like after him did Ludovicus Pius, Lotharius, Ludovicus Balbus, Carolus Calvus, Carolus Crassus, and Arnulphus, at the several councils holden at Aken<sup>1</sup>, Mentz<sup>2</sup>, Melden<sup>3</sup>, Worms<sup>4</sup>, Cologne<sup>5</sup>, and Tribur<sup>6</sup>; and so held it till nine hundred years; for about that year, a year or two under or over, was holden the council at Tribur in Germany, *cum concilio sacrum continuari decreverisset*; and *presidente pio Principi*

<sup>1</sup>tom. 3. 703.<sup>2</sup>tom. 3. 832.<sup>3</sup>tom. 3. 865.<sup>4</sup>tom. 3. 977.<sup>5</sup>tom. 4. 17.<sup>6</sup>tom. 4. 26.<sup>7</sup>tom. 4. 41.<sup>8</sup>tom. 4. 41.<sup>9</sup>tom. 4. 41.

<sup>1</sup> Synodus ex præcepto gloriosissimi Regis Theodorici congregata.  
[<sup>m</sup> Oppidum provincie Nathonensis, ibid.]

[<sup>n</sup> Mayence.]  
[<sup>o</sup> Aix-la-Chapele.]  
[<sup>p</sup> Meaux.]

*Arnulpho*, by the Emperor Arnulphus' decree, himself then president of it <sup>a</sup>.

And if it be excepted there are of the councils which carry in their acts no mention how they were called, for them we are to understand that after the decrees of the first Nicene Council were by Constantine's edict confirmed, wherein (as likewise in the Council of Chalcedon) it was ordered each province should yearly hold their Synods twice, but specially after Justinian had made the decrees of the four first general councils to have the nature and force of imperial laws, a law being thus passed from them, we are to conceive the Emperor's authority was in all afterward, habitually at least; that is, if not, as in the other, by express and formal consent, yet by way of implied allowance, as passed by a former grant.

Well, thus far the trumpet giveth a certain sound. Now after this there is a great silence in the volumes of the councils in a manner for the space of two hundred years, until the year 1180 or thereabout, when the Council of Lateran was: and then, indeed, the case was altered. By that time had the bishop of Rome, by his skill and practice, got one of the trumpets away, and carried it with him to Rome, so leaving princes but one; but so long they held it.

Truly three times so much time as we are allowed would not serve for this one point of the councils, but even barely to recite them, and to cite them. they are so many. You remember how Abraham dealt with God for the saving of the five cities, how he went down from fifty to ten: I might well take a course the other way, and rise from ten to fifty, nay sixty, nay seventy, nay eighty, not so few, of councils general, national, provincial, called by Emperors, by Kings; Emperors of the East, of the West; Kings of Italy, France, Spain, Germany; as before from Moses to the Maccabees, so here from Constantine to Arnulphus, for so many hundred years together, extant all, to be shewed and seen, all clear and evident, all full and forcible for this power; as indeed it is a cause that laboureth rather of plenty than penury of proof. And this was the course that of old was well thought of in the Christian world. Thus was the congregation so long

Nicene.  
Can. 5.

Chalced.  
Can. 19.  
Authent.  
131.

tom. 4. 101.  
One of the  
trumpets  
gotten  
away.

<sup>a</sup> The Chronology of History by Sir H. Nicolas, p. 201--258, may be consulted with advantage on the subject of these councils.]



S E R M.  
VII.

called, neither is there yet brought any thing to force us to swerve from the way wherein so many and so holy ages have gone before us.

How in the time of persecution for three hundred years before Constantine.

Yes, something; for what say you to the three hundred years before Constantine? How went assemblies then? who called them all that while? for divers were holden that while: in Palestine, about Easter; at Carthage, about heretics' baptism; at Rome, about Novatus; at Antioch, about Paulus Samosatenus. How assembled these?

1.  
As in Egypt.

Truly even as these people here, of the Jews, did before in Egypt under the tyranny of Pharaoh: they were then a Church under persecution, until Moses was raised up by God, a lawful magistrate over them. The cases are like for all the world. No magistrate did assemble them in Egypt. And good reason, they had then none to do it. Pharaoh, we may be sure, would not offer to do it: not for any conscience I trust or fear to encroach upon the Church's right, but because he hated both assembly and congregation, and sought by all means to extinguish both. But this was no bar but that when Moses arose, authorized by God, and had the trumpets here by God delivered him, he might take them, keep them, and use them to that end for which God gave them, "to call the congregation." And none then but he could do it, because to none but him then was this power conveyed. They could not say to him now as before one of them did in Egypt: "Who made you a commander over us," to call us together? nor plead in bar of the trumpets, and say, Nay, but we will meet still of ourselves, even as we did before in Egypt, we will still keep our old manner of conventions. No, for God had now taken another order; God I say had now done it, and God shall I trust be allowed to translate this power to the principal member of the body, and to dispose of it as it best pleaseth Him.

Exod.2.14.

2.  
As under the captivity.  
3.  
As under Antiochus.

The very same case fell out again after in the captivity of Babylon, and again, after that, in the persecution under Antiochus; and these three are all the patterns we have in the Old Testament. As before in Egypt, so then they had meetings, but they were all by stealth; yet meetings then they had. For Moses ceasing, and his right with him, the power devolved to the body, to gather itself, as is usual in such

cases. But then, when Nehemias after the captivity, and Simon Maccabeus after the fury of Antiochus, were raised them by God; when God had set them in Moses' place, they might lawfully do as Moses before had done, and take the silver trumpets into their hands again. So soon as they had a lawful governor, the right returned to him straight; and the congregation, none of them might then plead, Nay, but as we did in Babylon, or as we did under Antiochus, so and no otherwise will we assemble still. No, we see the contrary rather; even of themselves they profess to Simon plainly, 1 Mac. 14. 11. now they have a lawful governor, no meeting should be from thenceforth in the land without him, his privacy and permission.

And even as these two Nehemias and Simon, even by the same right Constantine; by Moses' right all, all by the commission here penned. 4. So before Constantine. By it did Constantine resume the trumpet, and enjoy and exercise the power of calling the congregation; for even Moses' pattern and practice five sundry times at least doth Eusebius allege, in the life of Constantine, to justify his proceedings still by Moses' example. True it is therefore that before Constantine's time they met together as they durst, and took such order as they could. They must venture then, there was no Moses, they had no trumpet; and if they had, they durst not have blown it. But when Constantine came in place, in Moses' place, it was lawful for him to do as Moses did; and so he did, and they never said to him, Nay, spare your trumpet, look how we have done hitherto, we will do so even still; meet no otherwise now than in former times we have, by our own agreement. As before it was said, this had been plain dealing; thus, if rightly they might, they should have done. Did they so? No, but to him they went, as to Moses, for their meetings, at his hands they sought them, without his leave or liking they would not attempt them; yea, I dare say they blessed God from their hearts, that they had lived to see the day they might now assemble by the sound of the trumpet.

To conclude this point then. These two times or estates of the Church are not to be confounded; there is a plain difference between them, and a diverse respect to be had of each. If the succession of magistrates be interrupted, in such case of necessity the Church of herself maketh supply, be-

SERM.  
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cause then God's order ceaseth. But God granting a Constantine to them again, God's former positive order returneth, and the course is to proceed and go on as before. When the magistrate and his authority was at any time wanting to the Church, forced she was to deal with her own affairs within herself; for then was the Church wholly divided from princes, and they from it. But when this wall of partition is pulled down, shall Moses have no more to do than Pharaoh, or Constantine than Nero? Congregations were so called under them; must they be so still under these too? No, no more than their manner of meeting in Egypt—for all the world like this of the primitive Church persecuted—was to be a rule, and to overrule these trumpets here in the text, either God for giving them, or Moses for taking them at His hands. This rather, if ever the Church fall into such bloody times, they must meet as they may, and come together as they can; they have no Moses, no trumpet to call them. The times of Pharaoh and Nero are then their pattern. But if it be so happy as to find the days of peace, Moses and Constantine are patterns for the days of peace; they have a Moses then, from that time forward they must give ear to the trumpet. In a word, none can seek to have the congregation so called as before Constantine, but they must secretly and by implication confess they are a persecuted Church as that then was, without a Moses, without a Constantine.

The times then before Constantine are no bar, no kind of impeachment to Constantine's, no more than the times in Egypt were to Moses' right. And indeed no more they were; for Constantine and his successors had them and held them till a thousand years after Christ, and then one of them (by what means we all know) was let go by them, or gotten away from them; it was then gotten away, and carried to Rome. But that getting hath hitherto been holden a plain usurping, and an usurping (not upon the congregation, but) upon princes and their right, and that they in their own wrong suffered it to be wrung from them. And why? Because not to Aaron, but to Moses it was said, *Et erunt tibi*.

1. To draw to an end, it was then gotten away and with some ado it was recovered not long since. And what, shall we now let it go, and destroy so soon that which so lately we

The recovery of the trumpets.

built again? You may please to remember there was not long since a clergy in place that was wholly *ad oppositum*, and would never have yielded to reform ought; nothing they would do, and in eye of law without them nothing could then be done, they had encroached the power of assembling into their own hands. How then? how shall we do for an assembly? Then, *Erunt tibi* was a good text, it must needs be meant of the prince; he had this power, and to him of right it belonged. This was then good divinity, and what writer is there extant of those times but it may be turned to in him? And was it good divinity then, and is it now no longer so? Was the King but licensed for a while to hold this power till another clergy were in, and must he then be deprived of it again? Was it then usurped from princes, and are now princes usurpers of it themselves? And is this all the difference in the matter of assemblies, and calling of them: that there must be only a change, and that instead of a foreign they shall have a domestical, and instead of one, many; and no remedy now, but one of these two they must needs admit of? Is this now become good divinity? Nay, I trust, if *Erunt tibi* were once true, it is so still; and if *Tibi* were then Moses, it is so still. That we will be better advised and not thus go against ourselves, and let truth be no longer truth than it will serve our turns.

2. And this calleth to my mind the like dealing of a sort of men not long since here among us. Awhile they plied prince and parliament with admonitions, supplications, motions, and petitions. And in them it was their duty, their right to frame all things to their new-invented plot; and this, so long as any hope blew out of that coast. But when that way they saw it would not be, then took they up a new tenet straight: they needed neither magistrate nor trumpet they, the godly among the people might do it of themselves. For confusion to the wise and mighty, the poor and simple must take this work in hand, and so by this means the trumpet prove their right in the end, and so come by devolution to Demetrius and the craftsmen. Now, if not for love of the truth, yet for very shame of these shifting absurdities, let these fantasies be abandoned, and that which God's own mouth hath spoken, let it be for once and for ever true; that

Now sought to be gotten away.

1. By the Priestry.

2. By the people themselves, Penry, Barrow, &c.

SERM. VII. which once we truly held and maintained for truth, let us do  
 Lu. 19. 22. so still; that we be not like evil servants, judged *ex ore pro-*  
*prio*, “out of their own mouths.”

The con-  
 clusion.

Let me not over-weary you, let this rather suffice. 1. We have done as our Saviour Christ willed us, resorted to the Law, and found what there is written, the grant of this power to Moses “to call the congregation;” 2. we have followed Moses’ advice, enquired of the days before us, even from one end of heaven to the other, and found the practice of this grant in Moses’ successors, and the congregation so by them called. It remaineth, that as God by His Law hath taken this order, and His people in former ages have kept this order, that we do so too; that we say as God saith, *Erunt tibi*, this power pertaineth to Moses. And that neither with [Num. 16. 14.] Korah we say, *Non veniemus*; nor with Demetrius run together of ourselves, and think to carry it away with crying, [Act: 19. 28.] “Great is Diana.” But as we see the power is of God, so truly to acknowledge it and dutifully to yield it: that so they whose it is may quietly hold it, and laudably use it to His glory That gave it, and their good for whom it was given: which God Almighty grant, &c.

The edition of the Councils here alleged. is that of Venice, by Dominicus Nicolinus in five tomes.

# A SERMON

PREACHED BEFORE

THE KING'S MAJESTY AT WHITEHALL,

ON THE TWENTY-FOURTH OF MARCH, A.D. MDCVI<sup>a</sup>.

JUDGES xvii. 6.

*In those days, there was no King in Israel, but every man did that which was good in his own eyes.*

*In diebus illis non erat Rex in Israel; sed unusquisque, quod sibi rectum videbatur, hoc faciebat.*

*Vel, Quod  
rectum  
videbatur  
in oculis  
suis.*

[*In those days there was no King in Israel, but every man did that which was right in his own eyes.* Eng. Trans.]

THIS chapter, the seventeenth of Judges, is the chapter which by the course of the calendar is proper to this very day. Not as now it is, for now by reason this day God sent us a King in Israel it hath a select service, both of Psalms and of chapters. But by order of the Church-service this chapter is for this day; and so it was this time four years, I am sure we all that then heard it have good cause to remember it. And though we have got us a new, it will not be amiss to call ourselves back to our old chapter, being this day come hither to render our thanks even for this very thing, that in these days it is not with us as in those days it was with them, but that to the joy and comfort of us all there is a King in Israel.

This, how great a benefit it is, it is not it may be the best way simply to inform ourselves, by *Non erat Rex*. Not simply, but sure to us as our nature is, to us I say, there is no way better. It is an old observation, but experience daily reneweth

<sup>a</sup> [The anniversary of the King's accession.]

SERM. VII. it, that of *Carendo magis quam fruendo*; 'What is it to have, no better way to make us truly to value, than by feeling awhile how great a plague it is to be without.' Our nature surely is more sensible that way, and never taketh perfect impression of that we enjoy, but by the privation or want; nor understandeth thoroughly, *in his diebus est*, now there is one, but by those, *in illis non erat*. And that is our verse.

Of which this is the occasion. The book of the Judges, and the estate of the Judges now growing to an end, the Holy Ghost here beginneth to make a passage to the estate and books of the Kings. To which state this chapter (and so to the end of the book) is a preparative or introduction, to shew that now the time was at hand.

Gen. 17. 6. There should be Kings of his race, God first told Abraham by way of promise. That those Kings should come of Judah and the sceptre be his. Jacob foretold by way of prophecy. Gen. 49. 10. The duty of those Kings against the time came, was set down Deut. 17. [14-20.] by Moses by way of provision long before. This shewed, Kings there should be.

Eccles. 3. 1. But all things have a time, saith Solomon: and time hath a

Gal. 4. 4. "fulness" saith St. Paul. And till that time, it is not only a folly but a fault to press things out of season. We see, offer Judg. 8. 22; 9. 2. was twice made to Gideon to take it; by Abimelech, to get it: both came to nothing, the time was not yet come. But still as the time drew near every thing did co-operate, every thing made way and gave occasion to the purpose of God.

The sum. And now here, in this chapter, is set down the very first occasion on which God first misseth Kings; that for all the

Judg. 17. 2. Judges one Micah, a private man of Mount Ephraim, he and his old mother, it took them in the heads they would have a new religion by themselves, and that was plain idolatry; and

Judg. 17. 5. up with an idol they went. And because they lacked a priest, it came into Micah's head to give orders, and so he did. Why, could he be suffered? It was, and then cometh in this verse, This was all for want of a King. And when he had done with this, he goeth to another; and when with

Judg. 18. 1; 21. 25; 19. 1. that to a third, disorder upon disorder. And still at the end of every one this cometh in, All these, because there was no King. Which all is nothing else but a preparative against the time came that God should give Kings; that they might

with joy receive that His gift, and with thanks celebrate it from year to year, do as we do now. And this is the sum.

Three points there are in it. Two are *ad oculum*; 'apparent,' the third by necessary inference. 1. The want of a King, <sup>The 2. 3.</sup> 2. For want of a King what mischief ensued, "Every man did what he thought good;" this in general. And thirdly, every man, but namely Micah; he went up with idols. For Micah's fact it was begat this verse, and so of necessity falleth into it. Those two, both general and particular disorder, are linked to the first as to the efficient cause, or rather deficient. For evil it is, *et malum non habet efficientem, sed deficientem causam*, 'evil hath a deficient but no efficient cause. For the want of some notable good, as here a King, is the cause of some notorious evil, as greater evil cannot possibly come to a people than to be in this case, every one to do what he lists.

For the handling of these, though in nature the cause be first (and so standeth it ever) to us, the effect first offereth itself; and through it as through the veil we enter into the cause; and so *erunt novissimi primi*, "the last shall be first." <sup>1Mat. 19. 30, 7</sup>

1. First then, of *Fecit quisque*; 2. and then, of *Non erat Rex*.

In the former of these we have two parts: 1. The eye, *rectum in oculis*; 2. the hand, *Fecit quisque*; 3. and then together, that what seemed to the eye the hand did, and that was mischief enough.

In the latter likewise three. 1. There was no King—in opposition to other estates: they had judges and priests, but no King. 2. No King in Israel, with reference to other nations. Not in Canaan, nor in Edom, but not in Israel; even there it is a want to want a King. 3. And then out of these, *Quid faciat nobis Rex*, 'what a King hath to perform.' To repress all insolencies, not only in general, but particularly this of Micah. Where will fall in, that the good or evil estate of religion doth much depend on the having or not having a King. For it is as if he should say, Had there been a King, this of Micah had never been endured. Now because there was not, religion first, and after it all went to wrack.

And last, we shall see how far all this doth touch us in matter of our bounden duty of thanks to God for this day.

"In those days when," &c. What "days" were those? were



SERM. they good or evil days? And this whole verse, is it set down by  
VIII. way of liking or complaint? At the first one would think  
I. that it were a merry world, if every man might do what he  
 Of the listed, that there were no harm in the world; they be fair  
 effect, words all. Right, and doing right, and the eye, the fairest  
*Fecit qui.* member, not an evil word amongst them.  
*qui, &c.*

But yet sure those days were evil. This a complaint. *Quasi ingemiscit super hæc Scriptura,* 'the Scripture doth as it were fetch a deep sigh so oit as it repeateth this verse,' and saith thus in effect; *Tanta mala conciliat non habere Regem,* so much mischief cometh there in Israel, or any where where there is no King, saith Theoderet.

To let you see then what a monster lurketh under these smooth terms, "doing that which is right in our eyes." Two parts there be, 1. the eye, 2. and the hand. To begin with the eye, and that which is right in the eye. There began all evil in the first tentation; even from this persuasion, they should need no direction from God or from any, their own eye should be their director to what was right, they should do but what was "right in their own eyes."

Three evils are in it. It is not safe to commit the judgment of what is right to the eye: and yet I know it is our surest sense, as that which apprehendeth greatest variety of differences. But I know withal, the opticks, the masters of that faculty, reckon up twenty several ways, all which it may be and is deceived. The object full of deceit: things are not as they seem. The medium is not evenly disposed. The organ itself hath his suffusions. Take but one; that of the oar in the water. Though the oar be straight, yet if the eye be judge it seemeth bowed. And if that which is right may seem crooked, that which is crooked may seem right: so the eye no competent judge. The rule is the judge of right: if it touch the rule and run even with it, it is right; if it vary from the rule, let it seem to the eye as it will, it is awry.

Deu. 12. 8. God saw this was not good; an express countermand we have from Him in Deuteronomy, "You shall not do every man that which is right in his eyes;" that is, you shall have a surer rule of right than your eyes.

2. *Quod quisque.* But admit we will make the eye judge, yet I hope not *quisque,* not every man's eye; that were too much. Many

weak and dim eyes there be, many goggle and mis-set, many little better than blind: shall all and every of these be allowed to define what is right? Some it may be, perhaps the eagle's; but shall the owl and all? I trow not. Many mis-shapen kinds of right shall we have if that be suffered; yea, otherwhile, divers of them contrary one to the other.

To go yet further. Say we would allow every eye his privilege—it were great folly to do it, but say we should—if we would allow it every one, yet not every one *in suis*. Not his own eye to direct his own doings, or as we say to sit judge in his own right. No not the eagle, not the best eye to be allowed to right itself. The judge himself cometh down from the bench, when his own right is in hearing. We all know, self-love, what a thing it is, how it dazzleth the sight: how every thing appeareth right and good, that appeareth through those spectacles. Therefore, 1. not right by the eye: 2. at least, not every man's eye; 3. nay, not any man's right by his own eye.

We shall never see this so well in the general, as if we look in some few examples upon it, *in individuo*. And that can we no where better than in this chapter, and those that follow it to the end of the book. They be nothing else but a commentary at large upon these words, “Right in every man's eyes,” &c.

1. What say you to making and worshipping a graven image? Lay it to the rule: the rule is, *Non facies, non adorabis*. Then it is crooked and nought. Yet to Micah's eyes, and his mother's, a goodly graven image sheweth fair and well. Exod. 20.  
4, 5.

2. Go to the next chapter. What say you to burglary, robbing and rifling of houses, yea whole cities of harmless poor people, and cutting all their throats? Fie upon it, it is crooked. Put it to the men of Dan, they saw nothing but it was right enough.

3. Go to the next to that. How think you by ravishing of women, and that to death? How? away with that, let it not be once named; no man will think that right. Yes, they of Gibeah, in the nineteenth chapter, did, and stood to maintain it. You see a good gloss of this text. Upon the matter, there are no worse things in the world than these

SERM. VIII. were: if these seem straight, there is nothing but will seem so to the eye. There is no trusting *in oculis*.

2. But this is not all. I now pass to the next point; here is a hand too, *Fecit quisque*. *Fecit* is but one word; but there is more in this one than in all the former. For here at this breaketh in the whole sea of confusion, when the hand followeth the eye, and men proceed to do as lewdly as they see perversely. And sure the hand will follow the eye, and men do as it seemeth right to them, be it never so absurd that so seemeth. To die for it, Eve if her eye like it, her hand will have it: and Eve's children that have no other guide but their eye, if their eye rove at it, their hand will reach at it; there is no parting them. Therefore if a bad eye light upon a hand that hath strength, and there be not *Hex*, or the stronger bar, it will be done. You will see it in all the former. 1. Micah liked an idol well, Micah had a good purse; he told out two hundred shekels, and so up went the idol. 2. The men of Dan liked well of spoiling; they were well appointed, their swords were sharp, *fecerunt*. 'they did it.' 3. They of Gibeah: to their lust, rape seemed a small matter: they were a multitude, no resisting them; and so they committed that abominable villainy.

By this time we see what a mass of mischief there is in these few words. For sure if these all seemed right, and so seeming were done, then are we come to *quidlibet a quolibet*, any man do any thing; which is the next door to confusion, nay confusion itself. For so no man's soul shall be safe, if idolatry go up. Alas, what talk we of the soul! they have least sense of it; talk to them of that they have feeling. No man's goods, or wife, or life, in safety, if this may go on thus. If robbery, rape, and murder be right, what is wrong?

See then now, what a woeful face of a commonwealth is here! Idols and murder seen and allowed for good, done and practised for good. Again, Micah a private man, Gibeah a city, Dan a whole tribe; tribes, cities, families, all out of course. Out of course in religion, and not in religion alone but in moral matters; and so that the like never heard of, no not among the heathen.

Last, this was now not in a corner, but all over the land. Micah was at mount Ephraim, in the midst; Gibeah was at

one end, and Dan at the other. So in the midst and both ends, all were wrapped in the same confusion.

But what, shall this be suffered, and no remedy sought? God forbid.

First, the eye; error in the eye is harm enough, and order must be taken even for that. For men do not err in judgment but with hazard to their souls; very requisite therefore that men be travailed with, that they may see their own blindness. Then that the counsel be followed that "eye-salve" Rev. 3. 18 be bought of Ulim and applied to the eyes, that that may seem to them right that is so indeed. This, if it may be, is best.

But if they be strongly conceited of their own sight, and marvel at Christ, (as they, John 9. 40, "What, are we blind trow?") and will not endure any to come near their eyes; if we cannot cure their eyes, what, shall we not hold their hands acether? Yes, in any wise. So long as they but see, though they see amiss, they hurt none but themselves, it is but *suo damno*, 'to their own hurt;' and that is enough, nay too much, it may be as much as their souls be worth; but that is all, if it stay there, and go no further than the eye. But when they see amiss, and that grossly; what, shall their hand be suffered to follow their eye? their hand to be as desperate in misdoing as their eye dark in mistaking, to the detriment of others, and the scandal of all? That may not be.

We cannot pull men's eyes out of their heads, nor their opinions neither; but shall we not pinion their hands, or bind them to the peace? Yes, whatsoever become of *rectum in oculis*, order must be taken with *fecit*, or else farewell all. Foul rule we are like to have, even for all the world such as was here in Israel.

We see then the malady; more than time we sought out a remedy for it. That shall we best do, if we know the cause. II. The cause. The cause is here set down, and this is it, *Non erat Rex*. I. Non erat Rex. Is this the cause? We would perhaps imagine many causes besides, but God passeth by them all and layeth it upon none but this, *Non erat Rex*. And seeing He hath assigned that only for the cause, we will not be wiser than He, but rest ourselves in it. The rather, for that *ex ore inimici* we have as much. For these miscreants whom he sets on work to bring

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realms to confusion and to root out religion, that "every one may do that is good in their own eyes," to this point they all drive, *ut ne sit Rex*. Away with the King, that is their only way. Heaven and hell both are agreed, that is the cause.

To make short work then. If the cause be, There is no King, let there be one, that is the remedy: A good King will help all. If it be of absolute necessity, that neither Micah for his wealth, nor Dan for all their forces, nor Gibeah for all their multitude, do what they list; and if the miss of the Kings were the cause that all this were amiss: no better way to cease it, no better way to keep religion from idolatry, men's lives and goods in safety, their vessels in honour, than by Kings. No more effectual bar to *Fecit quisque quod rectum in oculis*, than *Rex in Israel*.

This will better appear if we take it in sunder: "There was no King." He doth not charge them with a flat anarchy, that there were no estates, no kind of government among them; but this only, "There was no King." What then? There were Priests: would they not serve? It seemed they would not. Phinehas was to look to their eyes: but somewhere there be some such as Osce speaks of; *Populus hic quasi qui contradicit Sacerdoti*, This people will look to Phinehas' eyes; set their priests and preachers to school, and not learn of them but learn them divinity. The judges are to look to their hands: but there are too somewhere such as *Hosea 7. 7.* he speaketh of, *Devorabunt iudices*: such as, if it take them in the head, will not stick to sup up, and swallow down their judges; specially, *inter arma*. How then, shall we have military government? Nay, that is too violent; and if it lie long, the remedy proves as ill as the disease. To me a plain evidence, that although all these were, all these were not perfect. There was one yet missing, that was to do this to better purpose than yet it had been done; and till he were had, they were not where they should be.

This is then God's means. We cannot say His only means, in that we see there are states that subsist without them. But this we may say, His best means. The best, saith the philosopher, for order, peace, strength, steadiness, and proves them all one by one. But best, say the Fathers:

for that had there been a better than this, God would not last have resolved on this. This is the most perfect He last brought them to. Hither till they came, He changed their government: from Joshua a captain, to the Judges; from the Judges, to Eli and Samuel, Priests. But here when He had settled them, He changed no more. And this act of God in this change is enough to shew, where it is not, there is a defect certainly, and such a state we may repute defective.

Besides, you shall observe; of those three estates, which swayeth most, that in a manner doth overtop the rest, and like a foregrown member depriveth the other of their proportion of growth. The world hath seen it in two already, and shall daily more and more see it in the third. Requisite therefore there be one over all, that is, none of all, but a common Father to all, that may poise and keep them all *in equilibrio*, that so all the estates may be evenly balanced.

This act then of God in this change is enough to teach, that this *Non erit Rex* is a defect certainly; and where there is not one, we may report the estate for deficient. At least thus far, that God yet may change it into a more perfect, as He did His own. And again this, that it is not conformed to the government, simply the most perfect of all, the government of the whole; when as the inferior bodies are ruled by the superior, so a multitude by unity, that is, all by one. Thus far on these words, "There was no King," howsoever other states there were.

The next point is, "No King in Israel." That this is not noted as a defect in gross or at large, but even<sup>2.</sup> in Israel, *Non Rex in Israel.* God's own chosen people. It is a want, not in Edom or Canaan, but even in Israel too, the want of a King. Truly Israel being God's own peculiar might seem to claim a prerogative above other nations in this, that they had the knowledge of His laws, whereby their eyes were lightened and their hands taught, and so the most likely to spare one. Others had not like light; yet this, *non obstante* their light and their law, and that they were God's own people, is no *supersedeas* for having a King. Of which there needeth no reason but this, that a King is a good means to keep them God's Israel. Here, for want of a King, Israel began and was fair onward to be no longer Israel, but even Babel; when

S E R M. MICAH, and by good reason any other as well as he, might  
VIII. set up religions and give orders themselves, as it were in open contempt of God and His law. So that the people of God can plead no exemption from this, since it is His own ordinance to make them and keep them the people of God.

Was it thus here in the Old Testament, and is it not so likewise in the New? Yea, even in the New too. For  
1 Pet. 2. 13. there St. Peter willeth them, that they be subject to "the King," as to the sovereign, or most excellent. And St. Paul goeth further, and expresseth it more strongly, in the style of  
Rom. 13. 1. parliament, and like a law-giver saith, *ὑποτασσέσθω*, Be it enacted that they submit themselves. And when St. Paul there had in his act said, *omnis anima*, that this act reacheth to "every soul," which was enough, yet because that seemed too general, St. Peter came after, and goeth to the  
1 Pet. 2. 9. very point and saith, *gens sancta* must do thus too; that is, there must be a King even in God's Israel. And what would we more?

*Quid faciet nobis Rex.*

[Hos. 10. 3.]

[I i e. behaviour.]

I come to the third part. And to what end a King? *Quid faciet nobis?* "What will a King do unto us?" It hath been said already; he will look that every one do not that which is good in his own, and evil in God's eyes. He will in his general care look to both parts, the eye and the hand. The eye, that men sin not blindly, for want of direction. The hand, that men sin not with a high hand, that is wilfully, for want of correction. He will there be good ophthalmists with right eye-salve, that the sight may be cured, and things seem as they be, and not be as they seem. At the hardest, *Si noluerunt intelligere*, but the eye will rove and run astray, that the hand be bound to the good abearing<sup>1</sup>. That they do it not; or if they do it, as do it they will, yea though there be a King, yet that they may not do it *impune*, do it and nothing done to them for it, and scape the punishment due unto it. For that is the case, when there is no King in Israel. And if when there is one that be the case too, where have we been all this while? For if so, *etiam non est Rex cum est Rex*, 'then when there is a King there is no King,' or one in name but none in deed. Which as it is not good for the state, so neither is it safe for themselves.

To this, special regard will be had. *Non enim frustra*, saith Rom. 13. 4. St. Paul, "for they bear not the sword in vain."

2. That every one do not thus. Every one, but namely, which is the occasion of this text, that not Micah. For Micah's fact brought forth this first sight; that they were now come to this pass, that he or any such as he was might set up in his house any religion he would, and no man control him for it. To look to every one therefore, but specially to Micah; and to care for all, but above all the matter of religion. *Ne quisque videat quod rectum est* there, that every one be not allowed to see visions there; at least, *Ne quisque faciat*, that see what they list they be not suffered to set them up; but if the eye will not be rectified, the hand be restrained.

And sure, no where doth the eye more miss, nor the hand swerve, than in this; and therefore no where more cause to call for a King than for this. One would think this were impertinent, and we were free enough from Micah. We are not. Even to this day do men still cast images or imaginations (all is one) in the mould of their conceits, and up they set them, at least for their own household to adore. And then if they can get such a fellow as is hereafter described, a Levite for ten shekels and a suit, (or because now the world is harder, ten pounds) they are safe, and there they have and hold a religion by themselves.

3. For evident it is by this text, setting up of false worship is the cause why Kings were missed, and the redress of it the cause why they were placed. The cause I say, and the first cause of their placing; and therefore this a part, and a principal part of this charge. I will touch them severally. 1. A part, to look to Micah and his false worship. Why this is matter ecclesiastical? It is so, and thereby it appeareth I think, that Kings have, and are to have a hand in matters of that nature; if religion were at a fault because there was no King, and that one there must be to set it right again. For is it once to be imagined that the cause of corrupt religion is laid on the want of a King, and yet when there is one he should not meddle with it? Rather the consequence is strong on the other side. Micah thus did, because there was then no King; therefore when there is one, he will look



SERM. VIII. — better to it, that never a Micah of them all shall do the like. Thus it went when there was no King; after, when there was one, I find again the not taking away the high places, which were places merely religious, where the people did sacrifice, imputed still to the King as his fault; and yet shall he have nothing to do with high places, or sacrificing either there or any where else?

Very strange it were, that they who are by God Himself, by an express *Ego dixi*, termed “gods,” should yet have nothing to do with God’s affairs! And no less, that being termed by Esay *nutritii*, “foster-fathers,” to whose care the Church is committed, to cherish and bring up, should yet be forbidden to intermeddle with the Church, in that which is of all fostering the principal part! Verily, when the Apostle speaketh of the service that Kings do unto God, he doth not only use the term of *λειτουργός*, that is, “public officer,” but *διάκονος* too, as it were God’s “deacon” or servitor, by a name peculiar to the Church offices; and this he useth twice for one other. It can therefore neither be denied nor doubted of, in that idolatry came up by defect of Kings, but that Kings were placed to pull down idolatry, and to plant and preserve the true service of God. In a word, there is a King in Israel that there may not be a Micah in Israel.

But this is not all, the text carrieth us yet further; that it is not only the charge of the King, but the very first and chief article in his charge. For this mark I pray you, that this is the first place in all the Scripture where, and the first cause why, Kings were missed; this the very first occasion, that drew this complaint from God. Being to set down the disorders that then multiplied, other there were besides this; yet this He beginneth with, not with the outrage of Gibeah, or the riot of Dan, but with Micah’s idolatry; as that which He chiefly disliked, and therefore would have first and chiefest care to see it reformed. This with God is first, and God was not well pleased it was not so with them. It is that wherewith God upbraideth them, Osee the tenth, with their hot taking the matter of Gibeah. Why were they to blame for it, being so villainous an act? No indeed, it was so good a piece of justice. This only it is God findeth fault with, that they could be so forward and fervent in the case of

wrong offered to a woman, and so cold and careless when His worship received so great a wound; so sensible of their own wrong, so past all feeling in His. For when injury was offered one of their concubines, they cry, "The like was never seen in Israel." They were all up in arms, and upon the point to root out the whole tribe of Benjamin. But when idolatry was set up, first here in a house, after in a whole tribe, even as it were in open defiance of God and His law, no man drew a sword; nay, no man so much as spake a word in reproof of it; not cry then, "The like was never seen in Israel." Their fathers were more tender in this point. They, upon the erecting of a thing but like an altar, but no altar indeed, were all ready to have bidden battle, till they were sufficiently satisfied that no such thing was meant. Here there is not a show of an altar, but (past a show) very idols, a whole house full of them, and no man saith to Micah so much as, What doest thou? This is that He blameth them for there. This it which He taketh in evil part and saith, He will trust them no longer with His worship; He will have one who shall look better to His worship than they had done.

One, that seeing that was the first cause that made God think of setting up Kings, will therefore think it his first duty, *primum et ante omnia*, to have regard of that point.

To conclude, if the want of Kings, Kings in Israel, be evil, as evil it is, being the cause of so much evil, it is God's will there should be remedy for it. That remedy is a King; it is God's will therefore there be Kings. St. Peter speaketh it *totidem verbis*, This is the will of God that ye be subject to your Kings.

Then secondly, being evil, it is God's will that Israel be not only kept from it at sometime, but at all. Evil is not to be allowed any, though never so short a time; but it agreeth well with His pleasure, that once and ever it be kept from Israel. Consequently, that there never be a time wherein it may be said, *Non erat Rex*. That there be not only Kings, but a succession of Kings; not only *Rex*, but *sanguis, semen, stirps Regis*, (they be all in Scripture) "the blood," the "seed," the "race." It is among other one, of the differences of the state of Kings and Judges; and a main inconvenience

J. 1. 19.  
30.

ibid.

Josh. 22.  
11.

1 Pet. 2.  
15.

1 Kings  
11. 14.  
Jer. 41. 1.  
2 Chron.  
22. 10.

S. F. R. M. of the state of Judges, (and so is it of all elective kingdoms :  
 - VIII. - the *interregna* as we term them: times between the old  
 judge's death and the raising up a new: in which times  
 all ran to riot, and much disorder got head. To the end  
 then there be no such inconvenience, no *interregna* at all,  
 not so much as a minute of time wherein it may be said,  
*Non est Rex in Israel*, it agreeth with His will there be not  
 only Kings but a race of Kings: that so soon as the breath  
 is gone from one, instantly it may be rested in another;  
 that so the good may ever be, and the evil never, found in  
 Israel.

Tit. Our duty. Thus have we gone through the matter of instruction, and  
 now come to the matter of our own thanksgiving rising out  
 of it.

As there cannot be a greater plague to a land than to be in  
 that case, so is there not a higher benefit that God bestowed  
 on any people, to be fairly blessed from in it, than for the  
 removing from us so many mischiefs, and for the preserving  
 to us the opposite blessings: for freeing us from that misery,  
 and not only conveying, but entailing to us and ours this  
 happiness. For this are we all now met here, in His pre-  
 sence every man to put in his thanks into one common stock,  
 and so all jointly to offer it up unto God That as this day  
 sent us a King in Israel.

We come not for this alone to thank Him, (yet well might  
 we come for this, if there were none but this) but there is  
 more besides: and even seven times are we bound this day  
 to praise God for so many benefits, and yet go not out of the  
 text.

1. Our first thanks then shall be for this first, the ground  
 of all the rest, for a King. This very thing, that there is  
 one, and that this defect, *Non erat Rex*, hath not taken hold  
 Nu. 23. 21. on us. "The shout of a King" is a joyful shout, was a true  
 saying out of the mouth of a false prophet, Balaam, but forced  
 thereto by God. That a joyful shout, and this a woeful cry.  
 Hos. 10. 3. *Nonne ideo nobis nullus Rex, quia non timemus Dominum?* "Are  
 we not therefore without any King at all, because we feared  
 not God?" And our fear to God was not such, but He might  
 justly have brought us to that miserable plight. The more  
 cause have we to thank Him that we have one. And when

I say *one*, I mean first, have any one. For be he Nebuchadnezzar, yet must we pray for him; or be it Jeroboam, him though "God gave in His wrath," yet "He took away in His fury," the worst wrath of the twain. Or, be he who he will, to have one, though but such an one, is a matter of thanksgiving. For better any than an anarchy; better any one a King, than every one a King; and every one is more than a King, if he do what he lists. It calleth to mind the cry of the beasts in the fable when they were in consultation, to submit themselves to the lion as to their king. For when it was alleged, it was like enough he would do they knew not well what, what he listed which they had cause to fear, they all cried, *Præstat unum timere quam multos*. 'Better one lion do so than all the bears and wolves and wild beasts of the forest, as before they did.' First then for this, that there is a King.

Secondly for this, that *a* King, not many. For to have many, is a plague for the people's sins. Not many, nay not two, as of late, but now *Rex* indeed, one King over all Israel. We know when there were two Kings, one in Judah and the other in the ten tribes, two in one territory, it was a main and a blemish both; that there was not *Rex*, one entire King, but two diverse Kings, as it were, over two halves of a country. The like imperfection was it, even the dividing this one island under two sovereigns. The reducing of both those under one, was promised Israel as a high favour. The same to us performed can be no less, even that now there is a King indeed. *Rex*, one King; one, and no more, absolute entire King over all the tribes, over all Israel. Let this be the second.

And this our third. That not only over Israel, but, as the words are, "in Israel." These are two different things. To speak as the Prophet doth, that this King is not Ashur. "For this cause Ashur shall be your King," is a fearful threat God useth to His people for their unkindness. To have a mere alien, one from beyond the water, as Nebuchadnezzar was, out of a people whose speech they did not understand. One not *in* but *extra Israellem*, that is, over Israel, but neither in it nor of it. That this is not our case, as it is well known some would have had it. Therein then must we also acknowledge, God hath dealt graciously with

SERMON VIII — us, sending us such an one as by more than one or two, before this very last of all, is come of the race royal, and is by due and undoubted right a King, not only over, but in and of Israel. Is not this a third?

And sure this fourth. That as He sent us not Ashur a stranger, so neither sent He a Jeroboam. No stranger in birth he, but one addicted to strange worship, a stranger in religion; (and it was even Micah's religion just; as Micah's countryman he was, for both were of Ephraim) who did that which was evil in God's eyes, by doing that which was good in his own, and so "made Israel to sin." Such an one He hath not sent us, but one that knoweth God; doth neither favour Micah nor Micah's worship, since that was a principal cause why there is a King in Israel, that Micah's idols might not be set up.

1 Kings  
15. 26

And then, fifthly. As not a Jeroboam favouring Micah, not a Rehoboam neither, who was indeed well for his religion, but otherwise not able to advise himself, and so ready to be advised for the worse. One that was full of great words, but so faint-hearted as not able to resist ought; that under him every one did what he would, for all the King. It was, as in another case the Prophet speaketh. *Rex, Rex, et non est Rex*. It is otherwise where princes are intelligent, learned, and as David was, both religious and wise; wise as "an angel of God," to discern good and evil. Such a King as David, a special blessing; not *omnibus data*, not 'given to every people;' nay many times not to Israel itself. May we not report this for a fifth?

2 Chron.  
10. 14.  
2 Chron.  
13. 17.

2 Sam. 19.  
27.

And for a sixth, this. That not as David neither, though he were both gentle and wise, which Rehoboam was not. For though he were both, yet was he so entangled with wars all his time, and forced still by continual effusion of blood, first to recover and then to maintain his right, as that he was rather *Dux* than *Rex in Israel*, a General of an army rather than a King. No, but (that which addeth still to the heap of our blessings) like Solomon, more happy than his father, as one that procureth to his people peace with all the nations round about. Of him, of such an one as he, saith the Queen of Sheba, "Because the Lord thy God loved Israel, to establish it for ever, therefore hath He set thee King over

[1 Kings  
10. 9.]

them, to bring them to, and to preserve them in, the happy days of peace." That is indeed the right King, to be as Melchisedek "King of Salem, that is, King of peace." To be as the great King of Israel, Whose style is *Princeps pacis*. Heb. 7. 2.  
Isa. 9. 6.

And last of all, which is the complete perfection of all, that in and by him God hath not only sent us a King, but a race and succession of Kings. A blessing yet further, a greater hope, by blessing him, and in him us all, with an issue of such hope, and with hope still of more. Who shall (we trust, and pray they may) stretch their line to the world's end, and ever keep this land from this plague here mentioned, from days whereof it may be said, *Non erat Rex in Israel*. Even so Lord Jesus, so be it.

And thus seven times this day praise we God for this His sevenfold goodness. 1. For a King, 2. an absolute entire King, 3. a King both in and of Israel, 4. a King neither favouring nor favoured by Micah, 5. a King too wise to endure *Fecit quisque quod rectum*, 6. a King of peace, 7. a King who hath already by himself, and shall for ever by his seed preserve this land from the evil days wherein Israel was without a King. There is not any one of these seven but we owe our special thanks for it; but for them all, all that ever we have or can make.

And these now we offer and present to the Divine Majesty, all; and together with our thanks a commixtion of prayers, that this blessing of a King in Israel, and of this King in Israel, may to us and our posterity long and many years, yea many times many be continued, and we or they often see the renewing of this blessed day. Which Almighty God grant, &c.

# A SERMON

PREACHED BEFORE

THE KING'S MAJESTY AT GREENWICH,

A. D. MDCVII.

JAMES i. 22.

*And be ye doers of the word, and not hearers only, deceiving your own selves.*

*Estate autem factores verbi, et non auditores tantum, fallentes vosmetipsos.*

[*But be ye doers of the word, and not hearers only, deceiving your own selves. Eng. Trans.*]

SERM  
IX.  
[James  
i. 22.]

AN advice or caution of St. James to those that "receive the word engrafted." And that so necessary an advice, as without which all our receiving the word, or hearing sermons, is nothing else, saith he, but a very cozening or deceiving ourselves.

Which I therefore thought very meet to attend upon the former verse so lately handled. That being a commandment to do it, this a caution to do it well.

There is not any time, but this caution of St. James is needful: but the special time for it is, when hearing of the word is growing into such request, as it hath got the start of all the rest of the parts of God's service. So as, but that sure we are the world will not like any one thing long, it might justly be feared lest this part eating out the rest should grow indeed the sole and only worship of God; which St. James by no means would have it.

Now if this be a proper text for such times, our times are such; this way our age is affected, now is the world of

sermons. For proof whereof, as if all godliness were in hearing of sermons, take this very place, the house of God, which now you see meetly well replenished; come at any other parts of the service of God, (parts, I say, of the service of God no less than this) you shall find it in a manner desolate. And not here only, but go any whither else ye shall find even the like.

And this, to speak with Solomon, "is an evil disease under the sun," which hath possessed the world; or, with St. James, a strong illusion of our ghostly enemy. Who, when he cannot draw us wholly from the service of God, maketh us single out some one part of it from all the rest, and to be superstitiously conceited of that part, to make much of it, and to magnify it highly, may only, with neglect and even as it were with some disgrace to all besides it. Ecc. 5. 13.

Of which I may well say with St. James, the third chapter following, at the tenth verse, "My beloved, these things ought not so to be;" nor they cannot so be, without manifest impeachment of the wisdom of God, Who hath appointed all the rest as well as this, and would have us make a conscience of all the rest no less than of this. And we cannot so sever out one as we do, but this will follow, that God did well and wisely in appointing that one, but not so in the rest. For as for them, they might well have been spared; we can serve God without them well enough.

Truly, though we cannot turn the stream or torrent of the time, (for that men will not hear of ought against hearing) yet sure it is this is "utterly a fault;" hearing is not the only thing, and so much we must and do testify unto you, though our witness be not received. 1 Cor. 6. 7.  
Joh. 3. 32.

But this is not properly St. James' only; this rather, that in hearing, when we have made it the only thing, we so carry ourselves as, when we have heard and heard only, though we do nothing else but hear and only hear, we think we have done enough, we stand discharged before God, no further thing can be required at our hands. This, saith St. James, is certainly an illusion, or "deceiving" ourselves. For if all other parts be neglected for this, and then in this so great an error be committed, if all we do be hearing, and even in that we be deceived too, what shall become of us?



SERM. For remedy then of this doth St. James give us this item,  
 IX. "See that ye be," &c. In effect as if he should say, You are  
 The sum. "swift to hear," you receive the word with all gladness, you  
 Jas. 1. 19. will not miss a sermon; all this I allow of, and like well.  
 21. But then "see," that is, do it not blindly: to hear the word is  
 not a blind man's work; he had need not only have his ears  
 but his eyes too, that shall do it to purpose: yea both his  
 eyes, for there is work for both; *videte quid audiatis*, "to see  
 Mar. 4. 24. what he hears:" *videte quomodo audiatis*, "to see how he hears."  
 Lu. 8. 18. In any wise to see he be not a "hearer only," and nothing  
 but a "hearer," and when he hath done that think he hath  
 nothing else to do.

Yet such there were in Ezekiel's time (which place in the  
 Old Testament matcheth this in the New) that called one to  
 another, Come, let us go to the sermon: *Et audiunt*, saith  
 Ezek. 33. he, *sed nihil faciunt*, and heard but did nothing.  
 31.

Such in St. James' time: else was his caution without cause.  
 And such in our time; not *in dogmate*, for they maintain it  
 not, but their practice plainly discovers as much; that so they  
 hear, they care neither what, nor how: *ipsum audire*, 'very  
 hearing' serves their turn.

Well, whosoever so doth, how sure soever he makes him-  
 self, how well and wisely soever he thinks he carries the  
 matter, it is sure saith St. James, if he see not to it, he is  
 fallen into *deceptio visus*. And if he hear no otherwise, into  
*deceptio auditus*. His receiving of the word is nothing but a  
 deceiving himself.

The divi- So have we two principal parts of this text. 1. First his  
 sion. advice or caution: "See that ye be doers of the word, and not  
 hearers only." 2. And secondly, that which giveth an edge  
 to this advice, which is a main inconvenience we fall into if  
 we follow it not: Lest we deceive ourselves.

1. The former of the advice thus we put in order: "Be not  
 hearers only of the word, but doers." So is the true placing  
 of the words, though it stands otherwise in the text. Now  
 he that saith, "Be not hearers only," saith two things: 1. Be  
 ye hearers; 2. but not hearers only. So that the points grow to  
 be three: 1, an allowing us to be hearers, first: 2. but "not  
 hearers only," but somewhat else, the second: 3. thirdly,  
 what that is, namely, to be "doers of the word:" which is

nothing else but the fruit of that graft which so lately ye heard of. And this is the caution. Jas. 1. 21.

Then secondly, he giveth it an edge by saying, If we follow not his caution, we fall into a flat paralogism, we make a false conclusion or fallacy. Yea, a double edge: 1. first, that we are deceived; 2. the second, that we deceive ourselves.

We begin with this, that St. James in saying, "Be not hearers only." this he saith. Be hearers, but not only hearers, be ye doers too; but be hearers still. 1. The ad-vice. I. Be hearers.

For in dealing with Scriptures that consist of negatives by comparison, "not hearers but doers," and such like, we had need walk warily; and, as the schoolmen say, resolve them *cum grano salis*, lest we cast out one devil with another, as the manner of some is; the devil of hearing only with the devil of not hearing at all, and so "the last error prove worse than the first." We must take heed we preserve both, both hearing and doing, each in their several right; and so do the former, that the latter we "leave not undone." Mat. 12. 24. Mat. 27. 64. Mat. 23. 23.

For St. James, by opening our hands to do, hath no meaning to shut our ears to hear; by wishing us to fall to doing, he willeth us not to give over hearing; by bringing in the latter, taketh not away the former. But, as I said, to hold on our hearing still, only with this caution, that we reckon not that for all, or to be the thing solely or wholly to be intended by us. This being seen unto, to hear on as we did.

For he that had, two verses before, willed us to be "swift to hear;" he that, the very next verse before, "meekly to receive the word;" he could not possibly so soon forget himself, as to have any such meaning. No certainly, he had given it the honour of the first place, and his purpose is not to take it away again. Jas. 1. 19. 21.

God from heaven so began His law with hearing: "Hear O Israel." God from heaven too so began His gospel: "This is My beloved Son, hear Him." So God began, and so must we begin, or else we begin wrong. Deu. 4. 1. Mat. 17. 5.

And not begin only, but continue still hearing; for so doth the Apostle comment on the place of the Psalm, "To-day if you will hear His voice," that by "to-day" is meant *donec*

SERM. *cognominatur hodie*, "while it is called to-day." And to-  
 IX. morrow and every day, when it comes, is called "to-day;" so  
 Heb. 3. 7. that "to-day" is all the days of our life.

The reason of which our continual being hearers is the con-  
 tinual necessity of hearing of the word of God. Which  
 necessity our Saviour Christ Himself setteth down; in express  
 terms speaking of Mary's choice to sit and hear His words,  
 Lu. 10. 42. *Unum est necessarium*, one of the necessary things it is, and  
 for such we may boldly affirm it.

What that necessity is He tells us, when He calls it "the key  
 Lu. 11. 52. of knowledge." That there is a door shut, this is the key; no  
 opening, no entrance without it, none at all. For *Quomodo*  
 Rom. 10. *possunt*, saith St. Paul, How can they possibly be saved,  
 13. 11. except they call upon God: or call upon Him, except they  
 hear: It seems he knew not how, and if not he not any  
 man else. For if we must be "doers of the word," as by and  
 by he tells us we must, we must needs hear first what to do  
 before we can do it.

At the first, we are in his case that said, *Domine quid me*  
 Act. 9. 6. *vis facere?* We know not what to do: then it is necessary to  
 Joh. 11 6. teach us.

After we know, we forget again: then it is necessary  
 to call us to remembrance.

When we remember, we grow dull in our duty: then it is  
 2Pet. 3. 1. necessary "to stir up" and quicken us. So every way it is  
 necessary, and we cannot be quit of it, *donec cognominatur*  
*hodie*, "while it is called to-day."

As the philosopher said of the celestial bodies and lights,  
 that they were *dignum et idoneum spectaculum, si tantum præ-*  
*terirent*, (it is Seneca) 'if they only passed by over our heads,'  
 and we received not the benefit of their motion and influence,  
 which we do, yet were they a spectacle worth the beholding:  
 so may we justly say of the word, though it only disclosed  
 the high and admirable treasure of wisdom and knowledge it  
 Mat. 12. 42. doth, yet were it worth the while to hear it. For the "Queen  
 of the south," came a great long journey only to be partaker  
 of Solomon's wisdom, and for nothing else; *et ecce major*  
*Solomone hęc*, and He That was the Author of this word "is  
 greater than Solomon."

How much more then, when besides this excellency we

have further so necessary use of it. It serves us first as a key, or special means, whereby we may escape the place of torments. So saith Abraham to him that was in them: If your five brethren would not come where you are, "they have Moses and the Prophets," *audiant ipsos*, "let them hear them;" that shall quit them for ever coming there. Lu. 16. 29.

And it serves us not only as a "key" to lock that place, but to open us another, even the kingdom of heaven. For not so few as twenty times in the Gospel is the preaching of the word called the kingdom of heaven, as a special means to bring us thither. It is that which St. James in the verse before saith, "It is able to save our souls." The very words which the Angel used to Cornelius, that when St. Peter came he should speak words by which he and his household should be saved. Such and so necessary is the use of hearing the word both ways. Lu. 11. 32. Jas. 1. 21. Acts 11. 14.

I conclude then with St. Peter, *Cui bene facitis attendentes*, "that ye do well in giving heed to it;" as St. James here saith, not as ἀκουσται, 'bare hearers,' but as ἀκροαται, "attentive hearers;" that in so doing you do well. 2 Pet. 1. 19.

But St. Paul is so far carried with this desire to have us hear that he saith, Let the word be preached, and let it be heard; be it sincerely, or be it pretendedly, so it be done, it is to him, and should be to us, matter (not only of contentment, but also) of rejoicing. As much to say as, Let them come and be hearers, though it be but to mock; let them come and be hearers, though it be but to carp, so they come and be hearers. And it is not amiss. They that came to mock the Apostles, as men gone with drink, were caught by their hearing. They that came to take our Saviour Christ, were taking themselves by their hearing. Therefore, *Quocunque modo* saith St. Paul, and though it be more than St. James seems to warrant say we, Howsoever and with what condition soever it be, be ye hearers of the word, still. Phil. 1. 18. Act. 2. 6, 13. Joh. 7. 32, 46.

Hearers, but hearers of the word. For it should be the word we hear. Words we hear, every foot; but I dare not say, *the* word always. Much chaff is sown instead of right grain; many a dry stick engrafted, instead of a scion with life and sap in it. This was it our Saviour Christ willed us to Hearers; but of the word.

S E R M. look to; *quid*, "what" we heard, as well as *quomodo*, "how."  
 IX. And indeed, for all our hearing, few have exercised senses to  
 Mark 4. 24. discern this point. Whatsoever it be that we hear out of the  
 Lu. 8. 18. pulpit, it serves our turn, it is all one: there is much deceit  
 in this point. But a point it is that would not be saluted  
 afar off, or touched lightly, but the very core of it searched, if  
 it were dealt with as it should. But indeed it is not so perti-  
 nent to St. James' purpose in this place; therefore I will not  
 enter into it, but go on to the second.

2. "Not hearers only."  
 Hearers of the word; but "not hearers only," for all  
 the matter is in the word "only." The more hearers the  
 better; the more "hearers only," the worse. We cannot say  
 so much good of hearing, as we must speak evil of such as  
 content themselves with hearing only.

And why not "only?" Because to hear is somewhat, but  
 it is not all. A part it is, but in no wise the whole. It is one  
 thing, but not the "only" one thing. And therefore we must  
 not stay in it, there is a *plus ultra*; when we have done  
 hearing, somewhat else is to be done.

This appeareth plainly from our Saviour Christ's own  
 mouth, even in that very place where He so much com-  
 mendeth hearing, and so setteth out the necessity of it. He  
 Lu. 10. 42. commendeth it by saying, "Mary hath chosen the better  
 part:" the better part is but a part yet; therefore not the  
 whole then. He setteth out the necessity of it by saying,  
*Unum est necessarium. Unum* He saith, not *unicum*: that  
 "one thing" it is, but not 'the only one thing' that is "neces-  
 sary," nor so to be reputed.

But of all other St. Paul doth best shew the absurdity of  
 them that so esteem it. What, saith he, is all the body an  
 1 Cor. 12. ear? Is all hearing? As if he should say, That is too gross.  
 17. Yet thither they must come, even to make all the senses  
 hearing, and all the body an ear, that place all religion in  
 lectures and sermons.

This then being but a part only, being but one thing, we  
 must not stay here; we must not stay, for the Scripture it-  
 self (mark it where you will) never maketh a stay at this of  
 hearing. Ever the sentence is suspended; ever there followeth  
 a copulative, an *and* in the neck of it. It never cometh to a  
 pause or full point, till somewhat else be supplied.

“This people hath well said,” saith God in Deuteronomy. Deut. 5. 28. What was that, that we may say so too? ‘This it was; they said to Moses, “Bring thou God’s word to us, and we will hear it, and do it.” Not hear it only, for then it should not have been commended, but “hear it and do it.” And so it is “well said,” and not otherwise. I will tell you, saith our Saviour Christ, who is a wise builder; “He that heareth My words Mat. 7. 24. and”—no period there, but—“and doeth them.” And to the woman that heard His words with a great passion, “Blessed Lu. 11. 28. are they that hear the word of God, and keep it.” And not to trouble you with many allegations, so concludeth he in the Revelation: “Blessed is he that readeth, and they that Rev. 1. 3. hear the words of this prophecy, and keep the things written therein.” Mark it well; never a pause, a breath, a full point, or stay at hearing, but still an “and;” “and do,” “and keep,” “and fulfil,” “and” somewhat else. To shew it is neither the sole nor the whole thing, there remaineth still for us some further duty behind.

Inasmuch then as it is never put alone, but still coupled with some other, and it is a rule—not only for marriage, but for all things else—“What God hath coupled, let no Mat. 19. 6. man put asunder,” let us see what that other thing is which God hath coupled, and St. James supplieth to be joined with it.

What is that? Is it to be moved a little with that we hear? Upon our hearing to say with Agrippa, *ἐν ὀλίγω*, 3. But cloers of the word. Somewhat I was, I was a little moved with it? No, this Act. 26. 28. is to suffer, not to do. St. James speaketh of doing.

What is it then? Is it to cry, *Magister bene dixisti*, “Sir, Lu. 20. 39. you well said,” you have made us a good sermon? Nay then, what say you to, *Nunquam quisquam*, “we never heard a better:” Joh. 7. 46. Is not that it? No, for this is to say and not to do. St. James speaketh of doing.

What say you to conferring of it by the walls of our house, and making that we have heard matter of discourse or question? I can tell what I would say, if our questions and discourses tended to that of St. James here, to doing; that then we were in a good way. But ye shall observe for the most part they be about some pretty speculative point, some subtle objection: somewhat ever tending to curiosity of knowledge,

SERM. rather than conscience of practice. But if we did so, yet it  
 1A.--- were but to talk of doing, not to do. Still we are short of  
 St. James, who whatsoever we do to satisfy him besides,  
 will not leave us till we be doers of it. And sure any that  
 observeth it shall find those that I have named, 1. to hear,  
 2. to be moved with it a little, 3. to commend it, 4. to spend  
 a little talk about it, this is all. And that all these be but  
 bye-ways which the enemy of our souls seeketh to lead us  
 into, so to divert us from the true end, that we may rest in  
 these as in our final conclusion, and never come to this of  
 St. James, which is the point indeed, to be doers.

We see then what the other part is: to hear that we may  
 do, to receive that we may bring forth, to be grafted that we  
 may fructify.

And that our care of it may be according, I add that this  
 Lu. 10 42. is not only a part, but far "the better part" of the twain.  
 For though Mary's part was better than Martha's--Mary's in  
 hearing, than Martha's in entertaining--yet Mary's part in  
 doing, that is, in anointing Christ, was better than her part in  
 hearing Christ. and hath a greater praise and promise from  
 Mat. 26. 13. Christ's own mouth: "This that she hath done shall be spoken  
 of through the world." It is our rule: *Unumquodque propter  
 quid, et illud magis.* In that doing is the *propter quid*, the end  
 of hearing, and we therefore hear what to do that we may  
 do what we hear; in that, as the schoolmen say, *Scire est  
 propter ire*, we know the way to go the way, doing must  
 needs be the worthier of the twain: worthier in itself, and  
 consequently worthier our care and intendment.

To make it plain, do but take them in sunder, and sever  
 Rom. 2. 13. them: St. Paul saith plainly then, *non auditores*, hearing is  
 nothing, *sed factores*, but doing is all. And when they be  
 joined, still there is a mark set upon this part, to shew it for  
 the chief. As here, at the twenty-fifth verse following, he  
 [Jas. 1. 25.] saith plainly, *Beatus erit in opere suo*, he that shall be blessed  
 "shall be blessed in his work," not in any thing else. Our  
 Joh. 13. 17. Saviour Himself saith the same in express terms: "If ye  
 know these things"—How then? "blessed shall ye be if ye  
 do them." Mark, "Blessed, if ye do them." Otherwise, if  
 ye know them never so much, never the more blessed. Never  
 Jas. 4. 17. the more blessed? Nay, *scienti et non facienti*, saith St.

James, "knowing and not doing" is an increase of our sin, and consequently a greater heap of our condemnation. This therefore is the principal part, to be doers.

If then we would fain be doers, and ask what that is, it is a material point to know. There are two kinds of doers: 1. *ποιηται* and 2. *πρακτικοι*, which the Latin likewise expresseth in 1. *agere*, and 2. *facere*. *Agere*, as in music, where, when we have done singing or playing, nothing remaineth; *facere*, as in building, where, after we have done, there is a thing permanent. And *ποιηται*, *factores*, they are St. James' doers. But we have both the words in the English tongue: actors, as in a play; factors, as in merchandise. When the play is done, all the actors do vanish; but of the factors' doing there is a gain, a real thing remaining.

To be a doer of the word is, as St. Gregory saith well, *convertere scripturas in operas*, to change the word which is audible into a work which is visible, the word which is transient into a work which is permanent.

Or rather not to change it, but, as St. Augustine saith, *accedat ad verbum*, unto the word that we hear let there be joined the element of the work, that is, some real elemental deed: *et sic fit magnum sacramentum pietatis*, and so shall you have "the great mystery" or sacrament "of godliness." For indeed godliness is as a sacrament: hath not only the mystery to be known, but the exercise to be done; not the word to be heard, but the work also to be performed: or else, if it be not a sacrament it is not true godliness.

Which very sacrament of godliness is there said to be the manifesting of the word in the flesh; which itself is lively expressed by us when we are doers of the word, as it is well gathered out of our Saviour Christ's speech to them which interrupted Him in His sermon, and told Him His mother was without. "Who is My mother?" saith He. These here, that hear and do My words are My mother, they "travail" of Me till I am fashioned in them. Hearing, they receive the immortal seed of the word; by a firm purpose of doing they conceive, by a longing desire they quicken, by an earnest endeavour they travail with it; and when the work is wrought, *verbum caro factum est*, they have incarnate the word. There- fore to the woman's acclamation, "Blessed be the womb that



SERM. IX. —  
Lu. 11. 27. bare Thee;" True, saith Christ, but that blessing can extend but only to one, and no more. I will tell you how you may be blessed too; blessed are they that so incarnate the written word by doing it, as the blessed Virgin gave flesh to the eternal Word by hearing It.

Jan. 2. 18.  
Rom. 10. 17. It is that which St. James meaneth in the next chapter, where he saith. *Ostende mihi fidem*, "Faith cometh by hearing;" "shew me thy faith" and thy hearing, saith he in the person of a heathen man. The Christian faith is, *quando creditur quod dicitur*; the heathen saith, *quando fit quod dicitur*; for so they define it in their books of offices. Ye shall never shew them your faith, *cum creditur quod dicitur*, but by that they understand, that is, their own faith, *cum fit quod dicitur*, by doing the word. Enough to shew what is meant by "doers of the word."

And lest we excuse ourselves by this, that all sermons are not *de theologiâ practicâ*, 'entreat not of matters of action,' and so not to be done, by this that hath been said of the sacrament of godliness we may easily understand that there is no article of faith or mystery of religion at all, but is as a key to open, and as a hand to lead us to some operative virtue; even those mystical points being by the Holy Ghost's wisdom so tempered, that they minister every one of them somewhat to be doing with, somewhat pertaining to the exercise of godliness no less than the moral points themselves. So that if we would dispose ourselves to keep St. James' caution, I make no question we might well do it through all. At least when the points are plainly practical, mere *agends*, then to make a conscience of doing them, and to call ourselves to account of what we have heard, what we have done, till as St. James' term is we find ourselves to be "doers of the word;" till as St. James' term was the *verbum insitum*, "the engrafted word," have his fruit in a work suitable to the seed or scion it came of. And this is the sum of his caution.

II.  
The edge of the caution, or the inconvenience. I. "Deceiving."  
I Tim. 4. 7. What if we do thus, what then? So doing, saith St. James, we shall do wisely and make sure work, in saying that not doing so, we shall but beguile ourselves. For indeed, those are the only hearers that are doers too; the other that are "hearers only," as good not hear, for when all is done doing must do it. That is plainest that Scripture telleth us, how it

shall go at last: "They that have done good shall go into life Joh. 5. 29. everlasting, and they that have done evil" go—I need not tell you, you know whither well enough.

This very thing had David said long before of the word: "A good understanding have all they that do thereafter." Ps. 111. And so had our Saviour Christ, Who saith of him that heareth and doeth, that he approveth himself for a wise Mat. 7. 24 builder. Which is that and nothing else which St. James here implieth, that they make a sound conclusion or true syllogism.

As, on the other side, supposing they do it not, they be Mat. 7. 26. foolish builders, "foolish virgins," saith Christ; saith St. James, Mat. 25. 2. they fall into a flat fallacy or paralogism, are deceived by a piece of the devil's sophistry.

And the Apostle could not possibly devise to speak more fitly, or to give his caution a better edge. For these great hearers, nothing so much nettles them as to be accounted men deceived, unwise, or overseen. Men are deceived for want of knowledge: they reckon themselves the only people, as if knowledge should "die with them." And being men [Job 12. 2.] of knowledge, consequently freest from error of any men alive. They pity much the blindness of the former times; but as for them they see light clearly, and are not deceived you may be sure. Therefore this seemeth very strange to them, and in evil part they must needs take it, to be holden for men deceived. The more it moveth them, the liker it is to work with them, and therefore St. James the rather chooseth it.

It is the course the Holy Ghost still keeps with them. For such were, in our Saviour's time, the Pharisees. None such men of knowledge as they, they were knowledge all over; in their forehead, at their wrists, down to the very fringe and skirts of their garment. Notwithstanding, upon this very point of *non faciunt*, our Saviour Christ lets not to call them "fools and blind," though they took themselves to be the [Mat. 23. 17.] only eagles of the world. Even so were those in the Psalm, when they had heard the Law, sabbath after sabbath, forty years together, yet saith He, "It is a people that do err in [Ps. 95. 10.] their hearts," for all that; and though they have heard so long, yet "they know not My ways." And even so St. Paul,

SERMON. with some in his time, whom though he terms "always  
IX. learning," continually hearing, still at sermons, yet for all  
2 Tim. 3. that he saith they never came to the "knowledge of the  
7. truth;" not the true knowledge which consisteth in the  
1 Tim. 6. praetice, but a kind of jangling knowledge, and holding of  
20. "opposition," which he calleth "knowledge falsely so called."  
Therefore for all their sermons and all their lectures, a deceit  
there is certainly.

For let us examine it. If that which is heard be therefore  
heard that it may be done, and it be not done, a deceit  
there is: somebody there is deceived, light where it will.  
Now there be but three in all that be parties to it; 1.  
God, 2. the preacher, 3. and the hearer. One of these it  
must be.

Gal. 6. 7. "Be not deceived," saith the Apostle, "God is not mocked:"—  
no deceiving of Him. It is not He sure.

Then it is we. So one would think, so thought Esay.  
Isa. 49. 1. "Alas," saith he, "I have laboured in vain, I have spent my  
strength in vain," I find I am deceived. But he receives  
answer of God it was not so. That neither he had preached  
the word, nor the word he had preached had been or should  
be in vain. For himself, that his reward was with God,  
Isa. 55. 10, whether the hearer profited or no. For the word, that as  
11. the rain or snow going forth, it "should not return empty"  
without his effects.

Which answer to Esay was it which put comfort in  
2 Cor. 2. St. Paul; that were his preaching the savour of life or of  
15. death, both ways it was in him a sweet smelling savour,  
accepted of God. And if neither God nor the preacher,  
then must the deceit fall on the hearer, and he it is that is  
deceived.

Deceived? Wherein, or how? Many ways. And first, in  
grossly mistaking the very nature of sermons. Upon *audiunt  
et non faciunt*, Ezekiel saith plainly of those in his days, they  
[Ezek. 33. seemed to reckon of sermons no otherwise than of songs; to  
32.] give them th: hearing, to commend the air of them, and so  
let them go. The music of a song, and the rhetoric of a  
sermon, all is one. A foul error, even in the very nature  
of the word; for that is a law, a testament, and neither  
song nor sonnet. A law, enacted to be done. For it shall

not serve the three children to say of Nebuchadnezzar's law, Dan. 3. 8. they had heard it proclaimed from point to point; but do it acc. they must or into the furnace, for such is the nature of a law. A testament; which "though it be but a man's," as St. Paul Gal. 3. 15. saith, must be executed, and we are compellable to the execution of it; and to God's much more.

To speak but according to the metaphor in the verse Jas. 1. 21. before. It is a plain mistaking of the word—which is as seed in a soil, or as a scion in a stock—to take it for a stake in a hedge, there to stick and stand still, and bring forth nothing. Or according to the metaphor in the verse next after, where Jas. 1. 23. it is termed "a glass," which we should look in to do somewhat by: to take away some spot, to mend somewhat amiss, to set somewhat right; and it is plainly to mistake it, to look in it and look off it, and forget our chief errand to it.

As this is a manifest mistaking in the nature, so is there a like in the end. For whereas they hear to do, and to do is the end why they hear, these *auditores tantum* do, even as St. Paul saith, *requiescunt in lege*, "make the law Rom. 2. 17. their pillow," lay them down upon it, and there take their rest; never seek farther, and so miss their mark quite.

But a worse error yet than this is, that they which when they have heard have done, seem to think that hearing and doing is all one, inasmuch as all they do is only that they hear, and so grossly confound the two parts that are plainly distinguished. For hearing is a sense, and sense is in suffering; but the hearing of the word is so easy a suffering, as if we look not to ourselves we often fall asleep at it. Now suffering and doing are plainly distinguished; and not only plainly distinguished, but as we see flatly opposed by St. James in the text, either to other.

Not to hold you over long, seeing the Apostle borrowed his term of paralogism from the schools, to speak in school terms. In hearing only and not doing, there is, first, the clench, *A sensu composito ad divisum*; which they fall into that, where two things are required, rest in one. And again, the clench, *Ad dicto secundum quid ad dictum simpliciter*: where-with they are deceived, that having a part think that part shall serve them instead of the whole. Which two are a

S.L.R.M. IX. piece of the devil's sophistry; and so you see, both 1. that they are deceived. 2. and how they are deceived that rest upon hearing only.

But to be deceived simply, is no so great matter; wise men, many of them, are so, and any of them may be. This is that which edgeth it yet more, which giveth it a double edge, that they deceive themselves.

1. In which point, first, certain it is there is no man that willingly would be deceived, can endure to be deceived himself. Saith the first and greatest deceiver to Eve, even then when he came purposely to deceive her, ג' ה' א. "Is it for a truth, that God hath forbidden you to eat of all the trees?" As if he should say: I would not have you deceive me, tell me true, whether it be so or no. Lo, he would not be deceived himself, though he came merely about deceit.

2. But then, secondly, if deceived we must be, of all men we would not be deceived of such as we trust; that grieves us exceedingly. Saith David: "He hath beguiled me whom I trusted; my guide, my counsellor, my familiar friend." He can never say enough of it, for it is a grief above all griefs to be so deceived.

3. Thirdly then, if not by one we trust, least of all by that party whom most of all we trust, that is, by ourselves; for we trust none better, I suppose. If we must be deceived, of another, of any other rather than of ourselves. For he that deceiveth himself, is both the deceived and the deceiver too. The deceived may be pitied, the deceiver is ever to be blamed; therefore he is utterly without excuse, that is the author of his own deceiving. And there is no man pitieth him, but every one mocketh him, and takes up proverbs over him of, Self do self have, and I wot not what. So that this of all other is the worst. 1. To be deceived. 2. to be deceivers, 3. to be their own deceivers.

Will ye see an example of this, that they do but deceive themselves that build upon *auditores tantum*? You may, Luke the thirteenth, where you shall see some that upon their bare hearing bare themselves very confidently, as if they could by no means be deceived in it, and yet they were. Christ saith to them, *Nescio vos*. They think very strange of that speech, and reply, Lord, why hast not Thou preached in

our streets, and have not we heard Thee daily, and never missed? Well for that, for all their hearing, He telleth them again, *Nescio vos*. Though He had seen them at never so many sermons, He taketh no notice of them by their being or hearing there, but by their doing afterward. By which it appeareth, that upon this very point they promised themselves very much, but found at last they had but deceived themselves.

And, which is worst of all, found it then when it was too late; when no writ of error could be brought, when it was past time, and they no way to be relieved.

And yet to go further. If this deceit of themselves were in some light matter, of no great importance, it were so much the more tolerable; but so it is not here. The last words of the last verse are, as you remember, *salvare animas vestras*: so that it is a matter of saving our souls, a matter as much as our souls or salvation are worth. Life or death, heaven or hell, no less matters, depend upon our being deceived here; things which most of all it concerneth us not to be deceived in.

One point more, and so an end. They will be hearers of the word, and not do it: what say you to this, that when they have been "hearers only" all their life long, they shall in the end be forced to be doers, and doers of that word which least of all others they would do. Is not this evidently to deceive themselves? In the Prophet Jeremy, they say, they will give God the hearing, but not do any of His words. Jer. 18. 18. But they shall not go away with it so; for when they have done what they can, they shall find themselves deceived in that too. A word there is they shall not hear only, but hear and do, whether they will or no. And what is that word? Even, *Discedite maledicti in ignem æternum*. For they that will do none else, that they shall do, and fulfil that commandment that break all the rest. And who is able to fulfil, nay to abide that word? Who can endure to go whither that will send him? Of all words, that is *durus sermo*, Joh. 6. 60. *durissimus*, the hardest to do of all; better do any, yea, better do all than do that.

You see then what an edge the Apostle hath set upon his advice, how great an inconvenience they run themselves into that be "hearers only." Which if it be intolerable, as sure

S E R M. it is, it will import us to take heed to the caution, that so we  
 IX. may avoid this double edge.

[2 Pet.  
1. 19.] First then, that we do as we do, hear still. For, *benefacitis attendentes*.

Yet not to be carried away with the common error, that sermon-hearing is the *consummatum est* of all Christianity; and so we hear our sermons duly, all is safe, more needs not. But to resolve with ourselves that only will not do it, somewhat there must be besides. And when all is done, it must be *factores verbi*.

Lastly, that we may, if we please, entertain other opiuiions touching this point, but they will deceive us, and we in holding them be deceived. And that in a matter of great weight and consequence, which then we shall find and feel when it will be too late to help it.

Then, that hearing and not doing, we shall in the end be forced both to hear and to do a word, the heaviest to be heard and the worst to be done of all others. Therefore, that we see to it in time, and keep the caution, that we may avoid the penalty. Which Almighty God open our eyes that we may see, &c.

# A SERMON

PREACHED AT

## THE OPENING OF THE PARLIAMENT.

A.D. MDCXXI.

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### PSALM lxxxii. 1.

*Deus stat in synagoga decorum: in medio deos judicavit.*

The Greek, word for word, the same.

*God standeth in the congregation of Princes<sup>1</sup>. Or, in the assembly of gods<sup>2</sup>. Or, of the mighty<sup>3</sup>.*

*In the midst will He judge the gods.*

*Which was the Psalm for the day, viz. the sixteenth day of the month, on which day the Parliament was first begun.*

“God standeth in the congregation of Princes,” &c. Of a “congregation of Princes” is this Psalm, as you have heard. And behold here such a congregation, and God, I trust, standing in it. And who then can doubt but this Psalm is for this day?

The words, sure, seem to favour it; the use much more, which hath ever gone with it.

For standing the policy of the commonwealth of Israel, their writers tell us, when ought was to be done, for choosing their rulers, for placing them and giving them their charge: but especially when there was any meeting of them in their *synagoga magna*, their ‘great congregation,’ this was ever the Psalm before they sat down. Purposely set, as it seemeth, for the assembly, to set them in tune. For that end set, and to that end ever used.

<sup>1</sup> The Psalter.  
<sup>2</sup> The Geneva.  
<sup>3</sup> The new translation.



S E R M  
X.  
Deu. 31. 19.

It was Moses the man of God that by special direction from God Himself began and brought up this order first, of making men's duty into music; putting it into their mouths, that so with the sweetness of melody it might be conveyed into their minds. And David since continued it and brought it to perfection, as having a special grace and felicity; he for a song, and his son Solomon for a proverb; by which two—the unhappy adage and a wanton song—Satan hath ever breathed most of his infection and poison into the mind of man.

Now in this holy and heavenly use of his harp he doth by his tunes, as it were, teach all sorts of men how to tune themselves. And there is no estate whatsoever, but in this Book he sweetly singeth their duty into them. Into his court, Psalm the hundred and first, and so severally into the rest. And here now in this Psalm, how to preserve harmony in a congregation.

The divi-  
sion.

Of which Psalm this is the first verse, the key and the compendium of the whole. And thus we divide it: 1. into two parties first; 2. into two acts, second. Two parties: 1. the first word of it is God, God in the singular: 2. the last is gods, gods in the plural. These two parties are distinct: 1. one from another, 2. one above another.

1. God That standeth, from the congregation He standeth in. 2. God That judgeth, from and above the gods whom He will judge.

The gods we consider two ways, as the word is twice repeated: 1. *deorum*, and 2. *deos*. 1. *In synagoga deorum*, and 2. *in medio deos*. 1. *Deorum* in the congregation, 2. *deos* I. out of it. If you will, thus: into the 1. gods of the congregation, and the 2. congregation of the gods.

Now of the first God in and upon the last gods, and in and upon the congregation of them, two acts there are set down; 1. His standing, 2. His judgment.

1. In the congregation He stands: *Stat in synagoga deorum*.

2. Out of it, the gods He will judge: *deos judicabit*, that is, call them to account, every god of them; and even upon this very point, how they carried themselves before Him standing in the congregation. 1. This He will do; and do it *in medio*,

not in a corner, but bring them forth into the midst, and do it in the view of all. *In medio deos judicabit.*

The order lieth plain. 1. Of the gods first: 2. then of the congregation of them. After of God; 1. His standing, and 2. His judging. Standing now, *Deus stat*; judging hereafter, *Deus judicabit.* Judging, 1. even the gods themselves. And that 2. *in medio*, that all the world may see it. 1. In the whole course of our lives we may have good use of these two; 2. but the Psalmist seemeth to think not at any time so good as at this.

Therefore whatever else slip you, my desire is these two may stick with you, and be ever in your minds all the session long. Two they be, and short ones and plain ones they be: but two words apiece. 1. *Deus stat*, 2. *Deus judicabit*; 1. "God doth stand," and 2. "God will judge." 1. "Doth stand" for the present; 2. and "will judge," will take a time to call each party to a reckoning, for every thing shall here pass.

1. The taking to heart, a true impression there of these two, cannot but do much good, keep all in true measure, time, and tune. 2. The *ignorantibus* or *non recordantibus* of it, as it is at the fifth verse, like enough to put all out of course; while men run on and carry things away before them, as if there were no *judicare* in the creed, as if they should never come to account again.

It hath been thought there needeth no more to make a good Parliament, but the due recording of this verse. It will serve as a rest to tune, and to set all right. To set God, 1. first standing, and then 2. judging, before our eyes.

But specially, standing; for if we shall regard Him well when He stands, we shall never need to fear Him when He judges; and then I shall never need to trouble you with that part. The regard then of God's standing to be our only care for the present, and we to commend it to your care, and so to conclude.

Of the gods first. And first, on our parts that be men; after, on theirs that be the gods.

On our parts. When we read, and weigh well with ourselves this high term and title of gods, given to them that are in authority, we learn to hold them for gods, to owe and to bear all reverend regard to their places and persons. And above

I.  
The two parties.  
The gods of the congregation.  
1. The duty of inferiors to the gods.

S E R M. all, highly to magnify such assemblies as this. So taught by  
 X. — the Prophet here, who once and twice, over and over again,  
 so styleth them, their persons themselves, *deos*, their assembly,  
*synagoga deorum*. In the congregation they are so, out of  
 it they are so. Add to these two a third yet, more authen-  
 tical, and it is in this Psalm too. The Prophet speaketh  
 Ps. 87. 6. here, God Himself there: *Ego dixi dii estis*. This, saith our  
 Joh. 10. 35. Saviour, is *sermo Dei*. The other two may seem to drop out  
 of the Prophet's pen, but this came from God's own mouth:  
 the more, say I, to be regarded. And this is not Old Testa-  
 ment, as say our Anabaptists. Our blessed Saviour in the  
 New comments upon these words—the best Commentor that  
 ever was—and two things He tells us. 1. One, we thought it  
 Joh. 10. 34. to be but a Psalm, He tells us it is a law, *Nonne scriptum est*  
*in Lege?* and so gives it the force of a law. 2. The other,  
 Joh. 10. 35. that it is a binding law still; so binding, that *Non potest solvi*.  
 (they be His own words) “it cannot be loosed.” Was not by  
 Him, nor can by any other; and so is in full force still.

These then, *dii*, *deorum*, and *deos*. are not St. Peter's  
 2Pet. 2. 18. *ὑπέρογκα ματαίωτος*, “swelling words of vanity.” This is  
 not to give titles, but of God's own giving; not to say one  
 syllable more than God hath said before us. Said it must be  
 that God hath said, Who never gives *titulum sine re*. So they  
 are by Him intituled, and so they are.

Yet not to hold all the gods equal.  
 But I take it my duty not to keep from you that all that  
 are comprised here under *dii*, *deorum*, and *deos*, are not all  
 gods alike. No: in this godhead some are before or after  
 other, some are greater and lesser than another. There are  
 some higher than other, saith Solomon. And there are others  
 yet “higher than they.” For “the powers that are, are by  
 Eccl. 5. 8. God” both “ordained” and set in order, saith St. Paul. So in  
 Rom. 13. 1. order, saith St. Peter, as there is one *ὑπερέχων*, and that he  
 1Pet. 2. 13. saith is “the King” by name, supereminent above the rest, and  
 the rest *ab eo missi* have their mission and commission from  
 him. Many superiors, but one sovereign.

*Ego dixi* was said to all, but not to all at once. To some  
 2 Sam. 23. 3. one before the rest; even to David, to whom before the writing  
 of this Psalm, “God,” saith he, “even the strength of Israel,  
 spake to me and said, Thou shalt bear rule over men.” Nor  
 did all the “sons of the Most High,” as they are after called

at the sixth verse, come into the world at one time. There was *primogenitus inter fratres*; of whose primogeniture or birthright this was a part, "Be thou Lord over thy brethren, Gen. 27 and let thy mother's sons bow unto thee." And take even the word *synagoga*; never was there a synagogue heard of, but there was an *archisynagogus*, a ruler of it.

Nazianzen, speaking of Magistrates as of the images of God, and sorting them, compareth the highest to a picture drawn clean through down to the feet: the middle sort, to half pictures drawn but to the girdle; the lowest, to those same Idyllia, no farther but to the neck and shoulders. But all in some degree carry the image of God, as all have the honour to be called by His Name. This for our parts. Now for theirs, the gods.

What infer we of this? Nothing, but that what they are they would be; "having obtained so excellent a name," they would be even what their name becometh. They that wear God's name, hold God's place, represent His person, "what manner persons" ought they to be? Choice persons they would be, taken as the fat from the sacrifice, having more sparks of the Deity, a larger portion of the Spirit of God, more lively expressing the image and similitude whereto man was made, than the rest. If it were possible, such as of them might be said in the Lycaonian tongue, "Gods are come down to us in the likeness of men." Sure they that are styled gods, somewhat more than men they would be; as like, come as near *rem nominis*, 'the truth of that they are named,' as human frailty will permit.

But have they been ever so? I cannot say it. Assemblies there have been; Abimelech had one, and Rehoboam his, and Jeroboam his. But Abimelech with his needy indigent Shechemites, Rehoboam with his youth that never stood before Solomon, Jeroboam with his crew of malcontents, "sons of Belial," shall I call any of these *synagoga deorum*? I cannot, I see no lineaments, no resemblance at all, nothing for which this name should once be vouchsafed them, of Gods. Nay, nor scarce of *synagoga* neither; as deserving not only to be left out of the list of gods, but even to be put *extra synagogam*. Scarce a synagogue, much less of gods.

After, in this Psalm, at the fifth verse, they are told as

2.  
The duty  
of the  
gods, to  
be as they  
be called,  
gods in-  
deed.  
Heb. 1. 4.  
2Pet. 3. 11.

Gen. 1. 26.

Act 14. 11

Yet have  
they not  
always  
been such.  
Jud. 9. 4.  
1 Kings 12.  
8.  
2 Chron.  
13. 7

S E R M. much, when by their *ignorantibus*, or *non intelligentibus*, things  
 X. were grown "out of course." And told it by God Himself, and that with a kind of indignation, that He had said they were gods, and they carried themselves scarce like men; gone from their names quite.

But ours we wish to be such.

But I leave them, and come to this of ours. There is not in the world a more reasonable request than this, what you would be, that to be; what you would be in name, that to be in deed; to make good your name. Every one to be *homo homini Deus*, by doing good: specially that good which is the good of all, that is, the good of this assembly. This the time and place for it. And so my wish is you may, and my trust is you will. And so I leave *deorum*, the gods of the congregation, and come to *synagoga*, "the congregation" itself.

H.  
 "The congregation of the gods."  
 Ezek. 1. 20.

For when we consider these gods each apart, they are as in Ezekiel, every spirit on his wheel, and every wheel in his own course, when they are at home in their several countries. But when as in a congregation, then are they to come and to be together.

God alloweth such congregations, when there is cause.  
 Num. 10.  
 3 4.

And this, if cause be, God alloweth well of. 1. For He hath to that end left with His lieutenant a power to blow the trumpets, one or both, to call together a part or the whole congregation. By the trumpets, while they were all within the trumpets' sound; but after, when they were settled all Canaan over, to call them by "the pen of the writer," that is, by writ; of which we have a fair example, Judges the fifth chapter and fourteenth verse. 2. For secondly, He hath willed the Angels of His Church, by the Angel's example, to lay Meroz's curse to them that come not to it. 3. For thirdly, He here calleth their meeting by the name of *synagogue*, which is a holy place, a sanctuary, a high place, or court of refuge:—*ערה* signifies all these. 4. For fourthly, He hath to that end spared them a piece of His own Temple to have their meetings in, on the south side of it, called twice by the name of *Asuppim*—which was to them as the Parliament-house is to us—that so their feet might stand on holy ground. And they knew themselves to be no *קהל*, common or profane, but *ערה*, a sacred assembly to Him. 5. For fifthly, He hath set them here a monitory Psalm of this, to put them in mind how to bear themselves in it, like gods, that is, divinely.

1 Chron.  
 26. 15, 16.

6. For last, when they are together, He comes Himself in person and stands among them. All which shew He favours and likes well such assemblies as this.

But then there must be a cause; and indeed else, it is *con-* The cause of the meeting of such congregations. 1 Cor. 11. 17.  
*cursus atomorum* rather than *congregatio deorum*. Thus many, so goodly a company to meet to no end, God forbid. If the Apostle had not. nature doth teach us, "when we come together, to come together for the better, not for the worse." And nothing is worse than to come together for nothing. Better, as Deborah saith well, stay at home, and "hear the bleating of their flocks." This be far from any assembly, especially the assembly of the gods, who are herein to imitate God, Who doth nothing in vain, or without a cause. Jude. 5 16.

If you ask me the cause, the two words themselves, *syna-* This cause double. 1. One from *synagoga*. 2. The other from *deorum*.  
*goga* and *deorum*, contain either of them a cause of it. As a congregation, for the good of the congregation; as gods, *cætus deorum cætus Dei*, saith St. Hierom, 'the congregation of gods is God's congregation.' As His, for Him, for His honour, Who gave them theirs; to the high pleasure of that God Whose *Ego dixi* godded them all. And so, as I remember, it is written *in capite libri*, the first page or front of your Acts, To the high pleasure of Almighty God—there lo, is God: and for the weal public—there is the congregation. Not this only here, the congregation of gods, but the congregation of men (I know not how many) all the land over, even the great congregation.

Learn a parable of the natural body. If there be no other cause, each member is left to look to itself; but if there be any danger toward the whole body, presently all the parts are summoned as it were to come together, and every vein sends his blood, and every sinew his strength, and every artery his spirits, and all draw together about the heart for awhile, till the safety of the whole be provided for, and then return back every one to his place again. So is it with the body civil, in case of danger: and never but in it. 1. From *synagoga* when it is in danger.

But is there any danger then towards? There is, and that to both. To the synagogue first, and that from a twofold synagogue, and of two sorts: 1. one continual or ordinary; 2. the other not so, but special and upon occasion. The danger this Psalm expresseth thus, that "things are brought The danger of two sorts 1. Ordinary. 2. Or upon special occasion.

- S.F.R.M. out of course," yea "foundations" and all. Thus, there be (I  
 — X. — may call them a synagogue, for they be many) of these same  
 1. Ordinary, by *synagoga* *mali mores*, that like *tubera terræ* shoot out daily, no man  
*vitiorum.* knows whence or how; never heard of before. These, if  
 2. *Ex malis moribus.* they be suffered to grow, will bring all "out of course." And  
 grow they do; for even of them, some that have penalties  
 Ps. 82. 5. already set (I know not how) such a head they get as they  
 outgrow their punishments; that if this congregation grind  
 not on a new and a sharper edge, they will bring things yet  
 further "out of course."
3. *Ex legibus depravatis.* Besides, those that should keep all in course, the laws  
 themselves are in danger too. There be a sort of men (I  
 [Rev. 2. 9.] may well say of "the synagogue of Satan") that give their ways  
 and bend their wits to nothing, but even to devise how to  
 fret through the laws as soon as they be made, as it were in  
 scorn of this congregation, and of all the gods in it. These  
 go to the foundations, (for so are the laws) undermine them,  
 and in a sort, though after another manner, seek to blow up  
 all. Great pity but this congregation here should look well  
 to the foundations of all. Great pity that it should be "over-  
 come of their evil," but that "their evil should be overcome  
 of our good," and this of yours go beyond them.
- Rom. 12. 21. It is not to go through all. Generally, *Quid populo quæ-  
 sit?* what the congregations of men have just cause to com-  
 plain of, the congregation of gods sit to redress. Whatsoever  
 1 Sam. 11. 5. *synagoga Satane per malos mores* doth put out, *synagoga  
 decorum per bonas leges* is to set in joint again. And that is  
 the proper work of this assembly, to make laws. And that is  
 properly the work of God, His work at Sinai and at Sion  
 both. And in truth that "there is but one lawgiver," and that  
 is God, saith St. James; as till *Ego dixi*, till then, there was  
 but one God, but together with His name He imparted also  
 His power, and made you a congregation of lawgivers and of  
 gods, both at once. A high power, the highest in earth save  
 one; next to the "sceptre" in Judah's hand is the "lawgiver  
 between his feet," even with Jacob. And so with Solomon.  
 After *Per Me Reges regnant*, presently follows *Et legum condito-  
 res justa decernunt*. To this so high a work a whole synagogue  
 of wisdom is little enough, to bring into course that is out, to  
 set the foundations fast against this synagogue of Satan.
- Gen. 49. 10.  
 Prov. 8. 15.

And this, lo, is the ordinary and continual danger I spake of.

But for all this danger, we might well enough stay a longer time and not come together, there is no such present haste to meet with that. There is another I take it more pressing, as I said before, upon a more special and present occasion. Will you but look over into the next Psalm following, into the beginning of it? There you will find another congregation, a second, "casting their heads and confederate together," able to put "foundations" and all "out of course." And then he reckons up a rabble of them. Edomites: the Edomites first, and you know what they cried, *Exinanite usque ad fundamenta*, "Up with all, foundations and all." "The Edomites and Ishmaelites, and Moabites and Hagarenes, Gebal and Ammon and Amalek." And at last "Ashur also was joined with them;" Ashur that even then purposed, and after did eat them all up one after another; yet he was then "joined with them." Such a congregation, it is said, there is now abroad; and what will they do? No harm, bring nothing "out of course," they say. But it will be the wisdom of this congregation to be provided for them, if they should not do as they say. This Psalm stands before that, that this congregation may be beforehand with that.

Peace and perfect amity to be wished before all; no man doubts of that. "If it be possible as much as in us lieth, peace with all men." But peace will be had with never the less assurance, and with never the worse conditions, if the congregation be well appointed that seek it.

And this is the second work of this congregation, if not the first. Therefore (it may be thought) at this time called together that there may be *multitudo consilii*, soundly to advise of it, and *multitudo auxilii*, roundly to go through with it. The text intends this of help specially, for in some translations it is "the congregation of the mighty;" but howsoever, the very name is taken from  $\text{H}\aleph$ , that name of God that is given Him for His strength and power. Of those that are mighty and so can shew themselves, of those is this congregation. Ever remembering this, that they who assemble for an end assemble also to devise how to furnish means to compass that end; and indeed of the end properly we consult not, but of the means



S E R M. rather. Our Saviour Christ spake with His own mouth,  
 N. Who will ever resolve upon war but they will sit down first  
 Lu. 14. 31. and set down what forces will be needful? and how much  
 they will stand in? and how that is to be had or levied that,  
 Eccl. 10. as the Wise Man saith, *respondit omnibus*, "answers, takes order  
 19. for all."

I. From Thus for the synagogue. What for God? There is no  
*deorum.* doubt, blessed be God for it, but what Moses said of Judah  
 Deut. 33. ("His own hands shall be sufficient for him, if thou, Lord,  
 7. help him against his enemies") may be said of this our land:  
 if God help us, "sufficient" enough. And He will help us, if  
 we help Him. Help God? what a word is that? Even the  
 very word the Angel used, when he had laid a curse upon  
 Judg. 5. 23. Meroz, for not coming "to help the Lord." Again, lest we might  
 think it scaped him, upon deliberation he saith, "to help the  
 Lord against the mighty," that is Sisera and Jabin's mighty  
 preparations. Ever where the right is, there God is; when  
 that in danger, God in danger; they that help that help  
 Him, and He will help them. If the congregation God, God  
 Judg. 5. 20. the congregation. "They will fight from heaven then, the  
 stars in heaven will fight in their courses for us," and then it  
 will be an auxiliary war right. And in sign that He will so,  
 when they are met together about these matters God comes  
 Himself here in person, and stands among them. God in the  
 congregation of gods, what more proper and kindly? And  
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III. Now for the two acts of God, in and upon this congrega-  
 The two tion: 1. His standing, and 2. judging: first jointly, after  
 acts. apart. 1. Jointly. They are thought to be set first, these two,  
 I. as two correcters of the two former, *deorum* and *deos*, lest the gods  
 Jointly. of the congregation should be exalted above measure with  
 1. To cor- this deifying revelation. Secondly, as two marks of difference  
 rect the between the first God and the last gods, so to let them see  
 word what manner of gods they be indeed, how differing from Him.  
 "gods." 2. To put a difference between them and  
 God. "God stands:" this may well refer to that in the seventh verse,  
 "but you shall fall." A standing God; He Who only stands,  
 God stands; and will stand, when they all shall fall, and fall even to dust,  
 they fall. every god of them. And this could not be told in a fitter  
 place: the place where we stand is compassed about with a  
 congregation of these fallen gods, these same *dii caduci*; with

monuments of the mortality of many a great Elohim in their times. And let me tell you this, that in the Hebrew tongue the grave is called a synagogue as well as the Church. All shall be gathered, even the gods, even the whole synagogue of them, into this synagogue at last. So this first shews them their godships give them no immortality. Gods; but mortal, temporal gods they be.

The other is of judging. That as they have no exemption from the first statute, *Statutum est omnibus semel mori*, so neither from the second, *Et post mortem judicium*. They be *dii sub judice*; they be not gods *absque aliquo computo reddendo*. When they have done judging others, they shall come to be judged themselves. *Dii caduci, dii judicandi*, 'gods that shall fall, gods that must come to judgment.' From neither of these shall their godhead excuse them.

These two then sever them from the first God, the eternal God, and the sovereign Judge of all. And shew, the one, their judging, that their glory is not equal; the other, their falling, that their majesty is not co-eternal, that so they may understand themselves aright.

And now to standing and judging, either of them apart by itself. Standing first. The members of man, the eye, hand, and foot; and the acts of them, seeing, doing, standing, are not in God—to speak properly; only by them is noted in God the efficacy of those acts and members. By the eye His knowledge, by the hand His power, by the foot His presence. The meaning then is first, that God is present. It is not enough for Him to look down from heaven and behold us afar off, but He comes and stands here. And not, as in the Canticles, "behind the wall," and looks in by the grates, but it is even in the assembly itself, even in the place where the gods are.

Present? Why what great matter is that? Where is He not present? Heaven and earth He fills, "the earth is His footstool:" where then stands He not? Indeed God is present in all places; yet not in all alike. In some by a more special presence than in other some. And among all, and above all, there where the gods are together.

For though God be both in heaven and earth, yet we say "Which art in heaven;" intending that there He is with a far

God judges: they are called to account. Heb. 9. 27.

1. Severally. The first act. The metaphor of standing.

1. God's presence.

Cant. 2. 9.

Not as every where. Jer. 23. 24. Isa. 66. 1.

But in a more special manner.

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 Jointly. of the congregation should be exalted above measure with  
 1. To cor- rect the word "gods."  
 2. To put a difference between them and God  
 this deifying revelation. Secondly, as two marks of difference  
 between the first God and the last gods, so to let them see  
 what manner of gods they be indeed, how differing from Him.  
 "God stands:" this may well refer to that in the seventh verse,  
 "but you shall fall." A standing God; He Who only stands,  
 and will stand, when they all shall fall, and fall even to dust.  
 every god of them. And this could not be told in a fitter  
 place: the place where we stand is compassed about with a  
 congregation of these fallen gods, these same *dii caduci*; with

God stands; they fell.

monuments of the mortality of many a great Elohim in their times. And let me tell you this, that in the Hebrew tongue the grave is called a synagogue as well as the Church. All shall be gathered, even the gods, even the whole synagogue of them, into this synagogue at last. So this first shews them their godships give them no immortality. Gods; but mortal, temporal gods they be.

The other is of judging. That as they have no exemption from the first statute, *Statutum est omnibus semel mori*, so neither from the second, *Et post mortem judicium*. They be *dii sub iudice*; they be not gods *absque aliquo computo redlendo*. When they have done judging others, they shall come to be judged themselves. *Dii caduci, dii iudicandi*, 'gods that shall fall. gods that must come to judgment.' From neither of these shall their godhead excuse them.

God  
judges:  
they are  
called to  
account.  
Heb. 9. 27.

These two then sever them from the first God, the eternal God, and the sovereign Judge of all. And shew, the one, their judging, that their glory is not equal; the other, their falling, that their majesty is not co-eternal, that so they may understand themselves aright.

And now to standing and judging, either of them apart by itself. Standing first. The members of man, the eye, hand, and foot; and the acts of them, seeing, doing, standing, are not in God—to speak properly; only by them is noted in God the efficacy of those acts and members. By the eye His knowledge, by the hand His power, by the foot His presence. The meaning then is first, that God is present. It is not enough for Him to look down from heaven and behold us afar off, but He comes and stands here. And not, as in the Canticles, "behind the wall," and looks in by the grates, but it is even in the assembly itself, even in the place where the gods are.

1.  
Severally.  
The first  
act.  
The meta-  
phor of  
standing.  
1. God's  
presence.

Cant. 2. 9.

Present? Why what great matter is that? Where is He not present? Heaven and earth He fills, "the earth is His footstool:" where then stands He not? Indeed God is present in all places; yet not in all alike. In some by a more special presence than in other some. And among all, and above all, there where the gods are together.

Not as  
every  
where.  
Jer. 23. 24.  
Isa. 66. 1.

For though God be both in heaven and earth, yet we say "Which art in heaven;" intending that there He is with a far

But in a  
more special  
man-  
ner.

SERM. more high and glorious presence. And so here is He in a  
 X. more eminent sort. For nowhere on earth doth His glory  
 Mat. 6. 9. shine and shew forth itself so, as in a well-ordered assembly.

Mat. 18. 20. And if "where two or three" common Christians "be together  
 in His name, there is He in the midst of them," when three or  
 four hundred, and those no common ordinary persons but of  
 His own name, "gods," even a whole "congregation" of them  
 —of His name and in His name too—are together, in most  
 solemn manner assembled, and to do His work; shall He not  
 much more be there, and in a much more excellent manner of  
 presence, to assist them? Yes sure, it toucheth His provi-  
 dence in the highest degree.

2. God's Present then. And secondly, the manner of His presence;  
 attention. standing. And that is a word of site. Standing is a site,  
 and it is a site of attention. When we sit and hear ought  
 that we would listen better to, up we stand and leave sitting.  
 So do we, without the occasion, usually; even to stir up our-  
 selves, for sitting we may fall on sleep. This to shew we shall  
 not need to say to Him here, as in another Psalm they do,

P. 41. 23. "Up Lord, why sleepest Thou?" For He stands, and they  
 never sleep. The truth is, to be present, as good be absent  
 if we do not intend. This then sheweth God is so present,  
 as He is also attentive; nothing passes but *Deo astante et atten-*  
*tante*, but He is an ear, nay an eye-witness, nay more than  
 that, a heart-witness of all.

3. God's Stands then. And thirdly, the manner of His standing.  
 persever- Which is, as is observed, נָצַב; and that is not the ordinary  
 ance. word for standing when one flits, so stands as he will re-  
 move; no, but as one fixed, not to start. It is *statio militaris*  
 this, that pitch about their standard not to remove thence, but  
 still to maintain and keep their standing. So He, where you  
 leave Him, you shall be sure to find Him. He makes it His  
 rest, means to stand it out to the very last.

These three, 1. presence, 2. attendance, 3. perseverance, be  
 in this standing of His. Present, for He stands; and stand-  
 ing, marks; marks, and will mark from the beginning to the  
 end. So we not to conceive of Him, 1. as if He were away,  
 2. or here stood and noted not, 3. or did for a time, but  
 would leave off and give over and not stand it out. This for  
 standing.

And so long as it is but standing and no more, it is no great matter, so He suffer them to go on quietly and trouble them not. And indeed so long as God doth no more, He may be said to stand, and but even to stand. But saith the text, when He hath done standing He hath not done. Stay a while, you shall see He so stands as He will judge also before He have done.

IV.  
2. The latter act. God's judging. He not only stands (the act) but "will judge" also.

The congregation will not always sit, nor God always stand. When that is over and past, the Prophet here begins to set Him up a seat, to erect Him a throne to sit down and judge in. And then lo, the courses will change. We sit now, and He stands; He will sit then, and we all shall stand. All, *omnes stabimus ante tribunal*, "before His judgment-seat." His first act, standing, then to take an end; and His latter act, *judicabit*, to have his turn too.

2 Cor. 5. 10.

But by this we see, as before I told you, while He stood He stood attentive; He stood not like an idol, was all the while no idle stander by or looker on, but as the writing was on the wall, "Mene, Mene," He told and numbered; and "Tekel," *Stetit cum staterá*, He weighed and pondered well every motion that was made, every bill that was read, every consent or otherwise passed upon it. And weighed withal whence every of them proceeded, whether from a dutiful regard of Him and His presence, or otherwise for some disrespect of our own. *Stetit ut testis*, 'as a witness He stood;' *Sedet ut iudex*, 'now sits as a judge,' and will give His doom accordingly. And upon whom will He give it? Not upon the meaner sort, upon inferior persons, but even upon the greatest; upon *deos*, the gods themselves. For even to them doth this His judgment extend. They that sit and judge others, shall then stand and be judged themselves. They be gods, but He is *Deus deorum*. They are judges, but He *Judex judicem*; *Judex judicum* and *judiciorum* 'both Judge of judges and of courts,' and even of this High Court and all. Men may not, God may and will convent even the conventions themselves, if they forget themselves. Yea even the rather, for that they are gods, shall He judge them. And namely, how they used themselves in their deity, when they sat in His place and went under His Name.

So while He stood, He stood attentive.

Dan. 5. 25.

The persons. He will judge the gods, *deos*.

Ps. 50. 1. [Vulg.]

And not for any fault they ever have made, as for those

S E R M  
X.

they have made here, *in synagoga*. Above all, for them; for not regarding His presence and standing here.

The difference of the persons; *deorum in synagoga*, and *deos judicabit*.

And because there is here a double mention of *deorum* and *deos*, *deorum in synagoga* and *deos in judicio*, it will not be amiss to set them before us both at once. Now when they sit *in synagoga*, how glorious; but when *in judicio* they shall stand to be judged, how poor then! When God but stands and looks on, how secure; when He shall sit down to His sentence, how full of fear then! Specially when He shall take, and they shall give account of abusing His presence here. For a special *judicabit* belongs to that, and remains for them that so do. They that despise God's long-suffering when He stands here, shall find and suffer His severity, and suffer it long, when He sits to judge there.

The time.

But I cannot say this will be presently, or out of hand. It may be, it will be deferred yet for a while: it is not *judicat* in the present, but *judicabit* in the future, "He will judge;" *Cum accepero tempus*, as he saith Psalm the seventy-fifth, and second verse, "He will take a time for it."

This judgment will not be present. It is *judicabit* the future.

But take a time He will, and judge He will. Even the heathen, that have written *de serâ numinis vindicta*, are clear for this point, that you may well account of it, He that stands will sit, and sitting judge; judge, and never a god of them all shall escape Him.

The place. He will judge in *medio*. 1. Of themselves.

And *in medio* He will do it; in the midst it shall be. The midst, either inwardly of the gods' own selves, even of their own hearts—*בקרבו* will bear it, and so it is taken, Jeremiah the thirty-first chapter, and thirty-third verse. There in the midst, in their heart, their conscience accusing them, and a worm there gnawing, when they shall see the evil that doth follow of their carrying matters unduly; see any foundation shaken by it.

2. Of the world.

Or in the midst, that is, openly; as openly He hath ever made it appear that evil counsel, first or last, shall prove worst for them that gave it.

3. Of them that regard, and them that regard not.

The future *judicabit*, and *in*

Or *in medio*, referring it to the parties; that is, in the midst between them both. Those that regard, and those other that never looked after nor cared for Him nor His standing.

And it is well for us it is *judicabit*; for so we have a time to bethink us of it, and to prevent it. And again it is well

for us that it is *in medio*, for so we may yet choose our side, which side we will fall on; for indeed, *judicare* is *actus in medio*, it may be for, and it may be against. It is not necessary it should be against, God forbid. We may not prejudice it then.

*medio*, are two favours to us.

All is as we carry ourselves here. For as we here, so He there. They that saw Him standing, and demeaned themselves accordingly, a *judicabit* for them. Those other that ran on their own courses (His standing there notwithstanding) a hard judgment will they have, they that be loath to endure it. And this for God, His standing and His judging.

And now to ourselves, and to our duty to God, thus standing and judging.

V.  
Our own duty to the text. To regard God's standing. 1 Cor. 11. 21.

To avoid God's judgment, the Apostle tells us there is but one way, To "judge ourselves." And here now in this, not upon many, but upon this one point only of God's standing—for I will be bold to cut off the other, His judging—regard His standing, and you shall never need to fear His judging.

To regard that, do but these four: 1. Set down this and believe it, that He is present. 2. So behave yourselves, as if you did so believe. 3. To do that, shew yourselves well affected to His standing. 4. To shew that, procure but those means that He may take pleasure in His standing. These four.

Four things to be done.

First, never imagine this, that God is far enough off, or hath otherwise to busy Himself than to have a hand or foot in these assemblies, but with Job believe He is hard by us though we perceive Him not; or, as the Baptist said of Christ, *Medius vestrâ sitit Quem vos nescitis*, "He standeth in the midst of us, though we know not so much." To see Him so standing with the eyes of faith, with which, the Apostle saith, "Moses saw Him That was invisible."

1. To believe God is present. Job 9. 11.

Joh. 1. 26.

Heb. 11. 27.

Then will it follow of itself, to do all we do *tanquam Deo stante et inspectante*, 'as if God stood and beheld us.' This we behove to think: when He comes thus to stand among us, He will say as much for Himself as He did for His Son in the Gospel, *Certe verebuntur Me*, 'Surely they will yet reverence Me;' My standing, My being there, will make them the more careful; if I come and stand among them, all will go the better, if it be but because I am there. Not any thing

2. To behave ourselves as if present.

Mat. 21. 37.



S E R M. at all shall I trust, but if ought should be moved against His  
 X. good liking, shall not our own hearts smite us, and tell us straight, What, God standing and looking on, shall we offer this? What, give Him an affront in His own presence, to His own face? *Nonne judicabit super hoc?* what, will He never judge for this gear? And when He doth, shall it go for nought? Thus, to behave ourselves as in His presence.

3. To stand well affected to God's standing. But yet, I know not how, this is not it, to do it for fear of Him or of His *judicabit*; but to do it willingly, that is it. For as if some were not willing to allow Him a place not so much as to stand in, with a kind of irony, some think, he saith: Well yet howsoever, God stands in the congregation, though against somebodies' will, that would be content if they durst to say with them in Esay the thirtieth chapter, and eleventh verse, "Cause the Holy One of Israel to cease from us," get Him away; or with them in the Gospel, the Ger-  
 gesites, not only give Christ good leave, but even to pray Him fair to be gone and take His case somewhere else, their matters would speed better if He were out of the way.

Never speak of that: there He stands and there He will stand; He ought not, cannot be excluded. To endure Him, that is not it. The point is, how we stand affected to His standing: whether we be willing with it; whether it be the desire of our hearts that He should, and the joy that He doth stand and will stand there.

Put case He stood not; would we earnestly entreat Him to vouchsafe us His presence, to take up His standing among us? If He made as if He would be gone—as Luke the twenty-fourth chapter, and twenty-eighth verse—would we be instant with *Mane nobiscum Domine*, "Stay with us still, good Lord?"  
 [Lu. 24. 28, 29.]  
 Ex. 33. 15. Moses said, "If Thou go not with us, carry us not hence?" would we say, If Thou, Lord, stay not with us, what do we here? If God be gone, *migremus hinc*, 'let us be gone too,' and never hope for good of that assembly where He is not.

4. To procure the means that God may be willing to stand. Now fourthly, if we be willing and glad, if we take comfort in His standing, hereby shall we be tried; if we use all means as will procure Him to stay in our assembly the more willingly, as will make His standing pleasant and not grow tedious to Him. And such things there are, and these they  
 Those be four.

One special thing that gives Him content, is a place where there is concord and unity. "At Salem," that is, where peace is, *In pace factus est locus Ejus*—so read the Fathers—there "is His tabernacle;" and that tabernacle is the tabernacle of the congregation; His feet and our feet both stand willingly in the gates there. The reason; for it is "at unity within itself." There loves He to stand; and there His Spirit, where "they were all with one accord in one place." *Qui facit unanimes habitare in domo*, if He make "all of one mind that are in one house," if "brethren to dwell together in unity," O how good, O how pleasing is that standing to Him! It passes Aaron's perfume, his ointment is nothing to the delight of it.

And in very deed, if we consider it well, it is the virtue (this of concord) that is most proper, nay essential then, to a congregation: without it, a gregation it may be, but no congregation. The *con* is gone; a *disgregation* rather. Enough to make Him to be gone, that. For if there "spring up a root of bitterness," if the "evil spirit" get in that was "sent upon Abimelech and the men of Shechem;" if "the divisions of Reuben do make great thoughts of heart," there God stands upon thorns. But where the "hearts of all the congregation are bowed as the heart of one man," there stands God, and there He delights to stand.

Another: He takes pleasure to stand among them that are good and true of heart. Where He finds "truth in the inward parts;" where without art or artificial glossing or cunning carrying of things under-hand men go plainly to work, every one in the sincerity and singleness of an honest upright meaning. And the more plainness, ever the more pleasure God takes there to stand. Truth, as it is the mightiest, so is it the wisest thing, when all is done. They that love it not, but to cover and colour and carry all by cunning, they shall never stand in God's "tabernacle." Neither they in His, nor He in theirs.

One more. There is a word, and it is a great word in this book, *ἐπὶ τὸ αὐτὸ*, in *idipsum*; that is, to look to the thing itself, the very point, the principal matter of all; to have our eye on that, and not off it upon *alia omnia*, any thing but it. So say I again, upon the thing itself, not upon some persons or personal respects: God accepts no person, nor

1. To be of one mind.  
Ps. 76. 2.

Ps. 122. 3.

Acts 2. 1.

Ps. 68. 6.

Ps. 133. 1 2.

Heb. 12. 15.

Judg. 9. 23.

Judg. 5. 15, 16.

2 Sam. 19. 14.

To use no cunning but plain dealing.  
Ps. 51. 6.

Ps. 15. 1.

To look to *idipsum*.

Neither to bye matters; nor to personal respects.

S E R M. loves them that do. The very first thing that in the very  
 —X.— next verse He finds fault with and charges them with, is this :  
 when men are for or against a thing, be it what it will be, and  
 neither for itself, but only because it proceeds from such or  
 such persons, neither of these is *in medio*. *Idipsum*, that is  
 the centre, that the middle, that place is God's place. To go  
 to the point, drive all to that; as also to go to the matter  
 real, without declining from it this way or that, to the right  
 hand or to the left, for any personal regard.

To do that And last of all, that which pleaseth Him best of all; and  
 we do, that is, where He finds a ready well-willing mind, His heart  
 cheer- is upon such. And where His heart is, ever His feet stand  
 fully. at ease; *Calcat rosas*, 'He treads upon roses' there. In the  
 Song of Deborah it is thought there is set down a pattern of  
 the virtues or faults of an assembly. In that Song there are  
 two Hallelujahs, two *Benedicites* for it. First, at the very

Judg. 5. 2. beginning, "Hallelujah, praise the Lord." Why? for the  
 "people" that came off, and "offered themselves" so "willingly."

Judg. 5. 9. And again seven verses after, "My heart is upon the gover-  
 nors that offered themselves," and made the people to offer so  
 willingly, "Hallelujah, praise the Lord." Hallelujah for the  
 princes, Hallelujah for the people; blessed be God for both.

Judg. 5. 23, Then have you again after those, two verses together: in  
 24. the one Meroz cursed for their backwardness, and Jael for  
 her forwardness blessed and blessed again. For this indeed  
 is the marrow of the sacrifice, the fat of the offering; and  
 without this all is poor and lean.

And rea- This is sure, God loves not to dwell in Mesech: that is  
 dily. interpreted, *prolongatus est*. And His Son calling on *Stree*  
 Ps. 120. 5. *nequam et piger*, shews He loves *piger* as evil as He does  
 Mat. 25. 26. *nequam*. And His Spirit cannot skill of these same *tarde*  
*molimina*. In a word, none of them to be wearied with stand-  
 ing I know not how long.

And see the very next word of all, the next that follows  
 [Ps. 82. 2.] these immediately is, "How long?" So He begins His com-  
 plaint the first word of the next verse, which shews He loves  
 it not.

Not that He can be weary. It is an infirmity that, and so  
 is grief, and so is repentance, and they cannot fall into God:  
 they are attributed to Him though. And God is said as to

repent and to be grieved, so to be stark "weary," in no other sense but this, that if He be not weary no thanks to us; for if it were possible, if the divine nature were or could be subject to it, if God could be weary, if "His feet" were not "of brass," we would put Him to it; we do even what in us lieth to tire Him outright, to make Him cry, *Usquequo*, "How long?"

But, 1. where there is accord without "Reuben's divisions;" 2. where plain meaning and dealing without, as Esay calls them, these same deep-digged devices; 3. where the eye is upon *idipsum*, and no *ipsum* else; 4. where God is not constrained to dwell in Mesech, but the people and their governors offer willingly; there stands God, and there will He ever stand. Of that place He saith, *Hæc est requies mea*, "This is My rest, here will I stay, for I have a delight therein."

Thus doing then, thus procuring, our assembly thus qualified, we perform our duty to God and to His standing. And this done we shall never need to fear *judicabit*, come when it will.

And now to conclude. Mine unfeigned hearty prayer to God is, and daily shall be, that if ever in any, He would stand in this congregation; and if ever any used the means so to procure Him, we may use them. The rather that *ecclesia malignantium*, "the malignant synagogue" may not ask with derision, Where was then their God? Where stood He? Behind the wall sure, not in the assembly; such proceedings and His standing will never stand together.

But rather that all may say, Verily God was among them, of a truth God stood in that congregation, where with so good accord so good things so readily were passed. Christ was in the midst of them, His Holy Spirit rested on them.

Yet I know, what men say off or on is not it; what God saith, that is all in all. To men we do not, to God we stand or fall, Whose *judicabit* we cannot escape either the one way or the other; but have a *judicabit* for us that we may, if we yield His standing all due respect, even *Euge serve bone, intra in gaudium Domini*, which in the end will be worth all.

But if any shall say, O the time is long to that—peradventure not so long though as we reckon—well yet in the mean time, now for the present, it stands us in hand to use Him well, and ourselves well to Him. For if He stand not to us we

Gen. 6. 6.

Eph. 4. 30.

Jer. 6. 11.

Rev. 1. 15.

Isa. 29. 15.

Ps. 132. 14.

To have regard what will be said abroad. Ps. 26. 5. [Ps. 42. 3. 10.]

1 Cor. 14. 25.

Mat. 25. 23.

S E R M. shall not subsist, we shall not stand but fall before our enemies.  
 X. This time is now, this danger is at hand.

To have regard of our present use of Him against our enemies.

Use Him well then ; stand before Him thus standing, with all due reverence and regard ; that as by His presence He doth stand among us, so He may not only do that, but by His mercy also stand by us, and by His power stand for us. So shall we stand and withstand all the adverse forces, and at last (for thither at last we must all come) stand in His judgment, stand there upright ; to our comfort, for the present, of His standing by us, and to our endless comfort, for the time to come, of His judging for us<sup>a</sup>.

[<sup>a</sup> The King's speech at the opening of this Parliament, together with the proceedings of the two houses, may be seen in Rapin. ii. 202—212. Vol. 1743.]

# A SERMON

PREACHED

AT CHISWICK IN THE TIME OF PESTILENCE.

ON THE TWENTY-FIRST OF AUGUST, A.D. MDCIII.

---

Ps. cvi. 29, 30.

*Thus they provoked Him to anger with their own inventions, and the Plague was great (or, brake in) among them.*

*Then stood up Phinehas and prayed, (or, executed judgment) and so the Plague was ceased. (or, stayed.)*

[*Et irritaverunt Eum in adinventionibus suis, et multiplicata est in eis Ruina.*

*Et stetit Phinees et placavit, et cessavit Quassatio. Lat Vuig.]*

[*Thus they provoked Him to anger with their inventions, and the Plague brake in upon them.*

*Then stood up Phinehas and executed judgment, and so the Plague was stayed. Eng. Trans.]*

THERE is mention of a Plague, of a great Plague, for there died of it "four and twenty thousand." And we complain of Nu. 25. 9 a Plague at this time. The same axe is laid to the root of our trees. Or rather, because an axe is long in cutting down of one tree, the "razor is hired" for us, that sweeps away a great Isa. 7. 20. number of hairs at once—as Esay calleth it—or a scythe that mows down grass, a great deal at once.

But here is not only mention of the breaking in of the Plague in the twenty-ninth verse, but of the staying or ceasing of the Plague in the thirtieth.

Now "whatsoever things were written aforetime, were Rom. 15. 4. written for our learning;" and so was this text. Under one to teach us how the Plague comes, and how it may be stayed.

S E R M. shall not subsist, we shall not stand but fall before our enemies.  
 X.

To have regard of our present use of Him against our enemies.

This time is now, this danger is at hand.

Use Him well then ; stand before Him thus standing, with all due reverence and regard ; that as by His presence He doth stand among us, so He may not only do that, but by His mercy also stand by us, and by His power stand for us. So shall we stand and withstand all the adverse forces, and at last (for thither at last we must all come) stand in His judgment, stand there upright ; to our comfort, for the present. of His standing by us, and to our endless comfort, for the time to come, of His judging for us<sup>a</sup>.

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S E R M.  
 XI.  
 The divi-  
 sion.

The Plague is a disease. In every disease we consider the cause and the cure: both which are here set forth unto us in these two verses. In the former the cause, how it comes. In the latter the cure, how it may be stayed. To know the cause is expedient, for if we know it not our cure will be but palliative, as not going to the right. And if knowing the cause we add not the cure when we are taught it, who will pity us? For none is then to blame but ourselves.

- I. Of the cause first, and then of the cure. The cause is set down to be twofold; 1. God's anger. and 2. their inventions.

God's anger by the which, and their inventions for the which, "the Plague brake in among them."

- II. The cure is likewise set down; and it is twofold, out of two significations of one word, the word *pralal* in the verse. "Phinehas prayed." some read it; "Phinehas executed judgment," some other; and the word bears both. Two then. 1. Phinehas' prayer, one; 2. Phinehas' executing judgment, the other: by both which "the Plague ceased." His prayer referring to God's anger, his executing judgment to their inventions. God's wrath was appeased by his prayer: prayer refers to that. Their inventions were removed by his executing of judgment: the execution of judgment refers to that.

- Ps. 99. 8. If His anger provoked do send the Plague, His anger appeased will stay it. If our inventions provoke His anger, the punishing of our inventions will appease it. The one worketh upon God, pacifieth Him; the other worketh upon our soul, and cures it. For there is a cure of the soul no less than of the body, as appeareth by the Psalm, "Heal my soul, for I have sinned against Thee."

We are to begin with the cause of the Plague in the first verse, and so to come to the cure in the second.

I.  
 Of the  
 cause.  
 A cause  
 there is.

Of the cause. 1. First, that there is a cause; 2. and secondly, what that cause may be.

1. That there is a cause, that is, that the Plague is a thing causal, not casual; comes not merely by chance but hath somewhat, some cause that procureth it.

Mat. 10. 29,  
 31.

Sure if a sparrow "fall not to the ground" without the providence of God, of which "two are sold for a farthing," much less doth any man or woman, which are "more worth than many sparrows."

And if any one man comes not to his end as we call it by casualty, but it is God that delivers him so to die, how much more then when not one but many thousands are swept away at once? The Philistines, in their Plague, put the matter upon trial of both these ways: 1. whether it were God's hand, 2. or whether it were but a chance. And the event shewed it was no casualty, but the very handy-work of God upon them.

And indeed the very name of the Plague doth tell us as much. For *deber* in Hebrew sheweth there is a reason, there is a cause why it cometh. And the English word Plague, coming from the Latin word *plaga*, which is properly 'a stroke,' necessarily inferreth a cause. For where there is a stroke there must be one that striketh. And in that both it and other evil things that come upon us are usually in Scripture called God's judgments, if they be judgments it followeth there is a judge they come from. They come not by adventure, by chance they come not. Chance and judgment are utterly opposite. Not casually then, but judicially. Judged we are; "for when we are chastened, we are judged of the Lord."

There is a cause: now, what that cause is. Concerning which if you ask the physician, he will say the cause is in the air. The air is infected; the humours corrupted; the contagion of the sick, coming to and conversing with the sound. And they be all true causes.

The air. For so we see by casting ashes of the furnace towards heaven in the air the air became infected, and the Plague of botches and blains was so brought forth in Egypt.

The humours. For to that doth King David ascribe the cause of his disease, that is, that his "moisture" in him was corrupt, dried up, "turned into the drought of summer."

Contagion. Which is clear by the Law, where the leprous person for fear of contagion from him was ordered to cry that nobody should come near him; to dwell apart from other men: the clothing he had worn to be washed, and in some case to be burnt; the house walls he had dwelt in to be scraped, and in some case the house itself to be pulled down.

In all which three respects, Solomon saith, "A wise man feareth the Plague and departeth from it, and fools run on and be careless." A wise man doth it, and a good man too. For King David himself durst not go to the altar of God at

S E R M. XI. -  
1 Chron. 21. 30. Gibeon, to enquire of God there, because the Angel that smote the people with the Plague, stood between him and it: that is, because he was to pass through infected places thither.

2. Super-natural, by which God. But as we acknowledge these to be true, that in all diseases and even in this also there is a natural cause, so we say there is somewhat more, something divine and above nature. As somewhat which the physician is to look unto in the Plague, so likewise something for Phinehas to do—and Phinehas was a priest. And so some work for the priest as well as for the physician, and more then it may be.

[2 Chron. 16. 12.] It was King Asa's fault. He in his sickness looked all to physicians, and looked not after God at all. That is noted as his fault. It seems his conceit was, there was nothing in a disease but natural, nothing but bodily: which is not so. For infirmity is not only a thing bodily, there is "a spirit of infirmity" we find, Luke the thirteenth chapter, and eleventh verse. And something spiritual there is in all infirmities, something in the soul to be healed. In all, but especially in this, wherein that we might know it to be spiritual, we find it oftentimes to be executed by spirits. We see an Angel, a destroying Angel, in the Plague of Egypt; another in the Plague in Sennacherib's camp; a third in the Plague at Jerusalem under David: a fourth pouring "his vial upon earth, and there fell a noisome Plague upon man and beast." So that no man looketh deeply enough into the cause of this sickness, unless he acknowledge the finger of God in it, over and above any causes natural.

Ex. 12. 13. Isa. 37. 36. 1 Chron. 21. 16. Rev. 16. 2. God then hath His part. God? but how affected? God "provoked to anger;" so it is in the text. His anger, His wrath it is, that bringeth the Plague among us. The verse is plain: "They provoked Him to anger, and the Plague brake in among them."

God "provoked to anger." Generally, there is no evil, saith Job, but it is a spark of God's wrath. And of all evils, "the Plague" by name. "There is wrath gone out from the Lord, and the Plague is begun," saith Moses, Numbers the sixteenth chapter, and forty-sixth verse. So it is said God was displeased with David, and

Job 5. 6, 7. 1 Chron. 21. 7. "He smote Israel" with the Plague. So that if there be a Plague God is angry, and if there be a great Plague God is very angry. Thus much for, By what? for the anger of God, by which the Plague is sent. Now, For what?

There is a cause in God, that He is angry. And there is a cause for which He is angry. For He is not angry without a cause. And what is that cause? For what is God angry? What, is God angry with the waters when He sends a tempest? it is Habakkuk's question. Or is God angry with the earth when He sends barrenness? Or with the air when He makes it contagious? No indeed, His anger is not against the elements, they provoke Him not. Against them it is that provoke Him to anger. Against men it is, and against their sins, and "for them cometh the wrath of God upon the children of disobedience."

For which Sin in general.

Hab. 3. 8.

And this is the very cause indeed. As there is *putredo humorum*, so there is also *putredo morum*. And *putredo morum* is more a cause than *putredo humorum*. The corruption of the soul, the corruption of our ways, more than the corrupting of the air. "The Plague of the heart," more than the sore that is seen in the body. The cause of death, that is, sin, the same is the cause of this kind of death, of the Plague of mortality. And as "the balm of Gilead," and the "physician there," may yield us help when God's wrath is removed; so, if it be not, no balm, no medicine will serve. Let us with the woman in the Gospel spend all upon physicians, we shall be never the better till we come to Christ, and He cure us of our sins Who is the only Physician of the diseases of the soul.

Micah 7. 3.  
Gen. 6. 12.  
1 Kings 8. 58.  
Rom. 5.  
12.  
1's. 2. 5.

Jer. 8. 22.

Jer. 46. 11.

Mark 5. 26.

And with Christ the cure begins ever within. First, "Son, thy sins be forgiven thee;" and then after, "take up thy bed and walk." His sins be first, and his limbs after. As likewise when we are once well Christ's counsel is, "Sin no more, lest a worse thing come unto thee." As if sin would certainly bring a relapse into a sickness.

[Job. 5. 14.]

But shall we say, the wrath of God for sins indefinitely? That were somewhat too general: may we not specify them, or set them down in particular? Yes, I will point you at three or four.

Particular sin.

First, this Plague here, as appeareth by the twenty-eighth verse, the verse next before, came for the sin of Peor, that is for fornication, as you may read. And not every fornication, but fornication past shame, as was that of Zimri there with a daughter of Moab. And indeed if we mark it well, it fits

1. Fornication.  
[Ps. 106. 28.]  
Num. 25. 6, 14.

S. F. R. M. well. For that kind of sin, fornication, doth end in ulcers  
 XI.— and sores, and those as infectious as the Plague itself: a proper  
 punishment, such sore for such evil.

2. Pride. Secondly, David's Plague of "seventy thousand" (which we  
 1 Chron. mention in our prayer) that came for pride plainly: his  
 21. 14. heart was lifted up to number the people. And that seems  
 somewhat kindly too, and to agree with this disease. That  
 pride which swells itself should end in a tumour or swelling.  
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3. Blas- Thirdly, Sennacherib's Plague, it is plain, came from Rab-  
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 Isa. 37. 23. so foul. In which regard Aaron's act might be justified, in  
 Num. 16. putting odours into his censer to purify the air from such  
 46. corruption.

4. Neglect And last, the Apostle sets down the cause of the Plague at  
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 crament. Sacrament, either in not caring to come to it, or in coming to  
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 30. among you, and many are sick, and many are weak, and many  
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 Ex. 4. 24. self, his neglect of the Sacrament made him be stricken of  
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 In matters of religion. injunction is, "You shall not do every man what seems good  
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 [Gen. 3. it a goodly matter to be witty, and to find out things ourselves  
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that so we may seem to be as wise as God, if not wiser; and to know what is for our turns as well as He, if not better. It was Saul's fault. God bade destroy Amalek all, and he would invent a better way, to save some forsooth for sacrifice, which God could not think of. And it was St. Peter's fault, when he persuaded Christ from His passion, and found out a better way as he thought than Christ could devise.

[1 Sam. 15. 9.]

Mat. 16. 22.

This is the proud invention which will not be kept in, but makes men even not to forbear in things pertaining to God's worship; but there to be still devising new tricks, opinions and fashions, fresh and newly taken up, which their fathers never knew of. And this is that which makes men that have itching ears to "heap to themselves teachers according to their own lusts," which may fill their heads full with new inventions.

Deut. 32. 17.

2 Tim. 4. 3.

And this is that that even out of religion, in the common life, spoils all. The wanton invention in finding out new meats in diet, in inventing new fashions in apparel, which men so dote on—as the Psalm saith at the thirty-ninth verse—as they even "go a whoring" with them, "with their own inventions," and care not what they spend on them. And know no end of them: but as fast as they are weary of one, a new invention is found out; which whatsoever it cost, how much soever it take from our alms or good deeds, must be had, till all come to nought. That the Psalmist hath chosen a very fit word, that for our "inventions" the Plague breaks in among us; for them, as for the primary or first moving cause of all. Indeed for them, as much and more than for any thing else.

In the common life.

We see then, 1. first, that a cause there is; 2. that that cause is not only natural, but that God Himself hath a hand in it; 3. God, as being provoked to anger; 4. to anger for our sins in general—and for what sins in special—for our sins proceeding from nothing but our inventions. Which cause if it continue, and yet we turn not to the Lord, as Amos the fourth, "then will not His anger be turned away, but His hand will be stretched out still," as Esay the ninth. And no way to avoid the one but by appeasing the other.

[Amos 4. 6-12.]

[Isa. 9. 12.]

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If. Of the cure.



SEEM. XI. the anger of God, they would be punished and removed. That so the cause being taken away, the effect may cease. Take away our inventions, God's anger will cease. Take away God's anger, the Plague will cease.

Two readings, we said, there were: 1. "Phinehas prayed," or 2. "Phinehas executed judgment." *Palah*, the Hebrew word, will bear both. And both are good: and so we will take them both in.

Against God's anger. Prayer is good against the Plague, as appeareth not only in this Plague in the text, wherein all the congregation were "weeping" and praying "before the door of the tabernacle," but in King David's Plague also, where we see what his prayer was, and the very words of it.

1. Prayer. Num. 25. 6. And in Hezekiah's Plague, who "turned his face to the wall, and prayed unto God"—and his prayer is set down: God heard his prayer, and healed him. And, for a general rule, if there be in the land any pestilent disease: whatsoever Plague, whatsoever sickness it be, the "prayer and supplication" in the temple made by the people, "every man knowing the plague of his own heart," God in heaven will hear it, and remove His hand from afflicting them any further.

2. Sana. 24. 17. And it standeth with good reason. For as the air is infected with noisome scents or smells, so the infection is removed by sweet odours or incense; which Aaron did in the Plague, "put sweet odours in his censer, and went between the living and the dead." Now there is a fit resemblance between incense and prayers: "Let my Prayer come before Thy presence as the incense." And when the priest was within, burning incense, "the people were without at their prayers." And it is expressly said, that "the sweet odours" were nothing else but "the prayers of the Saints."

Isa. 38. 2; 3. I Kings 8. 37, 38, 39. Prayer is good, and that, Phinehas' prayer. Phinehas was a priest, the son of Eleazar, the nephew of Aaron. So as there is virtue, as in the prayer, so in the person that did pray, in Phinehas himself.

2. Phinehas' prayer, as a Priest. As we know, the office of a serjeant being to arrest, the office of a notary to make acts, the act that is done by one of them is much more authentical than that which is done by any common person. So "every priest being taken from among men, and ordained for men, in things pertaining to God," that

Heb. 5. 1.

he may offer prayers; the prayers he offereth, he offereth out of his office, and so even in that respect there is, *ceteris paribus*, a more force and energy in them, as coming from him whose calling it is to offer them, than in those that come from another whose calling it is not so to do.

To this end God saith to Abimelech: "Abraham is a prophet, and he shall pray for thee and thou shalt live." So that the prayer of a prophet, in that he is a prophet, is more effectual. Gen. 20. 7.

And in the Law, you shall find it all along; when men come to bring their sacrifice for their sins it is said, "The priest shall make an atonement for them before the Lord, and their sins shall be forgiven them." [Lev. 4. 20.]

And in the Prophets, we see plainly, in time of distress, Hezekiah sent unto the Prophet Esay, to entreat him "to lift up his prayer for the remnant that were left:" and so he did, and was heard by God. [Isa. 37. 4.]

And in the New Testament, St. James' advice is in time of sickness to "call for the priests," and they to "pray over" the party, and that prayer shall work his health; "and if he have committed sins, they shall be forgiven him." For where the grace of prayer is, and the calling both, they cannot but avail more than where no calling is but the grace alone. [Jas. 5. 14, 15.]

The prayer of Phinehas, and of Phinehas standing. What need there be any mention of Phinehas standing? Was it not enough to say, Phinehas prayed? It skills not whether he sat or stood, for praying itself was enough.

No; we must not think the Holy Ghost sets down any thing that is superfluous. Somewhat there is in that he stood. Of Moses it is said before in this Psalm, that he "stood in the gap to turn away the wrath of God." In Jeremy it is said, "Though Moses and Samuel stood before Me:" so there is mention made of standing also. And the Prophet himself puts God in mind, that he "stood before Him to speak good for the people" and to turn away His wrath from them, that is, put God in mind of the very site of His body. [Ps. 106. 23.]  
[Jer. 15. 1.]  
Jer. 18. 20.

For though "God be a Spirit," and so "in spirit to be worshipped," yet inasmuch as He hath given us a body, with that also are we to worship Him, and "to glorify Him in our body and spirit, which both are God's:" and to "present," or offer, "our Joh. 4. 24.  
1 Cor. 6. 20.  
Rom. 12. 1.

SERMON XI. bodies" to God "as a holy and acceptable sacrifice," in the "reasonable service" of Him.

1 Cor. 14. And to present them "decently." For that also is required  
40. in the service of God. Now "judge in yourselves," is it comely  
1 Cor. 11. to speak unto our betters, sitting? *Sedentem orare extra dis-*  
13. *ciplinam est*, saith Tertullian, To pray sitting or sit praying is  
against the order of the Church. The Church of God never  
had, nor hath any such fashion.

18. Cyp. All tendeth to this, as Cyprian's advice is, *Etiam habitu*  
de Orat. *corporis placere Deo*, 'even by our very gesture and the  
Dom. carriage of our body to behave ourselves so as with it we  
init 1 may please God.' Unreverent, careless, undevout behaviour,  
pleaseth Him not.

Job 1. 6. It is noted of the very Angels, that they were standing  
Isa. 6. 2. before God. If them it becomes, if Phinehas, if Moses, if  
Dan. 7. 10. Samuel, and Jeremy, it may well become us to learn our  
gesture of them.

Against "their inventions,"  
1 Execution of judgment.  
Prayer is available to appease God's wrath, and so consequently to remove the Plague: but not prayer alone. For though it abate the anger of God (which is the first) yet it goeth not high enough, takes not away the second cause, that is, our inventions, which are the cause of God's anger. We see it plain in Numbers the twenty-fifth chapter and sixth verse: they were all at prayers, and Phinehas among them, he and the rest. But yet the Plague ceased not for all that; till in the verse following Phinehas took his javelin, wherewith in the very act of fornication "he thrust them both through," Zimri and his woman, "and then the Plague was stayed from the children of Israel." For as prayer referreth properly to anger, so doth executing judgment to sin or to our inventions, the cause of it.

Prayer then doth well; but prayer and doing justice, both these together, jointly, will do it indeed. And if you disjoin or separate them, nothing will be done. If we "draw near to God with our mouths, and honour Him with our lips." it will not avail us if judgment be turned back, or justice stand afar off.

2. By Phinehas, as a prince in his tribe, and a magistrate.  
There are two persons. Both of them were in Phinehas. For as he was a priest, so he was a prince of his tribe. So then both these must join together, as well the devotion of

he priest in prayer, which is his office, as the zeal of the magistrate in executing judgment, which is his. For Phinehas the priest must not only stand up and pray, but Moses the magistrate also must stand in the gap, to turn away the wrath of God, that he destroy not the people. No less he, than Aaron with his golden censer, to run into the midst of the congregation, to make atonement for them when the Plague is begun.

Moses, he gave in charge for the executing of them "that Num. 25. 9 were joined to Baal-Peor:" Phinehas, he executed the charge. Moses stood in the gap, when he gave the sentence: Phinehas stood up, when he did the execution. And these two are a blessed conjunction. One of them without the other may miss, but both together never fail. For when Zimri was slain, and so when Rabshakeh perished, and so when the incestuous Corinthian was excommunicated, in all three the Plague ceased.

But what, if Moses give no charge; what, if Phinehas do 3. By every no execution, as oft it falleth out? How then? In that case 1. On upon him: 31. every private man is to be Phinehas to himself; is not only to pray to God, but to be wreaked, do judgment, chasten his 2. Cor. 7. 11. 1. Cor. 13. 27. 1. Cor. 11. 31. own body, and so judge himself that he may not be judged of the Lord. For every one, for his part, is a cause of the judgments of God sent down; and so may be, and is to be, a cause of the removing them. Somewhile the King, as David, 1. Chron. 21. 1. 8. by the pride of his heart. Otherwhile the people, by their murmuring against Moses and Aaron. So that King and Num. 16. 3. people both must judge themselves; every private offender, himself. Zimri, if he had judged himself, Phinehas should not have judged him. The incestuous Corinthian, if he had judged himself, St. Paul had not judged him. For either by 1. Cor. 5. 5. 4. ourselves, or by the magistrate; or if by neither of both, by God Himself. For one way or other sin must be judged. Zimri by his repentance, Phinehas by his prayer or doing justice, or God by the Plague sent among them.

Now then these two, 1. "Phinehas stood up and prayed," 2. and "Phinehas stood up and executed judgment," if they might be coupled together, I durst undertake the conclusion would be, "and the Plague ceased." But either of them wanting, I dare promise nothing.

To conclude then. 1. The Plague comes not by chance,

SERM. but hath a cause. 2. That cause is not altogether natural and  
 ———<sup>XI.</sup>— pertains to physic, but hath something supernatural in it, and  
 pertains to divinity. 3. That supernatural cause is the wrath  
 of God. 4. Which yet is not the first cause; for the wrath  
 of God would not rise, but that He is provoked by our sins—  
 and the certain sins that provoke it have been set down.  
 5. And the cause of them our own inventions. So our  
 inventions beget sin, sin provokes the wrath of God, the  
 wrath of God sends the Plague among us. To stay the  
 Plague, God's wrath must be stayed; to stay it, there must  
 be a ceasing from sin; that sin may cease, we must be out of  
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 them. Prayer, that assuageth anger; to execute justice, that  
 abateth sin; to execute justice, either publicly as doth the  
 magistrate, or privately as every man doth or may do upon  
 himself. Which joined with prayer, and prayer with it, will  
 [Isa.9.12.] soon rid us of that we complain; and otherwise, "His anger  
 will not be turned away, but His hand stretched out still."

# A SERMON<sup>a</sup>

PREACHED BEFORE TWO KINGS.<sup>b</sup>

ON THE FIFTH OF AUGUST, A.D. MDCVI.

Ps. cxliv. 10.

*It is He That giveth salvation unto Kings, Who delivereth David His servant from the perilous, or malignant, sword.*

*Ipsæ est Qui dat salutem Regibus, Qui eruit Davidem servum suum à gladio maligno. [Qui das salutem. . . . Qui redemisti. . . . Vulg.]*

*[It is He That giveth salvation unto Kings, Who delivereth David His servant from the hurtful sword. Eng. Trans.]*

SCARCELY any that hear this verse rehearsed, but sees that it fits both to this our purpose and time. The time. Here is mention of Kings, of salvation given to Kings, of one a matchless King; David in danger and delivered; from the sword, in danger and delivered: all most apposite.

For behold Kings, Kings to whom God hath given salvation; hath given salvation, and doth give salvation, and I pray God He may ever give it, much salvation for many years. Behold our King His servant, whom this day now six years since, I say this very day, God delivered, wonderfully delivered from the hurtful sword. Verily these agree; whilst at once we hear the words of the text, we have as it were a commentary thereof before our eyes.

But for our purpose. This meeting, and this not only honourable but also sacred assembly, what means it, what intends it? What else than to give thanks to God for salvation given to the King? And what else, I pray you, doth this verse sound forth, than thanks also to God for salvation given to David.

For in the preceding verse the Psalmist took his harp,

<sup>a</sup> This Sermon is not one of the twenty-six, nor does it occur in some of the earlier editions. It is given in that of 1661 between the last on the Gunpowder Treason and the Occasional

Sermons.]

<sup>b</sup> James I. and Christian IV. King of Denmark, the brother of the Queen, who paid a visit to the English court during this summer.]

S E R M. XII. tuned the strings, promised a song, a new song. And behold the contents of this new song in this verse. The sum of this verse (for the next verse is a prayer, neither hath it any song in it) and the argument is giving of thanks, and of thanks for no other benefit (although there were many more, yet for no other benefit) than the King's deliverance. That namely, the Saviour of Kings, to wit God—for this is God's periphrase, "Who gives salvation to Kings"—that this Saviour of Kings had delivered His servant David from some eminent danger; yet from no other danger than "the hurtful sword," that is, the traitor's.

And thus surely doth this verse, and thus then also the people of Israel praised Him for their King's deliverance: "It is He That giveth salvation unto Kings, Who delivereth David His servant from the hurtful sword."

And we indeed here to-day sing the very same thing, every way the same, one only word a little changed: "It is He That gives salvation unto Kings, it is He Who hath delivered" James "His servant from the perilous sword." It is He That hath done this, it is He Whom for this delivery all of us have met here to-day to praise in a festival, an assembly, a song.

And this verily is usual with God, and surely no new thing, to give "salvation to Kings." This is His ancient goodness; yet of this ancient and no new goodness ever and anon He shews new examples, yea in our age He hath shewn them; nor doth He cease to shew them even to this day. For this very thing which to-day we celebrate, although it be new, and surely new it is, yet it is not the last. For since God hath vouchsafed us him, one and again another hath befallen us, where-with God hath lately blessed us. Twice or thrice hath God given deliverance, twice or thrice hath God delivered him; and (to let pass other, surely those most admirable) He That six years since hath "delivered him from the hurtful sword," very lately, this year, this very year, hath delivered him from the perilous gunpowder. Thus yearly He heaps upon us new deliverances. It shall be our duty here to imitate David, and for several new precedents to sing new songs; for several new deliverances, new thanksgivings. So shall He every year heap upon us new deliverance: rehearsing old, He will enrich us with new; nor shall there ever be wanting

new matter for a song, if a new song be not wanting. If old ones be not forgotten, a new harvest of thanksgiving shall yearly increase unto us.

And thus briefly, touching the scope of this verse. It is no easy task to divide it. It falls asunder of its own accord, and severs into two parts. The one a thesis, the other an hypothesis. The thesis is concerning His care of Kings in general: "It is He Who gives salvation to Kings." The hypothesis is touching His care of David in particular: "It is He Who delivereth David His servant from the hurtful sword." Or indeed, because we have to do with music and are to treat of a song. His general care of Kings is as the *cantus*, *cantus firmus*: His particular care of David is as the *divertus*, or *cantus figuratus*. Yet for David, although God hath diversely delivered him both many ways and times, notwithstanding he insists on this alone, which is proper both to this season and to us, because "He delivered him from the perilous sword."

I will first speak of the safety of Kings in general, and also both of the cause of it, and manner of giving it.

Next of King David's deliverance.

II

Lastly of our King.

III

*Quæ ego dum sic singula complectar, &c.*

*It is He That giveth salvation unto Kings, &c.*

I promised first to speak of the thesis.

I.

"Who gives salvation,"

"Who gives it to Kings."

To give salvation: so well it agrees to the Divine nature to shew Himself a deliverer, that God doth challenge that as native, proper, and peculiar to Himself: "I, even I am the Lord, and besides Me there is no Saviour." Thus He is a Saviour; save therefore He will.

E. 43. 11

And indeed God will "save both man and beast," so wonderful is His mercy, saith our Prophet. Even thus also the nature of beasts is partaker of this saving power in God; it is He Who gives salvation, even to brute beasts.

Ps. 36. 6, 7

Yet even to brute beasts; yet so, that nevertheless the Apostle doubts not to demand and ask, "Doth God take care for oxen? doth He not rather say it for our sake?" As <sup>10</sup>

1 Cor. 9. 9



SERM. though His care for them, in respect of that to us, might be  
 III. - esteemed no care at all. Neither is it. For we are His chief  
 care; thence Job speaks unto Him on our behalf, as it were by  
 Job 7. 20. a peculiar title, "I have sinned, what shall I do unto Thee, O  
 Thou preserver of men?" He it is Who gives salvation unto  
 men. He is the preserver of men, but especially of Kings,  
 [Vid. *μάλιστα διοτρεφέων Βασιλέων*, as the heathen poet sings not  
 I Tom. II. l. amiss, for they more than all kind of men are God's delight  
 I 75. 176.] and care; the name *θεοφυλάκτου* agrees to the King more  
 I Ps. 18. 50. than others. For "great deliverance giveth He to the King;"  
 saith our Psalmist. He also saith, "He is the saving health  
 I Ps. 28. 8. of His anointed." In whomsoever He shows Himself wonder-  
 1. saith, Psalm the seventy-sixth, and twelfth verse. 1. He is  
 2. surely wonderful in them, in preserving them. 2. In none  
 3. more. 3. In none so wonderful. Thus by these three steps  
 we ascend to our thesis; "It is He That giveth salvation unto  
 Kings."

To Kings I say, in general; for touching Kings, God's  
 servants, I shall discourse more fully when I come to the  
 hypothesis concerning David His servant.

"It is He Who gives salvation unto Kings;" He it is.  
 Therefore let Kings know to Whom they ought to ascribe  
 their deliverance, even to Him. There is no safety for them  
 "in the strength of a horse," namely, not in their cavalry; "not  
 I Ps. 147. 10. in the legs of man," namely, not in their infantry; not in "the  
 I Ps. 45. 7. ships of Tarshish," namely, not in their naval forces. "A horse  
 Ps. 33. 17. is a vain thing to save a man." A ship is a weak vessel, and  
 cannot save. Finally, "Vain is the help of man," "salvation  
 I Ps. 60. 11. belongeth to the Lord." His it is; look up thither unto  
 Ps. 3. 8. Him. He it is Who tells you from heaven, "I am your  
 Ps. 33. 3. salvation." Let Kings know this.

Let the people also know whither, when all is done, they  
 ought to lift up their eyes, whom to implore when they would  
 have their King safe; namely, to the Lord to Whom salva-  
 tion belongs. "O Lord save the King." "Hosanna in the  
 highest."

Hence let rebels amongst the people know, that God hates  
 those who labour to snatch that salvation from Kings which  
 God gives them; let loyal people know, that they are God's

Ps. 20. 9.  
 [Vulg.]  
 Mat. 21. 9.

friends, and God theirs, who desire the salvation of Kings. For God desires the very same thing. "It is He That gives salvation unto Kings."

I come nearer. "Who gives salvation." What salvation? Surely each kind, whether that of physicians, of a sound and healthful body against diseases; namely, as they are mortal. For, as Daniel's image may teach us, every Kingdom stands upon feet of clay. Kings also are the very same treasure of their people; but yet "treasures in earthen vessels." Therefore they need this salvation.

True therefore it is should we mean this, for God gives this also. True indeed, but not proper to this place. For his salvation, as our text tells us, is from the sword, not sickness; rather from malignant manners than malignant humours; from external force, not from internal distemper. I therefore apply myself to that. "He gives salvation." He gives this salvation "to Kings;" to Kings before others.

I now demand the cause, and more near and inwardly search God's will. Why to them before others? Is it because Kings have need of safety, and the donor of safety more than others? Yes verily, because they have; forasmuch as to them, more than others, that malignant one shews himself more malicious: (for thus *κατ' ἐξοχήν*, St. John in his first Epistle often calls that wicked spirit) he it is that destroys Kings, namely, the angel of the bottomless pit, of whom the same John speaks. "His name in Hebrew is Abaddon; in Greek Apollyon," that is, a destroyer. A destroyer; a name directly opposite to God's name. His name is Saviour. And the name of His Son, Jesus, a Saviour also. And he is interpreting it. They give salvation. But he is Abaddon, he is a destroyer who chiefly desires this, to snatch away, to take, wholly to overthrow this salvation, all the salvation of all. And mark with me how earnestly he endeavours it.

We said this formerly: God saves even beasts, much more men. And Princes most of all. This Abaddon sets up himself against God, and is only bent to destruction. To rather than not destroy, he is busied in destroying brute beasts: which very thing is evident in the silly swine, which Christ permitting him he carried headlong and choked in

SERM. the sea. Thus he it is who takes away safety even from  
 XII. brute beasts.

But he covets rather to destroy any man, any one man,  
 Job. 1. 12; than whole flocks and herds of cattle, as Job witnesseth.  
 2. 4. Thus he it is who takes away salvation from men.

But to Kings especially, beside and above other mortals,  
 he is most hatefully malicious; and if any King be eminent  
 in piety, as David, him he chiefly hates. He indeed always  
 meditates on mischief against Kings, he desired to destroy  
 even Abasuerus, a heathen King, only because he was a King,  
 Esther 2. 21. by his eunuchs. Yea, David also! For how often was he  
 "thrust at," yea overthrown that he might perish; and now at  
 the very point of destruction unless God had delivered him,  
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 can give salvation to them. It is the other who takes it  
 away.

But why doth that Abaddon so zealously devise to bring  
 destruction upon Kings, to take away their safety? What  
 have they only done? Surely because there is none who  
 can be to him, who can be to his kingdom, a more capital  
 enemy than Kings. For it is by their power and authority,  
 that what likes may not be lawful to every one—I will use  
 Deut. 12. 8. the words of Scripture—that "every man may not do (un-  
 punished) whatsoever is right in his own eyes;" which every  
 one both might and did do, when there was no King in  
 Israel. Now for every man to have power to do whatsoever  
 seems right in his own eyes unpunished, this verily that  
 Abaddon earnestly desires; it must needs please him well,  
 his kingdom may well prosper, if things go thus.

For then it will seem right to the eyes of Micah to make,  
 Judg. 17. 4. and set up, an idol for himself in his private house. And  
 what is lawful for Micah, why not for another also? Thus,  
 look, how many families, so many new prodigious idols. And  
 that is indeed a miserable Church where this is suffered.

It will also seem right to the Dnites to rob, to steal, not  
 only to break through the walls of Micah's house, but also as  
 Laish, even to pillage and spoil whole cities, to destroy all,  
 Judg. 18. not save a man. Then ravishings of women, and whoredoms  
 15--27. not to be named, will seem right in the eyes of the men of

Gibeah. Lamentable indeed is the face of that kingdom Jud. 19. where there is such work. That these and such like things may be done, this surely he wills earnestly, and that Abaddon would purchase this at a high rate. But that these and such things as these may not be done, Kings doubtless are his hinderers. Wherefore he labours by all means to take them away, to take their safety from them, and in this he is wholly employed.

First, and before all things, he desires anarchy. If that *Ἀνορχία* may not be, then would he incontinently destroy Kings one after another. That so kingdoms might shake "as a reed in the water," which usually happens in often change of Kings, 1 King. 11. never enjoying a settled rest. Whereby, being always under 12. one new King or another, they can never get strength against evil manners and wicked men.

We have already seen for what reason: it will be worth our labour to know, by what means also that Abaddon seeks to destroy Kings. And this is plain from the same chapter, in the ninth of the Apocalypse. For there he hath his emissaries, "locusts ascending out of the smoke of the pit," whose Rev. 9. 2. king he is, and those also, as well as their king Abaddon, are 3. sworn enemies to Kings. He suborns these for this attempt. But who are these locusts? A kind of creatures who have a man's face, women's hair, but lions' teeth, and their tails the stings of scorpions. No others surely, if Fathers which interpret this place are to be heard, than those very same which our Prophet David twice in this Psalm calls "strange children," whom St. John afterward perceived to be locusts. Ps. 111. 7. These did David call "strange children" long before. For that kind of people was neither unknown to David, neither yet are they unknown to us. Even our age brings forth "strange children." Strange indeed. A kind of men which style themselves ——— Of the society of Jesu. But Jesus, as is aforesaid, is a Saviour. Wherefore these also, if from Him they have their name, if they be not "strange children," they ought to minister salvation. But is not this a strange thing, a monster-like, that these who from Jesus a Saviour have made a name for themselves are accounted most wicked, even the ambassadors of Abaddon, traitors to Kings, the overthrow of kingdoms in what state soever they get footing?

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S E R M. Are not these verily "strange children," who under a strange  
 XII. Jesu by name every where attempt practices most estranged  
 from the nature of JESUS; namely, destructions, treasons,  
 seditions? And that you may know that these also of ours  
 are of the same lineage with those of David, their marks are  
 Ps. 115. 45. every way alike: *Filii alieni*, saith David, *mentiti sunt mihi*.  
 Even the same thing which he saith twice in this Psalm:  
 115. 144. "Their mouth speaketh a lie, their right hand is a right hand  
 115. of iniquity." And are not these of ours just like them? only  
 except what David calls lying, that they call equivocation. A  
 diverse title, no different things. For "their right hand" is  
 equally wicked. Because, whether they engage their hand  
 for faithful dealing, or lay their hand on those sacred Evangels  
 to win belief by religious oaths, "their right hand" is wicked  
 and deceitful in both: both ways, both mouth and right hand  
 is estranged from their mind, their mind estranged from God,  
 at least from the true God: for from an equivocal god, that  
 is, "the god of this world," it is not perchance estranged. And  
 [2 Cor. 4. 1.] now he employs the helps and assistance of these, whether if  
 you please to call them "locusts," or "strange children," to whet  
 these perilous swords, to mingle poisons, to give fire to powder-  
 plots. To whom their king Abaddon gives in strict charge,  
 these being his chieftains, that which formerly the King of  
 Syria commanded his captains: "Fight neither with small  
 [1 Kings- 22. 31.] nor great, save only against the King." But destroy him  
 with sword, with fire, with poynado<sup>1</sup>, with poison, with  
 [1 i. e. dagger. See Nares' Gloss.] powder; despatch him what way soever:

*Nempe*

— *Rege incolumi mens omnibus una,*

*Amisso rubere fidem.*

[Virgil  
 Georg. 4.  
 212.]

(as the poet very elegantly) I conclude. Though One there  
 be Who would give salvation, there is another who would take  
 it away; though One there be Who would stretch forth a  
 gracious shield, there is another who brandisheth a "perilous  
 sword." Though there be true-born children which desire  
 their safety, there are "strange children" which wish their  
 ruin. Though there be a Jesus Who can save, there is  
 Abaddon who would destroy. Though there be Christ Who  
 would favour them, there is an Antichrist—neither is he  
 only called Antichrist because he is an adversary to Christ

the Lord, but also because he is an enemy to the anointed of the Lord—I say there is an Antichrist, who would be mischievous and quickly destroy them, either with “the perilous sword” or else a powder-plot.

You have now already seen both why and how that Abaddon would destroy Kings. Next, you shall briefly hear both wherefore and by what means God would give them salvation. First wherefore, wherefore doth God give salvation to Kings? Namely, because they are His vicegerents upon earth; because they are in God’s place, because they represent His person; because they are His “ministers.” His chief ministers. Rom. 13. 4, 6. Whereby is shewn that there is a kind of necessity for God to save those, namely, because they are His ambassadors. Surely those that are Kings’ legates into foreign countries, those who are viceroys and presidents in provinces here at home, it hath always been accounted part of princely wisdom by all means to protect them, to vindicate them from contempt. For the honour of an ambassador is his honour that sends him, and the viceroy’s dishonour redounds upon the King. Even our Prophet David, when those were reproachfully handled whom he sent instead of himself to rejoice with King Hanun, he judged himself to be violated in them. 2 Sam. 10. 4; 12. 31. The disgrace, as though it had been proper to himself, he severely revenged. Thus it is with the supreme King, to Whom our Kings are viceroys; His own honour, except Kings be safe who are His viceroys, His own honour cannot stand safe and inviolate. Even for His own honour He will preserve them safe. For “by Him they reign,” by Him they Prov. 8. 15. Rom. 13. 1. “are ordained.” By Him they are what they are. All come to this point, that it belongs to Him, in some sort behoves Him, that whom He makes, them He should also favour; and whom He favours, that they may not be wronged; He is also their revenger if they be violated. This is one reason why He should give salvation unto them.

Further, to this I also add another.

God desires His people’s safety, He desires all our safety; for the benefit of salvation the more general it is, the more heavenly it is. The Lord said to Jonas, Is it meet that thou shouldest desire the preservation of the gourd? [Jonah 4. 10, 11.] “And should not I spare Nineveh, that great city, wherein are a



SERMON  
XII.  
Ps. 82. 6. hundred and twenty thousand persons which cannot discern between their right hand and their left?" Now He gives salvation to Kings, thereby to derive it to the people, fitly to them, that by them it may extend to all. For thence it is that He not only calls the magistrates gods—"I have called you gods"—but also saviours. For so it is in the book of Judges, as often as mention is made of the supreme magistrate. God, saith he, hath raised up a saviour for them, Othniel, Gideon, Jephthah, and others. Therefore they save many thousands. Finally, it is most agreeable, fit, and a thing well becoming God, to save the saviours of so many thousands; that is, to give salvation to them in whose safety our safety, yea all our safety, is placed. That place of St. Paul is remarkable: "Let prayers," saith he, "be made for all men." But this is boundless, it is too long to run through all. Will you therefore confine it in brief? Let them be made "for Kings." Because if for them, for all. If it be well with them, it will be well with all. In which place the Apostle pleads powerfully. Mark his gradations. "For Kings," saith he, that they may be safe: thence it is, that whilst they are safe, the peace is safe; in a safe peace there is a knowledge of God; from the knowledge of God an honest and godly life; from a godly and honest life comes the safety of the whole world. Do you not see that the safety of Kings, and prayers for it, is laid as the very corner-stone to all men's safety?

But why seek I for these examples abroad, seeing we have them growing at home here in our Psalm, and surely far more abundantly? In this verse are thanks to be given for the deliverance of Kings; in the next verse are prayers to be made. Why, I pray you? namely, the twelfth verse, that *so* it might go well with "our sons," "our daughters;" the thirteenth verse, that *so* it might be well with "our store-houses," our "flocks;" the fourteenth verse, that *so* all might go well with our "oxen;" that there be no "breaking in nor going out," or "complaining in our streets." None of these shall be, we shall have all these safe, if the King be safe. By account indeed there are eight—which the Fathers from the words of the Psalm, "Blessed are the people who are in such a case," have called them the eight felicities of

this life, the eight earthly beatitudes—all depending upon the safety of Kings. Nor only these eight, but also—-which last remains and is worth all, “Blessed are the people whose God is the Lord”—this also, that God may be our Lord, that is, that our religion may be safe, doth certainly very much depend on the Prince. For surely he that reads of six Kings of Judah successively in the books of Kings, or the five Emperors successively in the ecclesiastical history; or he that here at home hath seen amongst us four Princes successively by turns altering religion, and as the Kings so the people also changing in religion; will discern that it is of great consequence that salvation be given to Solomon, lest when he is dead Jeroboam “make Israel to sin.” Therefore that He may give salvation to the people, He “gives salvation unto Kings;” both for His own honour’s sake, and even for all our sakes He gives salvation to Kings. Why He should give salvation I have already made known. How he gives it, that yet remains. I haste unto it.

First, by sending His word that He may save them; but if that be a small thing, by stretching forth His hands also, that He may set them in safety.

First, by the word of salvation. For, lest any should overthrow that salvation which God hath given, He hath provided in a triple charge, wherewith as with a triple trench He hath fortified the safety of Kings.

1. “Touch not Mine anointed:” whereby He secures them from violent hands.

2. “Curse not the ruler of thy people:” whereby He secures them from the poison of the tongue.

3. “Curse not the King, no not in thy thought:” whereby He secures them against the bold and boundless thoughts of the soul itself.

And if they be safe enough from these three, all would be well; the safety of Kings would be abundantly provided for. Thus God provides by His triple saving word, that their safety may not come in danger.

But if these are not enough, and often they are not enough, but this triple bulwark being cast down “strange children” dare sit in counsel and mutter ill words, nay verily even lift up their hand against God’s anointed; yet then, as it is in the

S E R M. VII  
[Ps. 144.  
7.] seventh verse, "He will send His hand from heaven." He will send His hand from heaven and will deliver them from the midst of danger. This truly and indeed He will do, by opposing Himself both against their counsels and against them.

Against their counsels, partly by detecting them whilst yet they are scarcely ripened; partly by scattering them, even then when they are digested, finished: even then, when all is in a readiness.

Ps. 132. 17. And verily, for to detect their counsel He saith in another place, that He "hath ordained a lantern for His anointed." "A lantern" surely, that is, faithful counsel; and those that are His ministers, they being the lamps of Kings, whom it concerns thoroughly to know their inmost designs: but when the King's lamp is too dim, then God's lightning gives light. For so it is in the sixth verse; when the light of the lamp sufficeth

Ps. 144. 6. not, by Him. *missa a se de celo fulgure*, is the whole plot discovered. The King's lantern I say, as when Mordecai 2 Kings 6. brought the accusation against the traitorous counsels: as when Elisha revealed the plot concerning Aram's lying in wait for the King of Israel.

But it was *fulgur Dei*, when, as Solomon saith, "A bird of the air shall carry the voice," namely, when by some strange means and by no human assistance things are brought to light. When "their own tongues shall make them fall," as it is Psalm the sixty-fourth, and eighth verse. That is, when by their own whisperings, their own writings, they betray themselves. That all that see it may be astonished: who see it to be the hand of God, and that "Thou, Lord, hast done it." And doubtless He is wonderful in the Kings of the earth, but in no one thing more than in sending this His lightning, whereby the most secret counsels of traitors are often revealed.

Yet suppose it to be so; grant that nothing be suspected, not a word spoken, every thing concealed till all be in readiness, and now the treason brought to the very last east: yet, even then He will scatter them notwithstanding, and as it is in the fifth verse, "He will touch the mountains and they shall smoke," every one. Absalom now having usurped a kingdom grew as big as a mountain. God will but touch

[Ps. 109.  
27.]

Ps. 144. 5.

Absalom, He will smite His brain with madness that he might reject that very counsel which was most conducive to his design. Thus in a moment God scattered them all. Adonijah also swelled into a mountain. God will but touch Adonijah, He will smite his heart with a causeless fear, that then, when he was almost fully enthroned, he durst neither go on forward nor stir: thus they all vanish into smoke. "All of them are become," even when all was as sure as bird in hand, "as a bowing wall and tottering fence:" they either fall with their own accord, or with the least enforcing are cast down; they are touched, turn into smoke, and vanish.

And thus God sets up Himself against their conspiracies, and shews that He will assert the salvation of Kings. Moreover, He undertakes this very thing against the traitors themselves. "By making ready the strings of His bow against the face of them," as it is Psalm the twenty-first; and as it is here, the sixth verse, by consuming them with His "arrows." That men seeing their most unhappy ends, might tremble at their accursed deeds. Moses hath rightly comprised the whole matter, then when Korah first of all withstood him. Hereby, saith he, shall ye know that magistrates are from God, that God takes care for their safety: "If these men die the common death of all men, or if they be visited after the visitation of all men," then ye may make a doubt whether it be He; "but if God do a new thing" and bring all of them forth, every one to punishment, all of them to fearful ends; if Divine justice follow them at the heels and suffer them not to be carried to their graves in peace, *morte vel maturá vel sicca*, hereby shall ye plainly know that it is the Lord Himself "Who gives salvation unto Kings," because the hand of the Lord is gone forth against them. And verily so it is; for what is become of those who boldly essayed to cast down that triple bulwark of which I lately spake? What is become of Sheba, who durst lift up his hand and sound a trumpet against David? "His head is thrown down from the wall." And what become of Shimci, who durst open his mouth and curse the anointed of the Lord? "His hoar head went down to the grave with blood." What also became of the eunuchs who only thought in their minds how they might lay hands

2 Sam. 17.  
11.[1 Kings  
1. 50.]

Ps. 62. 3.

Ps. 21. 12.

Num. 16.  
28, 29, 30.2 Sam. 20.  
1, 22.1 Kings 2.  
9, 46.

S E R M. on the King? "They were both hanged on a tree." And  
 XII. -- what should I say more? The time would fail me to speak of  
 E th. 2. 21. Baanah and Rechab, of Absalom and Ahithophel, of Adonijah  
 2 Sam. 4. and Joab, of Zimri and Jehozabad; and all the rest, all who have  
 12. sought the destruction of their Kings, they have all perished  
 2 Sam. 15. and are gone to their grave by some shameful death. All  
 10, 12. these cry out as it were with one voice, From our example let  
 1 Kings no mortal men dare to take that salvation from Kings which  
 1. 7. God hath given unto them. David called God "the horn of  
 [1 Kings his salvation;" he said truly. For by pouring out oil from the  
 16. 9. horn, out of the lowest and hollow part of it, God anointed  
 [2 Kings him. And with the same horn, the end of it being sharpened,  
 12. 21. God scattered his enemies and brake them all in pieces. Thus  
 [2 Chron. with one end He anointed him King, with the other He gave  
 23. 3. him deliverance. Thus is God indeed a "horn of salvation"  
 Ps. 18. 2. to His anointed.

But I may not keep you too long in the thesis; ye have seen, I suppose, already both why it should be just with God to give salvation unto Kings. 1. Because there is a wicked one who would destroy them. 2. Kings are in God's place. 3. God's honour is concerned in saving them. 4. In their safety the safety of many nations consists. You have also seen how God brings this to pass, by His word, and by His work. 1. He reveals it by His lightning. 2. He touches them, and turns their counsels into smoke. 3. The contrivers themselves, He shoots them through with His arrows. And thus He works salvation for Kings in the middle of the earth.

II. The thesis now finished, I descend to the hypothesis. "It is He Who hath delivered David His servant," &c. But I begin with this. God "is the Saviour of all men, but especially those that believe." It is St. Paul's saying. Let me add, He is the Saviour of all Kings, but especially of those that believe. For there is like reason in both. Thus I infer it. If Divine Providence rest upon Kings, Kings indefinitely, Kings in general, what shall it do upon Kings who also themselves believe, and are the rulers of them that believe? If God be wonderful in the Kings of the earth, what is He in Kings who are both sons and "nursing fathers" of the Church? If in Ahasuerus a heathen, what is He in David, a religious

[Isa. 49.  
23.]

and pious Prince. For, as the son of Sirach spake wisely of him, "Even as fat is parted from the flesh of the sacrifice, so Ecc. 17.2 is David from the Kings of the earth:" that look what Kings are amongst men, such is David amongst Kings: what will God therefore do for him? What will He do for them that are to Him faithful as David in all his house? For surely what you may find severally in other Kings are here in David conjoined: namely, a King and a servant of God. Wherefore, both because he is a King "He will give salvation unto him," and because he is His servant "He will deliver him from the perilous sword." That he is a King, he hath that in common with other Kings of the heathen; for whom that God should thus provide, there is no cause but only this, because they are Kings. That he is God's servant, this is peculiar to him above others.

And God will surely save all His servants, of whatsoever, even of the meanest, condition; but Kings that are His servants, above others, both because as Kings by Him they reign, and because as servants they are governed by Him. "O Lord save the King:" this is his prayer, Psalm the Ps. 20. 9. twentieth, and ninth verse. "O God save Thy servant:" this Ps. 124. 2. is his prayer, Psalm the eighty-sixth, and second verse. This is one petition, and yet not one. One in David: not one in all, for all are not servants. Yes verily, all are His servants, all the Kings of the earth. And so it is indeed; all are, for all although unwitting, although unwilling, yet all do His will. All are; but, which is for our purpose, all do not so acknowledge themselves, all carry themselves like servants. Nebuchadnezzar was His servant. For so God spake by Jer. 27. 6. Jeremiah: "Behold, I have given all these lands to Nebuchadnezzar My servant:" yet notwithstanding he did not acknowledge this. He acknowledged not either himself to be a servant, or Him his Lord. For he said as much to the three children: "Let us see who is that God Which will Dan. 3. 15. deliver you out of my hands?" Neither indeed did Pharaoh acknowledge it. "Who is the Lord? I know not the Lord, Exod. 5. 2. neither will I let Israel go." Our David did not so (no surely) but he acknowledged himself a servant. Hear him speak for himself: "Behold, O Lord, how that I am Thy servant; I am Ps. 116. 16 Thy servant, and the son of Thy handmaid." Neither is he

S E R M. this in word and speech alone, but also in deed and in truth;  
 ---XII.--- not, as they, doing it neither wittingly nor willingly, but of  
 set purpose, doing all His will. Being so careful in the Lord's  
 Ps. 132. 3, business, that he would not "climb up into his bed," would  
 4. 5. not "suffer his eyes to sleep," until he had found out a place  
 for the ark of the Lord; and in bringing it back, being girt  
 with a linnen ephod, he so behaved himself amongst the ser-  
 vants of God, so I say, that he seemed to his wife to be too  
 2 Sam. 6. much a servant. But he could never be humbled enough  
 16, 20. before his Lord, never careful enough to do His will. David  
 was a servant indeed, humble as a servant, faithful as a servant,  
 1 Sam. 13. a servant "after His own heart." Fitly therefore, and to the  
 14. purpose is it said in this verse, "His servant David." There-  
 fore God speaks so of him His servant: "My hand shall  
 Ps. 89. 21. hold him fast, and My arm shall strengthen him; the enemy  
 22, 23. shall not be able to do him violence, the son of wickedness  
 shall not hurt him." That is, in one word, "I will deliver  
 him."

And what He said in His word, He fulfilled in deed: there-  
 fore God often delivered him, both from many—I do not say  
 dangers; that word is too large for our present purpose—  
 weapons (I do say, which is more apposite) from sharp arrows  
 drawn and shot at him to destroy him. He delivered him  
 from Goliath's spear; He delivered him from the javelin of  
 Saul; and, which is proper to this place, He also delivered  
 him from the sword.

From the sword, yet not from any man's at all in common  
 and promiscuously, but as it is in the verse, "from the malig-  
 nant sword." And is there indeed a "malignant sword?" Do I  
 say a "malignant" one? Perhaps there is an evil one, perhaps  
 a wicked one; but to call it a "malignant sword," that is too  
 violent an expression. Indeed the sword is in no fault, there  
 is no malignancy in the iron; all the malevolency is in him,  
 and is diffused through his mind, at whose side it hangs.  
 For in any other sense there is no "malignant sword."

Who therefore, I pray you, is that malignant one? Truly  
 it is not he, who openly and in flat terms is mischievous or  
 malevolent; not he, who as an enemy professeth open hosti-  
 lity. He is that malignant one, who covertly and in secret is  
 malevolent. Who under a smooth forehead bath a festered

mind: under a painted face, a rotten heart. Who, as Solomon skilfully describes him, speaks fair, but "there are seven abominations in his heart." Finally, he is that malignant one, and his sword, inasmuch as he is malignant, is malignant, that is, it is like its master.

Those locusts which I lately mentioned, are the malignant ones; they have a woman's face, but behind, a scorpion's tail. Whom I lately called "strange children," they are those malignant ones; whose mouth is vain; but for their sword's point, that is not vain as we see, neither wounds it in vain, but gives a home, and more than that, a malignant wound.

And is it so? Are there such about David, who covertly wish him evil? Cannot so good a King, so faithful a servant of God, cannot he however, escape those malignant ones? Surely he might, and so he did. David had such, whom David did not satisfy. David had also his malignant ones, and they their swords: and by them and their swords he was in greatest peril. The King as yet met with no Doeg, and men of Keilah: now the King met with Shimei and Sheba. He had to deal with his companions, his guide, and Ahithophel "his familiar friend." He had to do with "Absalom his son, his son" Absalom. He met with others, and those no few; for in many Psalms you may hear him complaining of the worst (for they are not the best) sort of men. Yea even in this our Psalm twice he complains of some natives indeed by birth, but in affection foreigners, that is, painted subjects, in whose mouth there is no truth, nor trust in their right hand. David had such as these: even he that is like David, if any be like him, yet such as these he shall have. And from these, namely, once at the eighth verse: nor there once alone, but again also at the eleventh, that is, again and again he prays to be delivered. For he knew how perilous this sword was, that surely the enemy's sword in respect of it was full of courtesy. For this sword was no sword of war, nor of Goliath, nor of the Philistines, who openly invade, which because he saw he might avoid. This sword is the traitor's sword; Jeab is a sword, even this sword, who friendly saluted Abner, kindly embraced Amasa; yet thrust both of them into the belly, and that in such sort, namely so perilously, that he needed not to give them a second wound; for

<sup>1</sup> Psa. 23  
<sup>2</sup> 1 Joh. 2  
13, 14

<sup>1</sup> Sam. 22,  
<sup>9</sup>; 26, 12

<sup>Ps.</sup> 55, 14.  
<sup>2</sup> Sam. 18,  
32.

<sup>[Ps.</sup> 144,  
8, 11.]

<sup>[2</sup> Sam. 3,  
27; 20, 9,  
10.]



with that alone both their bowels gushed out upon the earth. Joab is a sword, a perilous sword; the fault is in him.

Now, that all may know how good God is to David, God delivered him from this sword, him I say; for some there are, yea some Kings, whom He delivers not: there are some Kings whom He destroys, whom this "perilous sword" destroys; namely, over whom God doth not stretch forth His helmet of salvation. He destroyed Ishbosheth, who "lay on his bed at noon." He destroyed Elah, as he was "drinking himself drunk in his steward's house." He destroyed Joash, affrighted with the people's uproar. He destroyed Gedaliah, fearlessly feasting with Ishmael his malicious murderer. This sword destroyed all these; that is, God delivered them not. But God delivered David, delivered him (whoever that malignant one was) from his sword. And because God delivered him, he sung this verse to God, as it were his *conticium*, *σάτηριον*. And thus much for the hypothesis, that is, concerning David.

III. I now come to ourselves.

For as God formerly delivered His servant David, so lately He delivered His servant James; He delivered both, and both from the sword, both from the "perilous sword;" so that this verse may truly be applied to them both, that it may be rightly sung, both on this day this year, and on this day for every year.

For now the first year is past since on this day, this very day, "strange children" lay in wait for him: "strange children" dissembled with him." They enticed him home to their house, they entertained him with all seeming courtesy, moreover they promised some secret thing—vanities and lies all. And so at last, he that was not guilty of wickedness himself and therefore suspecting no evil, him they brought whither they desired, namely, to a place in the very inmost room in the house where that "perilous sword" was. There they set upon him, against the law of hospitality, their guest; nay against a far greater law, for subjects assaulted their King; his retinue was included, the doors bolted: thus they set upon him alone, unarmed, void of all defence and assistance. For then were "strange children" present, who brought forth that sword: true born children, who might interpose their buckler,

and if need were, their body too, these were absent, all gone away. What could here be expected but a certain death? Surely my mind trembles to remember how near that sword was brandished, that he even felt its cold iron edge both applied, and more than that, dashed against that sacred breast. What, I say, but certain death, the sword being brandished so near unto him? Even then God freed and delivered him, God Who gives salvation unto Kings, to Kings His servants; even then God freed and delivered him, the King His servant, in the midst of danger, in the very jaws of death; from the midst of danger, from the very jaws of death He saved and delivered him. God Himself, I say, delivered him.

First, by striking that armed man with fear who was ready instructed and appointed to act this great wickedness, so that he neither durst nor could essay any thing. Moreover He changed the mind of that armed man so suddenly, that he who was appointed to do it held back his hand who appointed him thereto, when he would have acted this wickedness. Further yet, by giving present courage, both power and strength sufficient to the King, *ad Jerusalem illam palæstram*, "that the enemy was not able to do him violence, that the son of wickedness could not hurt him." Ps. 59. 22. Lastly, by leading those the right way after a marvellous manner through unknown passages, that knew not the place, unacquainted with the way, and by guiding those men who being summoned by the King's outcry hastened on each side towards his relief—men, for this so happy and faithful service, worthy eternal memory; finally, by freeing him both from this first and also from that other sword of the other brother, yet more malignant than the perilous one; and so freeing him that "their sword went through their own heart," and "their mischievousness was turned on their own pate." Ps. 37. 15. Ps. 7. 16. Thus the King is saved, salvation given to the King, given from heaven, if ever salvation was given from heaven to any, as if God had sent His hand from heaven and brought him help, at once delivering him, and at once overthrowing those perilous cut-throats and killing them with their own "perilous sword." Surely this is no human assistance, not from man. "It is the Lord's doing, and it is marvellous in our eyes," in all men's eyes; and it is wonder- [Ps. 118. 23.]

SERM. ful in our ears, in all men's ears: and for this cause, no posterity, no future age, shall pass it in silence.

XII.  
2 Sam. 7.  
19.

But this also seemed "a small thing" to God, unless afterward often, and indeed very lately, He had delivered him—for yet it is not a year ago—from a like, yea from a greater, from a far greater danger, not of the sword, but of the perilous powder: an act so horrid, so black, so foul, so accursed, that it is to be cursed with all execrations, that it almost exceeds our belief who yet ourselves have seen it. Later ages sure enough, I think, will scarcely credit it, that ever there were in a man's shape such locusts from the nethermost hell who should devise so hellish practices. Such as was the magnitude of the danger, such shall be the measure of our thanksgiving. And verily that late powder-plot might make us forget this day's deliverance. But far be it from us, for as I said at first, new deliverances are so to be celebrated that old ones are also to be renewed. We shall sing Him His song for that in due season. Now it is enough to mention it.

I will no longer offend your patience. I will finish the remainder in few words.

Therefore as they then sung this song for their King, so do we now for ours. For salvation is not so like salvation as is theirs and ours. Nor verily is there any where an example whence we may take a pattern to ourselves, what it behoves us now to do, so fit for us to imitate, as the manner and method of this Psalm, nor (do I far digress) of this place in the Psalm which we have now in hand. David doth two things, which the Hebrews especially do elegantly express; he mixes *tehillah* and *tephillah*; that is, petitions with thanksgivings, prayers with a song. As soon as he had sung his hymn, instantly, with one and the same breath, he said his prayers. For in the foregoing verse he brought forth his song, he tuned his strings, takes his lute, sings thus as ye have heard: "It is He Who gives salvation to Kings; it is He Who hath delivered David His servant from the perilous sword." And behold immediately, namely in the following verse, he lays his lute out of his hand, he falls down on his knees, betakes himself to his prayers, and there dictates a prayer for himself and for us in these words: "Save me, and deliver me from the hand of strange children; whose mouth talketh of vanity, and their

תהלה  
תפלה

[Ps. 144.  
11.]

right hand is a right hand of iniquity." This was the best way for himself and for his people, whilst he mixed these: and let us imitate his example. And first, as the ground of our duty requires, let us praise this preserver of Kings, the deliverer of His servant our King. Let us praise Him with a new song, in singing with stringed instruments, with pipes, with wind instruments; with the best and choicest that our breath, voice, mind, hand, either hath or can get. For even the best we have is due to this favour, is due to God for this. Yea, all we have, even the best things are less than this favour, less than He deserves for this. But yet let us essay the best we can, to sing something. And herein let "all that is within us," all our "bones" confess unto Thee, O Lord, that sal-<sup>P. 103. 1;</sup>  
vation is Thine, that Thou givest it, that Thou givest it unto <sup>35. 10.</sup>  
Kings, that Thou hast given it to our King; and in Him, to us all, even to three kingdoms in one; to one in three. And now, what can we "say more unto Thee?" For Thou, Lord, <sup>2 Sam. 7.</sup>  
knowest Thy servants, though we express our minds un-<sup>20.</sup>  
worthily; yet inwardly in our minds and innermost thoughts we are eternally bound unto Thee, for this the King's sal-  
vation.

But yet, because to have once delivered him, it is not enough, nor twice, or thrice, nor seven times, for as long as he lives so long is there this danger from those perilous ones, because all "strange children" are not in a strange land. Some there are in ours, even with us; in regard all the sons of Belial are not yet dead, at least their father Belial is not dead, but yet is alive, yet he devises his mischievous plots no less now than in David's time; no less than any time since David till this day. No less? yea certainly, and more, "be-<sup>Rev. 12. 12.</sup>  
cause He hath but a short time." Let us also after the manner of our Psalm, lest we stay too long in the song, hang up our lutes a while, and lay them aside for a season; yea let us also kneel down and adjoin our prayers, yea let us also after his example make public prayers; no other than he himself doth make here and in other Psalms. Here, "Save him;" yea "deliver him from strange children;" from "their mouth," "right hand;" their "perilous sword." And out of other Psalms, "Save now I beseech Thee, O Lord; O Lord, I beseech Thee <sup>P. 118 25;</sup>  
send now prosperity." "O God, send forth Thy strength; <sup>68. 23.</sup>

SERM. establish this good work that Thou hast wrought for us."  
 XII. "Shew Thy marvellous loving-kindness." "Shew great de-  
 Ps. 17. 7. liverance to Thy King." *Præcipe omnimodam salutem Jacobo.*  
 Ps. 41. 4. [Ps. 18. 30.] It is Thou Who hast given salvation, it is Thou Who hast  
 Ps. 102. 27. delivered; be Thou always "the same" that Thou art. Always  
 deliver, always save him, always continue these blessings  
 unto us.

But for those that remain—for I much fear that yet  
 some remain—"strange children," what else pray we than  
 as Cushi did for David also, when he was then in like sort  
 delivered from the sword of a son, both his own and a strange  
 one, Absalom: "The enemies of my lord the King and all  
 2 Sam. 15. that rise against him to do him hurt, let them be" as those  
 32. brothers, brothers in iniquity, mischievous brothers. "So  
 Judg. 5. 31. let all thine enemies perish (the enemies of Thine anointed)  
 O Lord. But those that love Thee (that love him) be as  
 the sun when he goeth forth in his might." That thereby as  
 we, so may our seed enjoy, who under the prosperous suc-  
 cess of his reign have possessed, those eight earthly beati-  
 tudes in this Psalm, the eight felicities of this life; yea, that  
 ninth also, worth all the rest, of pure religion; I pray God we  
 may long and many years enjoy the same under him in  
 safety, in health, in long life, (which this four years we have  
 done) yearly paying our vows on this day for this day's sake,  
 for the salvation given on this day; always interlacing this  
 verse in the beginning, in the midst, in the end: "It is He  
 Who gives salvation unto Kings, it is He Who hath deli-  
 vered" James "His servant from the perilous sword." To  
 Him be honour, praise, glory, thanksgiving, for ever and ever.  
 Amen.

A SERMON

PREACHED

AT THE FUNERAL

OF THE

RIGHT HONOURABLE AND REVEREND FATHER IN GOD

LANCELOT

LATE LORD BISHOP OF WINCHESTER.

IN THE PARISH CHURCH OF ST. SAVIOUR'S IN SOUTHWARK,

ON SATURDAY, BEING THE ELEVENTH OF NOVEMBER,

A.D. MDCXXVI.

BY THE RIGHT REVEREND FATHER IN GOD,

JOHN

LATE LORD BISHOP OF ELY.



# A SERMON

PREACHED AT THE

FUNERAL OF THE RIGHT REVEREND FATHER IN GOD,

LANCELOT,

LATE LORD BISHOP OF WINCHESTER

---

HEB. xiii. 16.

To do good and to distribute forget not; for with such sacrifices  
God is well pleased.

[*Beneficentia autem et communione nolite oblivisci; talibus enim hostiis promeretur Deus.* Lat. Vulg.]

[But to do good and communicate forget not; for with such sacrifices  
God is well pleased. Eng. Trans.]

In the tenth verse the Apostle saith, "We have an altar, of which they have no right to eat that serve the tabernacle." *Habemus altare*, "We have," that is, Christians. So it is *proprium Christianorum*, 'proper to Christians,' not common to the Jews together with Christians; they have no right to communicate and eat there, that "serve the tabernacle." And yet it is *commune altare*, 'a common altar' to all Christians, they have all right to eat there. And so it is *externum altare*, not only a spiritual altar in the heart of every Christian—then St. Paul should have said *habeo*, or *habet unusquisque*, 'I have,' and 'every Christian hath in private to himself'—but "We have an altar," that is, all Christians have; and it must be external, else all Christians cannot have it.

Our Head, Christ, offered His sacrifice of Himself upon the cross; *Cruz altare Christi*; and 'the cross of Christ was the altar' of our Head, where He offered the *unicum, verum, et proprium sacrificium*, 'the only, true, proper sacrifice, propitiatory' for the sins of mankind, in which all other sacrifices are accepted, and applicatory of this propitiation.



FUNERAL  
SERM.

1. The only sacrifice, one in itself, and once only offered, that purchased eternal redemption; and if the redemption be eternal what need is there that it should be offered more than once, when once is all-sufficient?

2. And the true sacrifice. All other are but types and representations of this sacrifice; this only hath power to appease God's wrath, and make all other sacrificers and sacrifices acceptable.

[Heb. 10.

Ps. 40. 6.]

3. And the proper sacrifice: as the Psalm saith, *Corpus aptasti Mihi*, 'Thou hast fitted Me with a body;' the Deity assumed the humanity, that It might *accipere a nobis quod offerret pro nobis*; being the Deity could not offer nor be offered to Itself, He took flesh of ours that He might offer for us.

Now as Christ's cross was His altar where He offered Himself for us, so the Church hath an altar also, where it offereth itself; not *Christum in Capite*, but *Christum in membris*, not 'Christ the Head' properly but only by commemoration, but Christ the members. For Christ cannot be offered truly and properly no more but once upon the cross, for He cannot be offered again no more than He can be dead again; and dying and shedding blood as He did upon the cross, and not dying and not shedding blood as in the Eucharist, cannot be one action of Christ offered on the cross, and of Christ offered in the Church at the altar by the priest by representation only, no more than Christ and the Priest are one person: and therefore, though in the cross and the Eucharist there be *idem sacrificatum*, 'the same sacrificed thing,' that is, the body and blood of Christ offered by Christ to His Father on the cross, and received and participated by the communicants in the sacrifice of the altar; yet *idem sacrificium quoad actionem sacrificii*, or *sacrificandi*, 'it is impossible there should be the same sacrifice, understanding by sacrifice the action of sacrifice.' For then the action of Christ's sacrifice, which is long since past, should continue as long as the Eucharist shall endure, even unto the world's end, and His *consummatum est* is not yet finished; and dying and not dying, shedding of blood and not shedding of blood, and suffering and not suffering, cannot possibly be one action; and the representation of an action cannot be the action itself.

And this conceit was unknown to antiquity. All the

Fathers held it a sacrifice, only because it is a representation or commemoration of the true sacrifice of Christ upon the cross, even as our Saviour commanded, "Do this in remembrance of Me." St. Augustine saith, *Hujus sacrificii caro et sanguis, ante adventum Christi, per victimas similitudinum promittebatur; in passione Christi, per ipsam veritatem reddebatur; post ascensum Christi, per sacramentum memoriae celebratur, &c.*

[Lu. 22.  
19.]  
Contra  
Faustum,  
lib. 20. 21.

And St. Chrysostom, *Hoc est exemplar illius, &c.* And Thomas Aquinas, giving the reason of the divers names given to this sacrament, saith that it hath a triple signification.

Ad Hebr.  
Hom.

1. *Respectu præteriti*, one 'in respect of the time past,' inasmuch as it is commemorative of the Lord's passion, which is called a true sacrifice; and according to this it is called a sacrifice.

2. *Respectu presentis*, 'in respect of the present,' that is, of the unity of the Church, unto which men are gathered by this sacrament, and according to this it is named a communion, or *synaxis*, because by it we communicate with Christ, and are partakers of His Flesh and Deity.

3. *Respectu futuri*, 'in respect of that which is to come,' inasmuch as this sacrament is prefigurative of the fruition of God, which shall be in heaven; and accordingly it is called *viaticum*, because it here furnisheth us in the way that leads us thither. Again, it is called the Eucharist, that is, *bona gratia*, 'the good grace,' because "eternal life is the grace of God;" or else, because it

Rom. 6. 23.

really contains Christ, Who is full of grace. It is also called *metalepsis* or *assumptio*, because by it we assume the Deity of the Son. All this, Part III. Q. lxxiii. Art. 4. *In corpore.*

And in his answer *ad tertiam* he addeth, That this sacrament is called a sacrifice inasmuch as it doth represent the passion of Christ; it is likewise called *hostia*, 'an host,' inasmuch as it containeth Christ Himself, Who is *Hostia salutaris*.

Eph. 5. 2.

Here is a representative, or commemorative, and participated sacrifice of the passion of Christ, the true sacrifice, that is past; and here is an eucharistical sacrifice; but for any external proper sacrifice, especially as sacrifice doth signify the action of sacrificing, here is not one word. And therefore this is a new conceit of latter men, since Thomas' time, unknown to him, and a mere novelism. And the cure is as bad as the disease; though Thomas gives no other reasons why it is called a sacrifice, yet say they, Thomas denieth it not. For

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1. The only sacrifice, one in itself, and once only offered, that purchased eternal redemption; and if the redemption be eternal what need is there that it should be offered more than once, when once is all-sufficient?

2. And the true sacrifice. All other are but types and representations of this sacrifice; this only hath power to appease God's wrath, and make all other sacrificers and sacrifices acceptable.

[Heb. 10.  
Ps. 40. 6.]

3. And the proper sacrifice: as the Psalm saith, *Corpus aptasti Mihi*, "Thou hast fitted Me with a body;" the Deity assumed the humanity, that It might *accipere a nobis quod offerret pro nobis*; being the Deity could not offer nor be offered to Itself, He took flesh of ours that He might offer for us.

Now as Christ's cross was His altar where He offered Himself for us, so the Church hath an altar also, where it offereth itself; not *Christum in Capite*, but *Christum in membris*, not 'Christ the Head' properly but only by commemoration, but Christ the members. For Christ cannot be offered truly and properly no more but once upon the cross, for He cannot be offered again no more than He can be dead again; and dying and shedding blood as He did upon the cross, and not dying and not shedding blood as in the Eucharist, cannot be one action of Christ offered on the cross, and of Christ offered in the Church at the altar by the priest by representation only, no more than Christ and the Priest are one person: and therefore, though in the cross and the Eucharist there be *idem sacrificatum*, 'the same sacrificed thing,' that is, the body and blood of Christ offered by Christ to His Father on the cross, and received and participated by the communicants in the sacrifice of the altar; yet *idem sacrificium quoad actionem sacrificii*, or *sacrificandi*, 'it is impossible there should be the same sacrifice, understanding by sacrifice the action of sacrifice.' For then the action of Christ's sacrifice, which is long since past, should continue as long as the Eucharist shall endure, even unto the world's end, and His *consummatum est* is not yet finished; and dying and not dying, shedding of blood and not shedding of blood, and suffering and not suffering, cannot possibly be one action; and the representation of an action cannot be the action itself.

And this conceit was unknown to antiquity. All the

Fathers held it a sacrifice, only because it is a representation or commemoration of the true sacrifice of Christ upon the cross, even as our Saviour commanded, "Do this in remembrance of Me." St. Augustine saith, *Hujus sacrificii caro et sanguis, ante adventum Christi, per victimas similitudinum promittebatur; in passione Christi, per ipsam veritatem reddebatur; post ascensum Christi, per sacramentum memoriae celebratur, &c.*

[Lu. 22.  
19.]  
Contra  
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FUNERAL SERM. that is plainly to confess that this is but a patch added to antiquity. And yet when he saith it is a representative or commemorative sacrifice, *respectu præteriti*, 'in respect of that which is past,' that is, the passion of Christ which was the true sacrifice, he doth deny by consequent that it is the true sacrifice itself which is past. And if Christ be sacrificed daily in the Eucharist, according to the action of sacrifice, and it be one and the same sacrifice offered by Christ on the cross and the priest at the altar, then can it not be a representation of that sacrifice which is past, because it is one and the same sacrifice and action present.

Therefore St. Paul proceeds in the fifteenth verse: "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." "Let us offer up to God." Christians then have an offering. And, "let us offer up to God continually:" this is the ground of the daily sacrifice of Christians, that answereth to the daily sacrifice of the Jews. And this sacrifice of praise and thanks may well be understood the Eucharist, in which we chiefly praise and thank God for this His chief and great blessing of our redemption. And this and all other sacrifices of the Church, external or spiritual, must be offered up and accepted *per Ipsum*, in, by, and through Christ. St. Paul saith not, *Ipsam offeramus*, 'Let us offer Him,' that is, Christ; but, "Let us offer and sacrifice" *per Ipsum*, "by Him," in Whom only we and our sacrifices are accepted. And Romans the twelfth, *Offerte corpora*, "Offer your bodies living sacrifices, holy and acceptable to God, which is your reasonable service." It is not *corpora sine animis*, not 'bodies without souls,' for in them without souls there is no life, no holiness, no accepting; and this is man's "reasonable service," all else is without reason. And St. Peter—the first Pope, as they reckon him, who I am assured had infallibility—saith, "Ye also as lively stones are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God," *per Jesum Christum*, "by Jesus Christ." And St. James tells us that to this end God "begat us by His word of truth," that we might be *primitiæ creaturarum*: not offer to God the first-fruits of our fields or cattle, but that we might offer up ourselves as "first-fruits" to God. So all the offerings of the Church are the

[Rom. 12.  
1.]

1 Peter 2.  
5.

James 1.  
18.

Church itself; and Christ the Head offered *corpus naturale*, 'His natural body,' His soul and flesh for a sacrifice for the ransom and price of our sin, thereby purchasing "eternal redemption," and by this "one offering He perfected for ever them that are sanctified." Neither doth Christ there, that is, in heaven, where He "now appears in the presence of God," offer often, or any more for us, but this once; there is appearing, but no offering. And the Apostle gives the reason of it: "For then He must have often suffered since the foundation of the world." He appears in heaven as our High Priest, and makes intercession for us; but He offers His natural body no more but once, because He suffers but once. No offering of Christ, by St. Paul's rule, without the suffering of Christ: the Priest cannot offer Christ's natural body without the suffering of Christ's natural body.

So likewise the Church, which is Christ's mystical body, offers not Christ's natural body; it hath no power to offer the natural body, which is proper to Christ only, *Pono animam et nemo tollit*; not the Church, nor they that are not the Church. And there is no such thing in Scripture, nor I presume can easily be shewed out of any of the probable and undoubted Fathers; but the Church offers *corpus mysticum*, 'Christ's mystical body,' that is, itself, to God in her daily sacrifice.

First, all sacrifice is proper and due only to God. Be men never so venerable, never so worshipful, yea *adorandi*, 'to be adored' also, yet no man ever offered sacrifice to any, unless he knew him or thought him or feigned him to be God. True angels would never accept sacrifice; and wicked angels only sought it, because they also affected to be deified.

In which respect never any priest at the altar, even *super corpus Martyris*, 'over the body or sepulchre of any martyr,' prayed thus, *Offero tibi sacrificium, Petre, Paule, Cypriane*, 'I offer sacrifice to thee, O St. Peter, St. Paul, or St. Cyprian.' All celebrities towards them, whether praises to God for their victories, or exhortations to their imitation, are only *ornamenta memoriarum*, 'the ornaments of their memories,' not *sacra*, nor *sacrificia mortuorum, tanquam deorum*, 'not the sacred things or sacrifices of the dead, as if they were gods.'

And therefore St. Augustine often denies temples, altars, and sacrifices inward and outward, visible and invisible, to all

Heb. 9. 12.

Heb. 10.

14.

Heb. 9.

24-26.

Heb. 7. 25.

[Joh. 10.  
17, 18.]

S. Aug.

de Civ.

Dei, l. 10.

c. 4.

Et, Cont.

Faust. l.

20. 21.

Lib. 8. c.

27.

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SERM.Lib. 10.  
c. 19.Cap. 25.  
[ad fin.][Lib. 10.  
6.]

Rom. 12. 1.

martyrs and saints, as being proper and peculiar to God only. And I trust prayers and invocation be in this number. For as *orantes et laudantes*, 'praying and praising, we direct our signifying words to Him to Whom we offer the things signified in our hearts; so sacrificing, we know the visible sacrifice is to be offered to no other but to Him Whose invisible sacrifice in our hearts we ourselves ought to be,' *nos esse debemus*.

And then it followeth in the twentieth chapter: 'The true Mediator, inasmuch as taking upon Him the form of a servant the Man Jesus Christ became a Mediator of God and man, whereas in the form of God He takes sacrifice with His Father, yet in the form of a servant,' *maluit esse quam sumere*. 'He chose rather to be a sacrifice than to receive sacrifice, lest even by this occasion any man might think he might sacrifice to a creature. By this (nature) He is a Priest, the same the offerer, and the same the thing offered.' *Cujus rei sacramentum*. 'of which things He would have the daily sacrifice of the Church to be a sacrament,' *quæ cum Ipsius Capitis corpus sit, seipsum per Ipsum discit offerre*; 'which Church being the body of our Head Himself, doth learn to offer itself, that is, the Church, by Him, that is, by Christ.' Here the body of the Head is the mystical body of Christ, and therefore the daily sacrifice of the Church is not the natural body of Christ, but the mystical body that offers itself to God by Christ. This made St. Augustine to say of angels, and elect and glorious saints, *Nec illis sacrificemus, sed cum illis sacrificium Deo sumus*, 'Let us not sacrifice to them, but let us be a sacrifice to God together with them.'

But a singular and full place we have in the same tenth book and sixth chapter. Where, having shewed what sacrifice is, that is, every work which is performed, that we may cleave to God in a holy society, being referred to that end of good, by which we may be truly blessed; (as a man consecrated to the name of God, and dying to the world that he may live to God, is a sacrifice; as the body chastened by temperance, is a sacrifice, such as the Apostle calls for, "Offer up your bodies to be a living sacrifice;" and if the body, the servant and instrument of the soul, much more the soul itself is a sacrifice; as likewise works of mercy and the like;) hence, saith he, it cometh to pass, *ut tota ipsa redempta civitas societasque sanctorum universale sacrificium offeratur Deo. &c.*

‘that the whole redeemed city and society of the Saints is offered up an universal sacrifice to God by our great Priest; Who also offered Himself in His passion for us, that we might be the body of so great a Head, in the form of a servant. For this He offered, in this He was offered, because according to this He is our Mediator, in this our Priest, in this our sacrifice.’ And then urging again the Apostle’s words, of offering our “bodies a living sacrifice, holy and acceptable to God, which is our reasonable service” of Him, he adds. *Quod totum sacrificium ipsi nos sumus*, ‘all which whole sacrifice we are;’ we the members are this whole sacrifice, not Christ the Head. For as in the body there are many members, and many offices of those members, so “we being many, are one body in Christ, and every one members one of another,” having “divers gifts according to the grace given us.” *Hoc est sacrificium Christianorum, multi unum corpus sumus in Christo*, ‘this is the sacrifice of Christians. many are one body in Christ.’ This must necessarily be the mystical body of Christ, the natural body it cannot be: *Quod etiam Sacramento altaris fidelibus noto frequentat Ecclesia; ubi ei demonstratur, quod in illâ oblatione quam offert ipsa offeratur*; ‘Which sacrifice the Church also frequents in the Sacrament of the altar, well known to the faithful, in which it is demonstrated to the Church, that in that oblation which the Church offers, the Church itself is offered.’ I hope the Church is the mystical body of Christ, not the natural. *Ipsam vero sacrificium corpus est Christi, quod non offertur ipsis, quia hoc sunt et ipsi*; denying temples, altars, and sacrifices to martyrs and saints, he saith, ‘The sacrifice itself is the body of Christ, which is not offered to them, because they are also this sacrifice.’ This may suffice to satisfy any reasonable man of the sacrifice of the Church in St. Augustine’s judgment: yet give me leave to add one place more because it may stand for many, and that is, lib. 10. cap. 31. *Acc jubent, &c.* ‘Neither do they command that we should sacrifice to them, but only to Him, Whose sacrifice we together with them ought to be’—a sacrifice, *ut sæpe dici, et sæpe dicendum est*, ‘as I have often said, and must often say.’

This then is the daily sacrifice of the Church in St. Augustine’s resolute judgment, even the Church itself, the universal



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body of Christ, not the natural body, whereof the Sacrament is an exemplar and a memorial only, as hath been shewed. And when they shall prove the Church's sacrifice to be the natural body of Christ, and the same sacrifice with the sacrifice of the cross, as it denoteth the action of sacrificing, because the Fathers often use the word *corpus Christi*, 'the body of Christ,' they shall be further answered.

In the mean time the Church of England in her reformed Liturgy—offering "ourselves, our souls, and bodies to be a living sacrifice, holy and acceptable to God, which is our reasonable service of Him"—may truly and boldly say, that in this she hath far exceeded their canon of their Mass, in which there is not one syllable that mentions the sacrifice of ourselves and souls and bodies, which is the only thing that God looks and calls for at our hands, and in Christ our Head is most pleasing: nay more, only pleasing to Him, and in our power to offer properly.

We deny not then the daily sacrifice of the Church, that is, the Church itself, warranted by Scriptures and Fathers. We take not upon us to sacrifice the natural body of Christ otherwise than by commemoration, as Christ Himself and St. Paul doth prescribe. They rather that take a power never given them over the natural body of Christ, which once offered by Himself purchased eternal redemption all-sufficient for sin, to offer it again and often, never thinking of the offering of Christ's mystical body, the Church, that is ourselves, our souls and bodies—they I say do destroy the daily sacrifice of Christians, which is most acceptable to God.

Now then that which went before in the Head, Christ, on the cross, is daily performed in the members, in the Church. Christ there offered Himself once for us; we daily offer ourselves by Christ, that so the whole mystical body of Christ in due time may be offered to God.

This was begun in the Apostles in their Liturgy, of whom Acts 13. 2. it is said, *Ministrantibus illis*, "While they ministered and prayed the Holy Ghost said unto them." &c. Erasmus reads it, *Sacificantibus illis*, "While they sacrificed and prayed." If they had offered Christ's natural body, the Apostles would surely have made some mention of it in their writings, as well as they do of the commemorative sacrifice. The word is *λειτουργούντων*

so it is a Liturgical sacrifice, or a sacrifice performed or offered in our Liturgy or form of God's worship; so the offering of ourselves, our souls, and bodies, is a part of divine worship.

Now as it is not enough to feed our own souls, unless we also feed both the souls and bodies of the poor, and there is no true fast unless we distribute that to the poor which we deny to our own bellies and stomachs; and there cannot be a perfect and complete adoration to God in our devotions, unless there be also doing good and distributing to our neighbours; therefore to the sacrifice of praise and thanksgiving in the Eucharist in the Church, mentioned in the fifteenth verse, we must also add beneficence and communion in this text; for, *Devotio debetur Capiti, beneficentia membris*, 'The sacrifice of devotion is due to our Head, Christ, and piety and charity is due to the members.' So then, offer the sacrifice of praise to God daily in the Church, as in the fifteenth verse; and distribute and communicate the sacrifice of compassion and alms to the poor out of the Church, as in this text.

Shall I say *extra Ecclesiam*, 'out of the Church?' I do not say amiss if I do say so; yet I must say also *intra Ecclesiam*; this should be a sacrifice in the Church, the Apostles kept it so in their time. *Primo die*, "the first day of the week," when they came together to pray and to break bread, St. Paul's rule <sup>[1 Cor. 16. 2.]</sup> was, *separet unusquisque*, "let every one set apart" or "lay by in store, as God hath prospered him, that there be no gatherings when I come." And our Liturgy in the offertory tenders her prayers and alms on the Lord's day or Sunday, as a part of the sacrifice or service of that day, and of God's worship; which I wish were more carefully observed among us. For this also is a Liturgy or office, so called by the Apostle, *ἡ διακονία τῆς λειτουργίας*, "the administration of this service," or "office," <sup>2Cor. 9. 12.</sup> or "Liturgy;" there is the word "Liturgy" and "office." For the daily service and sacrifice not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God. So the Lord's day, or Sunday, is then best kept and observed, when to our prayers and praises and sacrifices of ourselves, our souls and bodies, we also add the sacrifice of our goods and alms, and other works of mercy to make it up perfect and complete, that there may be *opus diei in die suo*, <sup>[Ezra 3. 4.]</sup> "the work of the day in the proper day thereof," and these two

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[1 Cor. 16.  
2.]

2Cor. 9. 12.

FUNERAL SERMON. sacrifices of praise and alms, joined here by God and His Apostle, may never be parted by us in our lives and practice.

First then we see, that as our Saviour first preached in the mount, and then healed in the cities and towns, so when we have offered ourselves, our souls, and bodies, to be living and spiritual sacrifices in the Church unto God, by our High Priest Christ, we must not rest there, but must also offer our goods and alms, whether in the Church or out of the Church, to the relief of the poor members of Christ that are in want. And that these two, 1. the sacrifice of praise, 2. and the sacrifice of alms may appear to be indivisible and inseparable, insonmuch that he that will give himself his soul, and body to God, will never spare also to give his goods to those that suffer hunger, and thirst, and nakedness—see how our Apostle joins these two. 1. First, *Per Ipsum offeramus*, “By Christ our High Priest, let us offer ourselves;” 2. and lest that should be thought to be all the whole sacrifice that man is to tender to his God, He adds this second, with a *Nolite oblivisci*, by a kind of negative, which is many times more forcible than an ordinary affirmative, “To do good and to distribute forget not;” fearing, as it were, lest when man had done his homage and fealty to God, of Whom he holds in chief, he might think that were enough to sacrifice to God in the church on the Lord’s Day, and then forget his brother all the week after, and never to take compassion on him; whereas the truth is, *Unus amor*, but *duplex objectum*, ‘the love is but one’ wherewith we love God for Himself, and our brother who is God’s image for His sake, as there be two eyes, yet but one visual faculty. For as it is to no purpose to learn our duty at the mouth of God’s preachers on the Lord’s day, and never to put it in practice all our week or life following, as if it were a matter only for the brain and understanding, whereas in truth first it should edify our faith and then fructify in our lives: so it is a very short love to profess to love God Whom we have not seen, and starve our poor brethren, who lie at our gates in such sort that we cannot choose but see them.

The division.

I. So then the words contain first, an act *beneficentiæ et communiõis*, “to do good and to distribute;” and that must needs be a great work, for it is “to do good,” and nothing is truly great

but that which is good. II. A caveat, *Nolite oblivisci*, it is a work of great consequence, very important to our salvation, it may not be forgotten. III. How small or vile it may seem in itself, yet it is of a high rate and great esteem; *sacrificia sunt, et talia sunt*, 'they are sacrifices, and sacrifices of much price,' though they be but crumbs of bread or drops of water, and so much the more precious because they are grateful to God. *Delectatur, or placatur Deus*, "God is pacified," or "God is well pleased;" and all the world is well given to appease and pacify His wrath, and gain His favour.

Now the work is comprised in two words, *beneficentia et communicatio*, "beneficence and distribution." Beneficence or bounty, that is *affectio cordis*, 'the affection and compassion of the heart;' and communication and distribution, that is *opus manuum*, 'the work of the hand.' And these two may be no more divided than the two other sacrifices, of devotion in the sacrifice of ourselves, and charity in the relief of the poor; for beneficence is *ut fons*, 'as the fountain' and spring or cistern, whence all works of compassion do arise, and distribution is *ut rivuli*, 'as the rivers' or channels or pipes, by which the waters of comfort and goodness are carried to hungry souls.

Beneficence is as the sun, distribution is as the light that proceeds from the sun. At the beneficence of the heart, there we must begin; and by the distribution and communication of the hand, there is the progress. And it is not enough that our heart is charitable and full of compassion, if we be cluster-fisted and close-handed, and give nothing. "Go and be warm;" and, "Go and be fed;" and, "Go and be clothed;" they be *verba compassionis*, 'words of compassion;' but if we do not as well feed and clothe as our tongue blesseth, we may have gentle hearts like Jacob's voice, but our hands will be cruel and hairy like Esau's, that vowed to kill his brother.

And true religion is no way a gargleism only, to wash the tongue and mouth, to speak good words; it must root in the heart and then fructify in the hand, else it will not cleanse the whole man.

Now God only is good, and the universal good of all things, and goodness itself. If there be any good in man, it is particular, not universal, and it is *participatum*; man is not good in himself, but only by participation; goodness in God is

[Jas. 2. 15,  
16.]

FI NERAL SERM. *essentia*, 'essence and being,' and He is so goodness that He cannot be but goodness, good in Himself and good of Himself.

In man goodness is *accidens*, 'an accident,' and such an accident as most commonly he is devoid of it, but only by the grace and likeness of God; so that man is good *solâ similitudine bonitatis divinæ*, 'only by the similitude and imitation of the divine good;' the nearer to God the nearer to goodness, and the further from God the more removed from all goodness. So that as in every good the greatest good is most desired, so in doing good that is ever best that joins us most to our greatest good.

1. All creatures are said to be good by the goodness of God, *ut principio*, 'as the principal and efficient cause' of all good;
2. *ut exemplari*, 'as the pattern and exemplar,' and idea,
3. according to which all good things are fashioned; 3. *ut fine*, 'as the end and final cause' for which all things were made.

And the like is in this beneficence and doing of good.

1. For first, it must be good *a causâ*, 'in regard of the first and efficient cause,' which is God, as the good fruit proceeds from the good tree, and the tree owes his goodness to God That
2. transplants and waters it. 2. It must be good *in fundamento*, 'in respect of the foundation,' as the house and the living stones and spiritual buildings are therefore good, because they are built upon the immoveable foundation, the
3. rock Christ. And 3. it must be good *a fine*, 'from the end' to which it is referred: it takes beginning from the Holy Ghost and the riches of grace, and it must be directed only to the supreme and grand end of all things, God's glory and the relief of the poor members of Christ.

And these two, beneficence and communication, the eminent and imperated acts of true religion, the mother of all virtue, they are also the acts of many other particular virtues.

1. For first, they are the acts of charity, because they proceed
2. from the love of God; 2. they are the acts of justice, because relief and sustentation is the due debt that is owing to the
3. poor; 3. they are the acts of liberality and bounty, because
4. the free gift of men, not the merit of the needy; 4. they are the acts of mercy, because they participate with the wants and miseries of the afflicted.

So that as *impendere* is *bonitatis*, “to do good and distribute,” and bestow is the act of goodness; so likewise *rependere*, to pay them where we owe them is *justitiæ*, ‘the work of justice.’ And therefore our goods, they are not properly ours in such sort that we can carry them with us when we go hence, but they are *bona pauperum*, so our goods that they are also the goods of the poor, whereof we are rather stewards than proprietaries and lords; and he that so keeps and hoards them that he doth not expend them to buy the kingdom of heaven with them at the hands of the poor, (*Ipsorum est regnum*,) he [Mat. 23.] doth indeed *detinere alienum*, he defrauds the poor, and ‘detains that which is another’s.’ And therefore the Psalm saith, *Dispersit, dedit pauperibus, justitia ejus manet in æternum*; Ps. 112. 9. “He hath dispersed and given to the poor, his righteousness endures for ever;” not his mercy only, but his justice also.

Where, by the way, observe that there it is first, *Dispersit, dedit*, “He dispersed and gave to the poor.” Here in the text that lies before me this day it is, *Dedit, dispersit*, He gave it, and then he dispersed it to the poor, in such sort that he did as it were study how to disperse it to all sorts of poor, even as many kinds of poor as he could devise and find fit to receive it, learned, old men, widows, children and prisoners, and the like.

And this goodness, whether we understand it plainly as the intention of the heart that doth the good, and the works of the hand that distributes and divides it; or whether we understand it as some do, that there is *beneficentia in iis quæ dantur*, ‘beneficence in those things that are given,’ and *communicatio in iis quæ servantur*, ‘communication in those things that we give not,’ because in these times *omnia erant communia*, [Acts 2. 44.] “all things were in common,” and so they did communicate even those things which they did not communicate and distribute; this goodness, I say, hath two properties of true goodness: first, it is *diffusivum sui*, ‘diffusive of itself;’ it 1. imparts itself to as many as it can, it heaps not all upon one, as those do that rob all others that they may enrich their heir; secondly, it is *unitivum Deo et proximo*, ‘it is unitive, and unites 2. us to God,’ for whose sake we do it, ‘and to our neighbour,’ to whom we do it.



FUNERAL  
SERMON.  
[Hor. Od.  
3. 24. 73.  
36.]

And surely as in the civil states, *Quid leges sine moribus vanae proficiunt?* 'What will the best laws profit us, if there be no obedience, no manners?' are they not altogether vain, of less force than spiders' webs? And in Christianity, *Quid fides sine operibus?* 'What will faith and knowledge profit us, if it fructify not in life and works?' what can devotion and justice profit, if alms follow not? He that will send an embassy to God that shall surely speed, he must send sighs from his heart, tears from his eyes, prayers from his mouth, and also alms from his hands, and they will prove of that force that God cannot deny them.

And if we will take with us the resolution of the learned, out of the form of the last judgment, it will amount to thus much, that not only *peccata commissionis*, 'sins of commission,' or sins committed will condemn us, but also *peccata omissionis*, 'sins of omission,' or omission of doing good, as not feeding and clothing the poor, will cast us into hell; and *auferre aliena et non dare sua*, 'to take other men's goods from them' either by force or fraud, 'and not to give our own' to the poor, both are damnable, though not in the same degree. And therefore our Saviour's counsel is well worth the learning: "Make you friends of unrighteous Mammon, that when you shall fail, they may receive you into everlasting tabernacles." And these external gifts, they are the *vaticum* or viands to carry us to heaven: for though *non h. e. caelum*, 'heaven be not here' in this life, yet *h. e. queritur caelum*, here in this life heaven is to be sought, and here it is either found or lost. So then, shall we fast from meat and not from sin? shall we pray, and rob the poor? shall our tongue praise charity, and our hands spoil those that need our charity? God forbid!

And now, most glorious Bounty, and Communication, and Distribution, what shall I say of thee, but that thou art *vita sanctorum*, 'the very life, and joy, and delight of all saints?' And when saints must leave this life, and all things else leave them, and they leave all things, yet thou leavest them not, but art *comes defunctorum*, 'the inseparable companion of the dying.' For of all that a man hath, there is nothing that shall accompany him to the tribunal of the great Judge of the quick and the dead but *peccata et bona opera*, 'sins and good works:' and then it will appear that the voice of a few good works, done

for Christ's sake, will speak louder, and plead harder and more effectually for us, than all our glorious words and professions.

And this doing good and distributing is not only profitable, but admirable also. For why? By evils and wants of others itself is bettered, and it becomes beautiful by the uncleanness and nastiness of the wretched; it is enriched by others' poverty, by others' infirmities it grows strong, the bearing of burdens attols and lifts it up, and therein of all other it is happy, *de spinis colligit uvas*; it does that which Christ denies to be feasible, it gathers "grapes of thorns," and sweetest consolation out of greatest miseries; and that which is contrary to all nature and natural reason, *ex agro sterilissimo paupertatis messem copiosissimam colligit*. 'out of the most barren fields of poverty it reaps the most plentiful harvest.' And herein are these two virtues most to be admired: *miseriordia miseriam aliorum facit nostram*, 'mercy makes other men's miseries and calamities to be our own;' and *charitas facit bona nostra proximorum*, 'charity makes our goods to be our neighbours.'

Mat. 7.  
16.1

If a travelling man were heavy-laden, were it not a great and happy ease for him if his fellow-traveller would bear part of his burden? And *divitiæ onus*, 'riches is a heavy load,' it presses down many so much that they are never able to climb up to heaven. What is then to be done? *Da partem comiti*, 'give thy companion,' the poor man, 'a part with thee,' thou shalt refresh him that is weary of his wants, and thyself shalt run most lightly and nimbly to heaven gates.

And now if thou wilt do as my text teacheth— that is, "to do good and distribute"—yet take these few rules in the way, they will make thee to make the more and better speed.

1. First, do it voluntarily, willingly, not by compulsion, as if it were a grievous tax or seize; for God more regards thy affection than thy gift, the widow's two mites more than great

[Mark 12.  
42.]

heaps of treasure. And why? God is *ponderator spirituum, non panis aut monetæ*, 'God is a weigher of spirits rather than of bread and money.'

2. Do it *hilariter*, 'cheerfully;' for thou well knowest what God loves most, that is, "a cheerful giver."

[2 Cor. 9.  
7.1]

3. Do it *affabiliter*, 'with kind words and fair language,' not of a weariness to be

FUNERAL SERM. [Lii. 18. 3--5 ]

rid of a beggar, as the unjust judge righted the importunate widow, but out of compassion to relieve him. And certainly when there is *pietas in re*, 'compassion and piety in the deed,' *non sit in verbis contumelia*, 'though thou give him good counsel, yet load him not with reproaches and contumelies,' upbraid him not with his wants or diseases, for God might have turned the tables, and made him as rich as Abraham and thee as poor and infirm as Job or Lazarus. 4. Do it *festiuante*, [Ps. 41. 1.] 'speedily;' for "blessed is he that considers the poor and needy," and prevents his petition: for this is indeed to give twice, to give quickly: to have his money or his bread prepared and ready at his hand, as more ready to give than they to ask; and this is indeed *querere pauperes quibus beneficias*, 'to seek and search for poor to whom thou mayest do good.' And know withal, that Abraham's speed to entertain Christ and His Angels made *sium Abrahæ receptaculum Lazari*, 'Abraham's bosom to be the receptacle and place of rest to Lazarus,' as well as Lazarus' patience advanced him to Abraham's bosom. And 5. do it *humiliter*, 'in all humility,' *ut eluas peccatum, non ut corrumpas iudicem*, "to redeem thine own sins by thine own alms," as Daniel said to Nebuchadnezzar, but 'not to corrupt thy judge,' that thou mayest sin more freely, more securely. For God is like to hear the loudest cry; and it may be the cry of thy sin may deery or cry down thine alms, and the scale of sin may make thine alms to be found too light.

[Dan. 4. 27.]

[1 Cor. 4. 7.]

- Again, take I beseech you these things into your consideration. First, *Quis petit?* 'Who it is that asks an alms of thee?' Thou takest it to be the poor man, but thou mistakest it: it is *Deus in paupere, et Christus in paupere*, 'God thy Creator, and Christ thy Redeemer in the poor man.' And dost thou hoard up for thy wife, or thy child, or thy servant, that will spend it in riot, *et negas Creatori vel Redemptori*, 'and dost thou deny to God thy Creator, and Christ thy Redeemer' That bought thee with His own blood and life?
2. Secondly, *Quid petit?* 'What it is that He doth ask?' In short, *Suum non tuum*, He asks not thine, thou hast only the use and dispose of it, but He asks His own, and "what hast thou that thou hast not received," even to thyself, thy soul, and thy body, all the gifts of nature, and all the gifts of grace? And

when all is said, this is indeed all. *Da quod dedi*, 'Give Me that I first gave thee,' a fruit of Mine own tree, I bestowed it on thee; *Da et reddam*, 'Give Me' but some crumbs, some drops out of thy heap, out of thy fountain, 'I will repay it:' nay. *Da et debitor ero*, 'Give Me any part, I will become a debtor to thee' upon My word and promise to repay it in heaven.

Thirdly, *Ad quid*, 'To what purpose' doth God ask thee by the poor man? to gain it to Himself? No, *ad mutuandum*, only 'to borrow' of thee; and be assured He is the best pay-master, He will restore to thee a hundred-fold. And wilt thou lend to a Jew or a Turk for ten or eight in the hundred, *et Deo non accomodas*, 'and wilt thou not lend' to thy Creator and Redeemer, Who will give an "everlasting weight of glory" for thy crumbs and drops.

And fourthly, *Quid daturus Qui petit*, 'What will He give thee, That now begs of thee?' For thy broken bread and meat He will make thee partaker of the feast of the Lamb, and for a few drops of water He will crown thee in the kingdom of glory; *pro poculo aquæ frigide torrens voluptatis*, 'for a cup of cold water'—water, the common element, and cold water, that cost thee not the charge of a fire to warm it—'there is a torrent,' nay, a very sea of all pleasures provided for thee for all eternity.

"Do good then and distribute," but do it *manibus propriis*, 'with thine own hands,' if thou canst spare it; not by other men's hands, which may die soon after thee, or else deceive thy trust. *Lucerna in manibus, non a tergo*, 'Hang not thy light at thy back to shine after thy death, but carry it in thy hand;' be executor of thine own will. And do it *secreto*, 'in secret,' without a trumpet; the seed must be buried or harrowed under the earth, else it neither roots nor multiplies; which though *perdi videtur*, 'it seem to be lost,' yet, unless it be thus sowed and buried, *re verâ perditur*, 'it will be lost indeed;' and the more thou sowest the more thou shalt reap, for "he that sows sparingly shall reap sparingly."

And now, in the second place, mark the caution; *Nolite oblivisci*, "To do good and to distribute forget not." Offer the sacrifice of praise daily; and if daily, it is likely enough to be remembered, because it is never forgotten, never omitted in the church, whither thou art put as to the school of memory.

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SERM.

This is but lip-labour, or at the most but a heart-labour, it costs nothing but breath; but to give alms, to "do good, and to distribute," that costs more; it will put thee to the charge of bread and water, and clothes, and the like, which is chargeable and burdensome. Any thing but our purses. No, that must not be let out neither: to "do good, and to distribute," to rob thine own back and thy belly to feed the hungry and clothe the naked, *nolite oblivisci*: forget not to add this sacrifice of alms to that other of devotion and praise.

[11<sup>th</sup> b. 13.  
2.]

And surely I may call this the chapter of remembrances, or the remembrancer's chapter. In the second verse, *Memento hospitalitatis*, "Forget not to be hospitable:" Abraham entertained Angels, yea, the Son of God, the Lord of Angels, by his hospitality. In the third verse, *Memento vincitorum et afflictorum laborantium*, "Remember those that are in bonds and afflicted, being yourselves in bonds and adversity together with them;" for as *Christus pascitur in iis*, so *in carceratur*, as 'Christ is fed in the poor,' so 'He is imprisoned' with them that are in bonds, and exiled with His exiled members, and condemned to the mines with those that are chained in the mines; and it is an impossibility to banish the Head from His members, in whom He lives, and they in Him. In the eighth verse, *Memento prepositorum*, "Remember your governors, that have the rule over you:" you owe much to them that have sown in you the word of God, whose faith is a light or example to you. So here, "To do good and to distribute forget not." The rest are particulars, hospitality to strangers, visitation to prisoners, comfort to the persecuted, and sustentation to our spiritual governors; but this is general and extends to all, strangers, prisoners, persecuted, governors, and all other men in need in general, though with a *præcipue*, "chiefly, to the household of faith." For every man is our neighbour to whom charity is to be extended, but they are more nearly our neighbours to whom we stand bound by a double obligation and fraternity, of nature and grace.

[Gal. 6.  
10.]

Why then is our Apostle so solicitous that we "forget not" this "doing good and distributing?" A man would think the precept need not be so strictly urged and inculcated, and that in the negative which binds *semper et ad semper*, and therefore never to be forgotten. The moralist gives a good rule: *Homo*

*in homine calamitoso misericors meminit sui*, 'That man that is merciful to a man in misery and calamity remembers himself;' he might have been in misery and need, as well as his afflicted neighbour, if God had so disposed. Is it such a matter to be so much and so often inculcated? Can a man forget himself? or can any man think that that which falls to another man might not fall upon him? Equal in nature and grace may also be equal in misery, if God will. Yes surely there is need, for he that beheld his face in the glass, he went away, *et statim* Jas. 1. 23, 24. *oblitus est*, "straightway he forgetteth" his own shape, his own spots and deformities, attends none of them, never thinks on them more till he comes to the glass again; be the glass never so true, never so pure, even as pure as the word of God itself, yet so often as he comes so often he forgetteth: therefore nothing is more needful than this not forgetting.

And the truth is, most men are like to the young man that said to our Saviour Christ, Mat. 19. 20. "All these things," the commandments of God, *custodivi ab adolescentiâ*, "have I kept from my youth:" but yet he had not so strictly kept God's commandments but that withal *custodivit bona omnia a pauperibus*, 'he had more strictly kept all his goods from the poor;' and because he had great substance, and loved it greatly, he had need to be remembered with, *Nolite oblivisci*, "Forget not to do good and distribute;" for he was *custos pecunie potius quam præcepti*, he was a keeper, but 'a keeper of money,' and no keeper but a breaker of the commandments.

The rich man and all his fellows have need of this, "Forget not:" he saw Lazarus "full of sores," from the crown of the head [Lu. 16. 20.] to the sole of the foot, and the very sight of him was *conflatorium pietatis*, 'the very bellows' and anvil 'of compassion;' and he lay at his gate, he could neither go in nor out but he must look upon him, yet *obliviscitur quod vidit*, 'he forgot him that he saw' and could not choose but see him; nay, he saw the "dogs" more merciful in "licking his sores" than himself [Lu. 16. 21, 24, 25.] was in curing or feeding him; and therefore *non accepit guttam aquæ*, 'he received not one drop of water' "to cool his tongue." (He was a great but a most miserable professor, and therefore his tongue was most tormented, because therein consisted all his religion.) And the reason is, because *non*

FUNERAL SERM. *dedit micam panis*, 'he would not give him' so much as he gave his dogs, 'not one crumb of bread.'

Mat. 25. 37. 44. There be some that say, *Quando Te vidimus esurientem, nudum, &c.?* "When did we see Thee hungry or naked?" Peradventure they never saw Him in His own person, *in capite*, as a particular man, 'the Head,' but they could not but see Him *in membris*, 'in His members,' the poor; *vident pauperem*, but *Christum in paupere non vident*, 'they saw the poor man, but Christ they saw not in the poor man.' Here is great need of this *Nolite oblivisci*, Forget not to put them in mind, that they flatter not themselves with this ambiguity. *Te et Te totum*, they see not the man Jesus, the Head alone, but they cannot choose but see whole Christ, that is, Christ the Head and the poor His members.

Mat. 25. 14. There is one, and I would there were but one, that received a talent and hid it in a napkin under the earth: he was worthy to hear, *Serve nequam*, "Evil servant," for he knew his Master's will, That gave His talents to "receive them with increase;" his memory failed and had need to be rubbed with *oblitus tradere usurariis*, he forgot that which he did not forget; he forgot not to take usury for his money, and use upon use, but he forgot the true and lawful usury, to "give it to the poor," and so to "lend it to the Lord," Who would surely have paid both principal and interest also: both the substantial reward of eternal life, and also the accidental degree and measure of glory.

[Pro. 19. 17.] How many are there that forget the preacher's precept, Eccl. 11. 1. "Cast thy bread upon the waters." How many are there Lu. 12. 18. that say, "My barns are too little, I will pull them down and build bigger." Who have been at the school of forgetfulness, and do not remember, *quod ventres pauperum capiunt quod horrea non capiunt*, 'that the bellies of the poor are greater than the greatest barns,' and will receive and consume all that which the greatest barns cannot hold; yea the poor do so multiply that the rich are not able to feed them. The foolish Lu. 12. 19. rich man said in the Gospel, "Soul, thou hast much goods laid up in store for many years;" but when he said so he had not many hours to reckon, to "eat and drink and take his pleasure." *Male recondita melius erogata*, 'They were ill laid up, they had been much better distributed and scattered abroad.'

It may be they may pass all the degrees of comparison: *male parata*. 'ill gotten' by oppression and fraud and rapine; and *pejus detenta*, 'worse kept and detained'—that which is ill gotten may be worse kept; and so that is that is scraped and extorted from all others, is denied to all others, and most of all to himself, and God, and Christ; and *peissime erogata* 'expended worst of all,' in riot and excess, in pride and vanity, in cruelty and rebellion, in denying maintenance to the King and country, or to the poor.

But howsoever ill gotten, worse imprisoned and debarred the light of the sun; and worst of all so spent, that with them the soul and life and heaven itself is spent and lost; yet the truth is, they are then best kept when they are well expended, and never better than on the poor afflicted members of Christ, than in buying of heaven. But if you will make a true conjunction indeed, they are then *bene recondita* when *bene erogata*. 'well stored and laid up when they are well laid out.' *Recondite in sinu pauperum*, 'The best house to lay them up is to put them into the box and bosom of the poor,' for that indeed is the safest and surest treasury, safer than the temple itself, the living temples of God; a treasury *sine fure, sine verme*, 'without thief, without worm;' whatsoever is put there *desertur Deo*. the poor man 'will carry it to God,' out of whose hands it can never be taken.

And this is indeed the art of arts. Not the gold-making juggling art, which under the name of gold-making is the consumer of gold, but the art of turning earth into heaven, and earthly alms into celestial riches; *dando caelestes fiunt*, 'these transitory earthly things procure us the unspeakable riches and treasures of heaven.' And now consider, Cornelius' <sup>Acts 10. 4</sup> "alms and prayers ascended as a memorial to God," and procured the great grace of the knowledge of Christ, and the gift of the Holy Ghost; and Dorcas' alms obtained her resur- <sup>[Acts 9, 39—41.]</sup> rection to life; God remembered them both, and shall we "forget to do good and distribute" our alms, which have that force that God will never forget them?

God cannot forget them, if we do remember and perform <sup>III</sup> them; nay God holds them at a great rate, He accepts them as sacrifices, and such sacrifices as both pacify and please Him. *Talibus sacrificiis*, "with such sacrifices God is pleased;"



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SERM. *talibus*, with these of praise and alms, and with all those that are like or of the same nature with these. Not with the sacrifices of nature and Moses' law: such are both *mortua* and *mortifera*, 'dead' in themselves, and 'mortaliferous' and deadly to all that shall use them. These had their time, and were accepted as types and figures of the true sacrifice of Christ upon the cross, in Whom all sacrifices were accepted; in which they were partakers of Christ, and "did eat the same spiritual meat, and drink the same spiritual drink," that we now eat and drink by faith, "and the rock that followed them was Christ."

[1 Cor. 10.  
4.]

No more then to do with the sacrifice *pecoris trucidati*, 'of the slain beasts'—that is past; but *cordis contriti*, with the sacrifice of a broken and 'contrite heart'—that was from the beginning, and so shall continue acceptable to God even to the end; the spiritual sacrifice, or the sacrifice of the soul and spirit, that is it which God ever accepted in the sacrifice of His Son Christ, even from the first Adam to the last son of Adam, the last man that shall live at the last day. And God hath been and is weary of carnal and external sacrifice, and neglected yea rejected it for default and want of the inward sacrifice: but of this inward and spiritual sacrifice, God will never be wearied with it.

In vocal prayer and fasting, and outward alms, and the like, there may be *nimum*, 'too much,' but of inward prayer and fasting from sin, and compassion and mercy, there can never be *nimum*, 'too much;' nay not *salis*, not 'enough;' for God calls for all, and all we are not able to perform which we owe. So then the *sacrificia* must be *talia*, "such sacrifices," that is, spiritual.

And they be *sacrificia*, in the plural number, "sacrifices:" the sacrifice representative or memorial of Christ's sacrifice, the Eucharist, which is truly the sacrifice of praise; and the daily sacrifice of ourselves, our souls and bodies, in devotion and adoration to God. And the sacrifice of mercy and alms—both here recorded—these be the sacrifices here mentioned that please God; and all others not here mentioned that are included in the *talibus*, in such like sacrifices God is pleased.

And be the number of them as great as any man please to make them, yet because they are all reducible to three, I will

comprise them in the number of three. First, *sacrificium cordis contriti*, 'the sacrifice of the contrite and broken heart,' as before, which we tender to God in our repentance and sighs and tears for our sins. The second, *sacrificium cordis grati*, 'the sacrifice of the thankful heart,' in praise and thanksgiving to God, called here the "sacrifice of praise." [Heb. 13.] The third, *sacrificium cordis pii*, 'the sacrifice of a pious and merciful heart,' in compassion and works of mercy and alms-deeds, called here "doing good and distributing." [13.]

All these and every one of these, which are indeed but the variations or divers affections of one and the same heart, they are the *talia sacrificia*. "such sacrifices" which God accepts. St. Bernard was a skilful confectioner, he made three rare and most odoriferous ointments of them, most pleasing unto God Himself: the first, *unguentum contritionis*, 'the ointment of contrition,' made of the sighs of the heart and the tears of the eyes, the confession and prayers of the tongue, the revenge, the judgment and execution done upon our own souls for our sins; and this compunction of heart, though it be all made of bitter and sharp poignant ingredients, yet the more sour it is the sweeter and more welcome it is to God. The second is *unguentum pietatis*, 'the ointment of piety' and compassion, made up of the miseries and the wants of the poor; wherein the greater is the misery the greater is the mercy, and the more fellow-feeling and compassion of the pressur'd of the poor, the more odoriferous is this sacrifice to pacify God's wrath. The third is *unguentum devotionis*, 'the ointment of devotion,' which spends itself in praise and thanksgiving by the remembrance of His manifold blessings and graces, which cannot but be acceptable unto God, because though praise and glory be nothing unto God Who cannot be increased by the breath of a mortal man, yet because it is all the rent and tribute that man can render to his God whereof to rob God is the greatest sacrilege, it is an ointment most welcome to God; the rather, because man ever did himself the most hurt when he kept glory back from God, and ascribed it to himself. In the fifty-first Psalm, the ointment of contrition is accepted of God with a *Non despicias*; "the sacrifice of the broken and contrite heart God will not despise." [Ps. 51.] The ointment of compassion in this place is

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Ps. 50. 23. accepted of God with *Delectatur Deus*, "With such sacrifices God is pleased." The ointment of praise goes somewhat higher, with an *Honorificat Me*. "He that offers Me praise he honoureth Me." So the contrite heart, the merciful heart, and the thankful heart—*talibus sacrificiis*, "with such sacrifices God is pleased;" all of these together, and every one of these severally, and all others like unto these, they do pacify and please, and delight God Himself.

*Placatur* or *concordiatur*, "God is pacified" or "reconciled," as some read; *Delectatur*, "God is pleased" or "delighted." *Milarescit*, or *pulchrescit*, 'God is cheered,' or 'looks upon us with a serene or pleasant countenance;' but the Vulgar will have it, *Promeretur Deus*, "God is pro-merited," in favour of merits. I will not much stand upon the word; be it *promeretur* in the Fathers' sense, in which merit is *via obtinendi*, 'the way and means of obtaining,' the matter is not great.

But the word in the proper sense signifies no more but this, that "God is pleased," or at most "pacified with such sacrifices;" and this is remarkable, that the same word, Hebrews the eleventh chapter and sixth verse, signifies only "God is well pleased" when it is spoken of faith. "For without faith it is impossible to please God," *ἐναρεστήσαι* but here *ἐναρεστέται* must be *promeretur*, as if works were more meritorious than faith: when all the merits of works proceed from grace and faith, as the goodness of the fruit is from the root and the sap thereof. And so God may be both pacified and pleased, and yet no merit in us, but acceptance in God; for the best works and sacrifices and righteousness in man are so far from true merit, out of any dignity or condignity of the work, that they cannot stand before God without mercy and grace. The best and most laudable life of the best man hath a *væ*, or 'woe,' lying upon it, *si sine misericordiâ discatiatur*, 'if it come to be discussed without mercy;' and in the district judgment of God, no man, no not the "man after God's own heart." dares enter, but prays against it, *Nè intres in iudicium cum servo Tuo*, "Enter not into judgment with Thy servant, O Lord." And why? For "no flesh is righteous in Thy sight." No flesh, no man, righteous or justified: then surely no true merit.

Brass or copper money may be made current by the King's

proclamation, but still it is but brass and copper, and wants of the true value of gold and silver; and good works, and "to do good and distribute," may go for current by God's promise, and receive a reward out of justice, but justice with mercy. For there is *justitia in reddendo*, 'justice in giving' the crown according to His promise; but there is *misericordia in promittendo*, 'mercy' that triumpheth over justice, 'in promising' to give an infinite reward to a finite work, as heaven for a cup of cold water, or bread, or drink, or clothes, and the like; and between the kingdom of heaven and the crown of glory and eternal life which is infinite, and a few crumbs, or drops or rags which are scant so much as finite, there is no equality. *Inter finitum et infinitum nulla est proportio*, 'There is no proportion between that which is finite and that which is infinite.' So that as much as infinite doth exceed that which is finite, so much do God's infinite rewards exceed the best finite works of the best man. And the rule of the school in this is true: God punishes *citra condignum*, 'less than we deserve'—so there is mercy in God's justice and punishments; and God rewards *ultra meritum*, 'beyond our merit or desert,' and so eternal life is the grace and free gift of God.

Inasmuch that we may thus resolve: first, *non tenetur Deus*, 1  
'God is not bound' to give us any reward for any dignity or  
worthiness of our works. Secondly, *non meremur nos*, 2  
'we deserve nothing,' but are unprofitable servants, and our best  
works are imperfect, and fall short of that perfection that law  
and justice do require. And thirdly, *non deerit tamen Deus*, 3  
'though God be not bound, and man merits not, yet God  
never failed any man' that did do any good work, but he was  
sure of His reward. For though we be bound to good works  
*ex debito*, 'of duty,' God commands them and requires an  
account of them, yet God is not bound to reward them  
*ex debito*, 'out of any debt' owing to us for them, but only *ex pacto*,  
'out of His promise and agreement.' For eternal life is not a  
reward which man may exact and require in justice at God's  
hands for his labour and hire, but it is His free gift; and  
therefore He calleth it not *tuum*, 'thine,' but *Meum*, "Mine [Mat. 20.  
own:" "May I not do what I list with Mine own?" 15.]

What is the reason the Prophet saith, "O Lord," *memorabor* Ps. 71. 16.

- FUNERAL SERMON. *justitie Tue solius*, "I will remember Thy righteousness only," but because there is no other righteousness worth the remembering but only "Thy righteousness only?" That righteousness that is a *Domino*, inherent in us by sanctification of the gifts and graces of the Lord, is not worth the remembrance, for it is "a defiled cloth," and dung in itself; and were it never so good, God hath no need of it, nay being offered to God He is nothing increased by it. If thou do all good works. *Deus meus es, et bonorum meorum non indiges*, "Thou art my God," saith David, "my goods"—and therein are his good works also—"are nothing to Thee;" God is not increased or enriched by them. If thou do commit all manner of sins with all manner of greediness, thou canst not defile God nor take any thing from Him, thy evil cannot decrease or diminish Him. But it is *justitia in Domino*, "righteousness in the Lord," that is, Christ's righteousness communicated or imputed to us; for "Christ is made to us wisdom from God, and justice, or righteousness, and sanctification and redemption;" and He doth not say *fecit nos*, 'He made us righteous' in the concrete, but *factus est nobis*, "He was made righteousness to us" in the abstract, because He communicates His righteousness to us and thereby covers our nakedness, as Jacob clothed in his elder brother's garments received the blessing. And therefore the name of the Son of God is *Jehova justitia nostra*, "The Lord our righteousness."

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So then sacrifices of goodness and alms or distribution there must be, they are necessary to salvation in them that have time and opportunity and means; and therefore *sufficit ad poenam meritis carere*, 'it is sufficient to punish us if we want good works.' But there can be no trust or confidence placed in them, for they are imperfect and defective and therefore merit nothing at God's hands out of justice, but only are accepted out of God's mercy and the infinite merit of Christ, which is equal to His Person That is infinite, as He is the eternal Son of God; and therefore, *sufficit ad præmium de meritis non præsumere*, the greatest part of the dignity of

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So then sacrifices of goodness and alms or distribution there must be, they are necessary to salvation in them that have time and opportunity and means; and therefore *sufficit ad puniendum meritis carere*, 'it is sufficient to punish us if we want good works.' But there can be no trust or confidence placed in them, for they are imperfect and defective and therefore merit nothing at God's hands out of justice, but only are accepted out of God's mercy and the infinite merit of Christ, which is equal to His Person That is infinite, as He is the eternal Son of God; and therefore, *sufficit ad præmium de meritis non præsumere*, the greatest part of the dignity of



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[Gen. 4. 4.]

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FUNERAL SERM. the best works of the best men, is to renounce all trust and confidence in ourselves and our best works, and to repose all our hope in the mercy and merits of Christ.

Now to return to the use of the word, *promeretur*. In antiquity I remember St. Cyprian useth it not for the dignity and merit of the best work, but only for the way or means of obtaining. For reading that place of St. Paul, 1 Tim. 1. 13. *First*, 73. "But I obtained mercy because I did it ignorantly in unbelief," he reads it thus: *Sed misericordiam merui*, "But I merited mercy." What was *merui* in St. Cyprian's sense but "I obtained mercy?" and so the Vulgar reads that place.

De unit.  
Eccle.  
[post  
med.]

Again, speaking of those that were baptized and signed in the forehead with the sign of the cross, he saith of Ozae the leper that he was maculated with leprosy in that part of his body in which they are signed *qui Dominum promeretur*, 'which promerit the Lord'—so would our Rhetorists read it; but the true understanding is, 'they that promerited the Lord,' that is, they that enter covenant with the Lord in baptism. And I pre-sume, rather the keeping the covenant than the entering should be meritorious, if there be any merit at all.

De Gratia,  
of Libero  
Arbitrio,  
cap. 5. 6

And St. Augustine speaking of St. Paul saith: *Meritum fuit in Paul. sed malum*, 'In Paul there was no merit, but evil merit,' when he persecuted the Church and received good for it. And after, Let us return to the Apostle, whom we find 'without any good merits'—*sine ullis bonis meritis, immo cum multis malis meritis*—'yea, with many evil merits,' to have obtained the grace of God: and then he adds, *ut post bona merite consequatur coronam, qui post mala merita consecutus est gratiam*, 'that after his good merits obtained the crown, 1. who after his evil merits had obtained grace.' 1. Here first 2. it is plain, merit is joined in both with obtaining. 2. Again, merits are good and merits are bad; the word is common 3. to both. 3. Merit signifies in St. Augustine's sense no dignity of work, but only a means of obtaining. For it is impossible that evil merit (that is, sin) out of the dignity of the work should merit grace; and by the same proportion and form of speech it is as impossible that the dignity of the work should merit a crown, since St. Augustine in the same place doth say, there would be none unto whom God the just Judge

*redderet coronam*, 'should render a crown,' unless first as a merciful Father *donâsset gratiam*, 'He had given His grace.' And then he adds, *Dona Sua coronat Deus, non merita tua*: 'God crowns not thy merit but His own gifts.' His reason is, For if they be such—that is, thine—they are evil, and if they be evil, God crowns them not; if they be good they are God's gifts, and He crowns them not as thy merits, but as His own gifts.

But I have troubled you too long with this school-doctrine and pulpit-divinity of magnifying man's merits before men, since their death-bed divinity recants it all; and then they are all forced, learned and ignorant, utterly to renounce it, and put all their trust in Christ's mercy and merits, as their sure anchor-head; of which I have only this to say, that merit may have some place in their science, but their own consciences, unless they be seared, tell them there is no true merit but Christ's only.

I have now done with my text, and now I apply myself <sup>Application</sup> and my text to the present text that lies before us: *vir nec silendus, nec dicendus sine curâ*, 'a man whose worth may not be passed over in silence,' whom all ages with us may celebrate and admire, 'nor to be spoken of without great care and study;' of whom I can say nothing, but his worth and virtues will far exceed all men's words. Here I desire neither the tongue of man nor Angels: if it were lawful I should wish no other but his own tongue and pen: *ipse, ipse, quem loquar, loquatur*, 'let him speak of himself, none so fit as himself was, of whom I am to speak this day.' *Et jam loquitur*, 'and he now speaks,' he speaks in his learned works and sermons, and he speaks in his life and works of mercy, and he speaks in his death; and what he taught in his life and works, he taught and expressed in his death. He is the great actor and performer, I but the poor cryer, *vox clamantis*; [1 Cor. 3. 4.] he was the *vox clamans*, 'he was the loud and great crying voice,' I am but the poor echo; and it is well with me, if as an echo of his large and learned books and works I only repeat a few of the last words.

No man can blame me if I commend him at his death, whose whole life was every way commendable; *justus sine mendacio candor apud bonos crimini non est*, 'just commenda-



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tion without flattery is no fault in the opinion of the best men; and the ancient custom of the Church did celebrate the memories of holy men to the praise of God That gave such eminent graces to them, and to stir up others by their example to the imitation of their virtues.

I speak my knowledge of him in many things; I loved and honoured him for above thirty years' space. I loved him I confess, but yet *judicio meo non obstat amor qui ex judicio natus est*, 'my love doth not blind or outsway my judgment, because it proceeded from judgment.' Of whom what can I say less, than that he was *vita innocentissimus, ingenio florentissimus, et proposito sanctissimus*, 'in his life most innocent, in his knowledge and learning most flourishing and eminent, and in his purpose and life most holy and devout;' whose carriage was so happy, *quem nemo vituperat nisi etiam laudet*, 'no man could ever discommend him but, will he, will he, he must withal commend him.' And no man's words were ever able to disgrace him; *v. ra necesse est benedicant, falsum vita moresque superant*, 'they that spake truth of him could not but speak well of him, and if they spake falsely of him his life and manners did confute them.'

And if this text were ever fully applied in any, I presume it was in him; for he was *totus in his sacrificiis*, 'he wholly spent himself and his studies and estate in these sacrifices,' in prayer and the praise of God, and compassion and works of charity, as if he had minded nothing else all his life long but this, to offer himself, his soul and body, a contrite and a broken heart, a pitiful and compassionate heart, and a thankful and grateful heart, "a living sacrifice, holy and acceptable to God by Jesus Christ, which is our reasonable service" of Him.

[Rom. 12.  
1.]

He was born in this city of London of honest and godly parents, who besides his breeding in learning left him a sufficient patrimony and inheritance, which is descended to his heir at Rawreth in Essex. It is true, *Senum vita composita*, 'The lives of old men many times are orderly and well composed,' and disposed, and staid, whereas in youth many things that are in true judgment not altogether decent, are not so indecent in them but that they well enough become their younger years. In this he was happy, *Hujus vita composita a*

*pueritiâ*, 'His life was well composed and ordered even from his childhood.' I may well say of him as the Prophet doth, *Bonum est portare jugum Domini ab adolescentiâ*, "Herein was his happiness, that he took up and did stoutly bear the yoke of the Lord even from his youth."<sup>[Lam. 3. 27.]</sup>

In his tenderest years he shewed such readiness and sharpness of wit and capacity, that his teachers and masters foresaw in him that he would prove *lumen literarum et literatorum*, 'the burning and shining candle of all learning and learned men.' And therefore those two first masters that had the care of the first elements of his learning—Master Ward of Ratcliffe,<sup>1</sup> and Master Mulcaster of the Merchant-Taylors' School—contended for him, who should have the honour of his breeding, that after became the honour of their schools and all learning. Master Ward first obtained of his parents that he should not be a prentice, and at length Master Mulcaster got him to his school; and from this time, *perit omne tempus quod studiis non impenditur*, 'he accounted all that time lost that he spent not in his studies,' wherein in learning he outstripped all his equals, and his indefatigable industry had almost outstripped himself. He studied so hard when others played, that if his parents and masters had not forced him to play with them also, all the play had been marred. His late studying by candle, and early rising at four in the morning, procured him envy among his equals, yea with the ushers also, because he called them up too soon; not like to our modern scholars, *qui nondum hesternam edormiverunt crapulam*, who at seven and eight of the clock have their heads and stomachs aching, because they have not yet slept out their last night's surfeits and fulness.

Their pains and care he so carefully remembered all his life long, that he studied always how to do good to them and theirs. In which gratefulness he promoted Dr. Ward to the parsonage of Waltham, and ever loved and honoured his Master Mulcaster during his life, and was a continual helper to him and his son Peter Mulcaster, to whom he gave a legacy of twenty pounds by his will; and as if he had made Master Mulcaster his tutor or supervisor, he placed his picture over the door of his study, whereas in all the rest of the house you could scantly see a picture.

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[1571.]

[1576.]

From Master Mulcaster he went to Cambridge, to Pembroke Hall, and was there admitted one of Dr. Watts' scholars; a notable grammarian, well entered in the Latin, Greek, and Hebrew tongues, and likewise in the geometry and some of the mathematics; and after a fellow there, in which he passed over all degrees and places in such sort, *ut majoribus semper dignus haberetur*, 'he ever seemed worthy of higher and greater places,' and would in the end attain the highest: *virtutes enim ejus mature erant*, 'for his abilities and virtues were mature, and ripe for greater employments.'

And in this he owed little to his tutors, but most to his own pains and study. In which, give me leave to remember one thing which he hath often lamented himself to me and others, that he never could find a fit opportunity to shew his thankfulness to Dr. Watts, his patron, nor to any of his posterity; yet he did not utterly forget him in his will, having ordered that the two fellowships to be founded by him in Pembroke Hall, should always be chosen and filled out of the scholars of Dr. Watts' foundation, if they were found fit, of which himself had been one.

Being in holy orders he attended the noble and zealous Henry Earl of Huntingdon, president of York, and was employed by him in often preaching, and conference with recusants both of the clergy and laity, in which God so blest his endeavours that he converted some of the priests and many of the laity, with great success, bringing many to the Church, and seldom losing his labour, none ever converting so many as he did.

[About  
1589.]

After this, Master Secretary Walsingham takes notice of him, and obtained him of the Earl, intending his preferment, in which he would never permit him to take any country benefice, lest he and his great learning should be buried in a country church. His intent was to make him Reader of Controversies in Cambridge, and for his maintenance he assigned to him, as I am informed, the lease of the parsonage of Alton in Hampshire, which after his death he returned to his lady, which she never knew or thought of.

[1589.]

After this he obtained the vicarage of St. Giles without Cripplegate, London, and a Prebend Residentiary's place in St. Paul's, and was chosen Master of Pembroke Hall, and after-

ward was advanced to the Deanery of Westminster: and [1601.] all this without all ambition or suit of his own, God turning the hearts of his friends to promote him for his great worth.

When he took the degree of D. D. in Cambridge, one of his questions was, that *Decimæ debentur jure divino*; which he betrayed not, as some have done, but made it good by Scriptures, and divine and natural reason, as will appear to the reader when that among other of his works shall enrich the English Church with a happy treasure of learning.

He was, as all our English world well knows, a singular preacher and a most famous writer. He was so singular a preacher, and so profound a writer, that you will doubt in which he did excel; whose weapons in the mouths of the adversary proved as stones in the teeth of dogs: while they thought to withstand or answer them, they bit the stones and brake their own teeth; and so it is true of him, *Responsa ejus sine responsionibus*, 'His answers were answerless.' Never durst any Romanist answer him: as their common use is, that which they cannot answer and confute, they slight it, and let it pass without any answer at all.

His admirable knowledge in the learned tongues, Latin, Greek, Hebrew, Chaldec, Syriac, Arabic, besides other modern tongues to the number of fifteen as I am informed, was such and so rare, that he may well be ranked in the first place, to be one of the rarest linguists in Christendom; in which he was so perfect and absolute, both for grammar and profound knowledge therein, that he was so perfect in the grammar and criticisms of them as if he had utterly neglected the matter itself, and yet he was so exquisite and sound in the matter and learning of these tongues as if he had never regarded the grammar.

*Scientia magna, memoria major, judicium maximum*, 'His knowledge was great and rare, his memory greater, and his judgment profoundest and greatest of all;' and over and above all these, *industria infinita*, 'his pains and industry was infinite;' for in the things the world hath seen, he used no man to read for him; as those great clerks, Bellarmine, and others' fashion is, to employ whole colleges and societies to study and read for them, and so furnish them; he only used an

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SERM. amanuensis to transcribe that which himself had first written with his own hand.

So that now I may propose him *ut exemplum sine exemplo maximum*, ‘as a great example example-less;’ *nec ante eum quem ille imitaretur, nec post eum qui eum imitari et assequi possit inventus est*, ‘there was none before him whom he did imitate, nor none will come after him that will easily overtake him;’ insomuch that his great gifts may well be taken a little to cloud and overshadow and obscure all men of his age and order: and surely the fame of this singular Bishop will become such a light to all posterity, *ut nec bona eorum nec mala latere patiatur*, ‘it will not suffer neither their good nor their evil to lie hid.’

Was his fame great? *Major inventus est*, ‘He was ever found to be greater than fame made him.’ In which as he was a wonderful mirror of learning and learned men, so he was a singular lover and encourager of learning and learned men; which appeared in his liberality and bounty to Master Casaubon, Master Cluverius, Master Vossius, Master Grotius, Master Erpenius, whom he attempted with the offer of a very large stipend out of his own purse to draw into England, to have read and taught the Oriental tongues here; even as one well said, *Omnes quod in se amant in aliis venerantur*, ‘Those gifts and knowledges which he loved in himself he honoured and rewarded in others.’

When the Bishoprics of Ely and Salisbury were void, and some things were to be pared from them, some overture being made to him to take them he refused them utterly. If it please you to give me leave, I will make his answer for him: *Nolo episcopari, quia nolo alienare*, ‘I will not be made a Bishop, because I will not alienate Bishops’ lands.’

[1605.] After this by some persuasion he accepted of Chichester,  
[1609.] yet with some fear of the burden; and after, that of Ely; and  
[1619.] last, of this of Winchester, whence God hath translated him to heaven; in which he freed himself and his successor of a pension of four hundred pounds per annum, which many of his predecessors had paid. He was Almoner<sup>a</sup>, Dean<sup>b</sup> of the chapel, and a Privy Counsellor to King James and King Charles; in which he spake and meddled little in civil and temporal affairs, being out of his profession and element; but

[<sup>a</sup> 1605.]  
[<sup>b</sup> 1619.]

in causes that any way concerned the Church and his calling he spake fully and home to the purpose, that he made all know that he understood and could speak when it concerned him, as by those few speeches which are preserved you may judge, *ex ungue leonem*, a wise man by his works and deeds.

And herein he was like the ark of God, all places where it rested were blessed by the presence of God in it: so where-soever he came and lived, they all tasted and were bettered by his providence and goodness. St. Giles' was reduced to him by a rate toward the better maintenance of the place, and the house repaired. He found nothing in the treasury in Pembroke Hall, he left in it in ready money a thousand pounds. Being Prebend Residentiary in St. Paul's, he built the house in Creed-lane belonging to his prebend, and recovered it to the Church. He repaired the Dean's lodging in Westminster. When he came to Chichester, he repaired the palace there, and the house in Aldingbourne. At Ely he spent in reparation of Ely-house in Holborn, of Ely-palace at Downham, and Wisbech Castle, two thousand pounds. At Winchester-house, at Farnham, at Waltham, and Wolversey, likewise two thousand pounds.

It seems plainly he loved the churches in which he was promoted and lived, better than he did his money or his own gain. For if we consider these expenses in his episcopal houses, and his most magnificent entertainment of his most gracious sovereign King James at Farnham, where in three days he spent three thousand pound—as great and boutiful entertainment as ever King James received at a subject's hand—besides he refused to make some leases in his last years, which might have been very beneficial to him, for the good of his successor; his reason was, Many are too ready to spoil bishoprics, and few enough to uphold them: add to these the many alms he gave in his life, and now at his death, and we shall see he was free from all avarice and love of money. In him is true that word of St. John, *Nolite diligere mundum*. He doth not say, *Nolite habere*, but *Nolite diligere*, "Love not the world;" he doth not say, Have not, possess not the world, or goods of the world, but "love" them not. He had them, but he loved them not; *ut dispensator, ut erogator*, he had them

[1 Joh. 2.  
15.]

FUNERAL but as a steward to dispose and expend them, to procure an  
SERM. everlasting tabernacle in the highest heavens.

He meddled little with them, but left the taking of his accounts from his officers to his brothers; and when he began his will at Waltham a year before his death, he understood not his own estate; nay, till about six weeks before his death, when his accounts were delivered up and perfected, he did not fully know his own estate; and therefore in his first draught of his will he gave but little to his kindred, doubting he might give away more than he had, and therefore in a codicil annexed to his will he doubled all his legacies to them, and made every hundred to be two hundred and every two hundred to be four hundred; and yet notwithstanding this increase, he gave more to the maintenance of learning and the poor than to his kindred: his charity and love of God and the poor was greater in him than natural affection, and yet he forgot not his natural affection to them.

It was said of him that in his time was held to be *Dilicia hominum* (Titus) *Abstinet alieno ut si quis unquam*, 'If ever any man abstained from that which was not his own he was the man.' This is as true of this most reverend Prelate; he never took any man's goods or right from him. Give me leave to add a little more of him: *Distribuit sua ut si quis unquam*, 'If ever any studied to disperse and distribute his own, either to kindred or to the poor, surely this is the man.'

Neither did he stay to do good and distribute till his death, that is, then gave his goods to the poor when he could keep them no longer. The first place he lived on was St. Giles': there, I speak my knowledge, I do not say he began, sure I am he continued his charity; his certain alms there was ten pounds per annum, which was paid quarterly by equal portions, and twelve pence every Sunday he came to church, and five shillings at every communion; and for many years, since he left that cure, he sent five pounds about Christmas, besides the number of gowns given to the poor of that parish when he was Almoner. And I have reason to presume the like of those other parishes mentioned in his will, to which he also gave legacies: to St. Giles' an hundred pounds, where he had been vicar; to All-hallows', Barking, where he was born, twenty pounds; to St. Martin's, Ludgate, where he

dwelt, five pounds; to St. Andrew's in Holborn, where Ely-house stands, ten pounds. And to this parish of St. Saviour in Southwark where he died, twenty pounds: which parishes he hath remembered, for his alms to the poor, when the land shall be purchased for the relief and use of the poor.

When he came to Oxford, attending King James in the end of his progress, his custom was to send fifty pounds to be distributed among poor scholars. And the like he did at Cambridge, in his journey to Ely. And lest his left hand should know what his right hand did, he sent great alms to many poor places under other men's names, and he stayed not till the poor sought him, for he first sought them—as his servants employed in that service can witness—as appeareth at Farnham, at Waltham, and Winchester; and in the last year of great sickness he gave in this parish of St. Saviour a hundred marks. Besides, since the year one thousand six hundred and twenty, as I have my information from him that kept his books of accounts and delivered him the money, he gave in private alms to the sum of one thousand three hundred and forty pounds.

The total of his pious and charitable works mentioned in his will, amounts to the sum of six thousand three hundred and twenty-six pounds. Of which, to Pembroke Hall, for the erection of two Fellowships, and other uses mentioned in the codicil, a thousand pounds, to buy fifty pound land per annum to that purpose. Besides a bason and ewer, like that of their foundress, and some books.

To buy two hundred pounds per annum, four thousand pounds: namely, for aged poor men, fifty pounds per annum; for poor widows, the wives of one husband, fifty pounds; for the putting of poor orphans to prentice, fifty pounds; to prisoners, fifty pounds.

He was always a diligent and painful preacher. Most of his solemn Sermons he was most careful of, and exact; I dare say few of them but they passed his hand, and were thrice revised, before they were preached; and he ever disliked often and loose preaching without study of antiquity, and he would be bold with himself and say, when he preached twice a day at St. Giles', he prated once: and when his weakness grew on him, and that by infirmity of his body he grew



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unable to preach, he began to go little to the Court, not so much for weakness as for inability to preach.

After he came to have an episcopal house with a chapel, he kept monthly communions inviolably, yea though himself had received at the Court the same month. In which, his carriage was not only decent and religious, but also exemplary; he ever offered twice at the altar, and so did every one of his servants, to which purpose he gave them money, lest it should be burthensome to them.

Now before I come to his last end, give me leave to tell you that privately he did much find fault and reprove three sins, too common, and reigning in this latter age. 1. Usury was one, from which, what by his Sermons, what by private conference, he withdrew many. 2. Another was simony, for which he endured many troubles by *Quare impedit*, and *duplex querela*. As for himself, he seldom gave a benefice or preferment to him that petitioned or made suit for it; he rather sent for men of note that he thought wanted preferment, and gave them prebends and benefices, under seal, before they knew of it, as to Master Boys and Master Fuller. 3. The third and greatest was sacrilege, which he did abhor as one principal cause among many of the foreign and civil wars in Christendom, and invasion of the Turk. Wherein even the reformed, and otherwise the true professors and servants of Christ, because they took God's portion and turned it to public profane uses, or to private advancements, did suffer just chastisement and correction at God's hand: and at home it had been observed, and he wished some man would take the pains to collect, how many families that were raised by the spoils of the Church were now vanished, and the place thereof knows them no more.

And now I draw to an end. God's house is truly called, and is indeed, *domus orationis*, "the house of prayer," it accompanies all acts done in God's house. Of this Reverend Prelate I may say, *Vita ejus vita orationis*, 'His life was a life of prayer;' a great part of five hours every day did he spend in prayer and devotion to God. After the death of his brother Master Thomas Andrewes in the sickness time, whom he loved dearly, he began to foretel his own death before the end of summer or before the beginning of winter. And

[Mat. 21.  
13.]

when his brother Master Nicholas Andrewes died, he took that as a certain sign and prognostic and warning of his own death, and from that time till the hour of his dissolution he spent all his time in prayer; and his prayer-book, when he was private, was seldom seen out of his hands; and in the time of his fever and last sickness, besides the often prayers which were read to him, in which he repeated all the parts of the Confession and other petitions with an audible voice, as long as his strength endured, he did—as was well observed by certain tokens in him—continually pray to himself, though he seemed otherwise to rest or slumber; and when he could pray no longer *voce*, ‘with his voice,’ yet *oculis et manibus*, ‘by lifting up his eyes and hands’ he prayed still; and when *nee manus nee vox officium faciunt*, ‘both voice, and eyes, and hands failed’ in their office, then *corde*, ‘with his heart,’ he still prayed, until it pleased God to receive his blessed soul to Himself.

And so, *hujus mortalitatis magis finita quam vita*, ‘his mortality had an end,’ and he died peaceably and quietly in the Lord, ‘but his life shall have no end:’ yea, then his life did begin, when his mortality made an end; that was *natalis*, ‘his birth-day,’ September the twenty-fifth, being Monday, about four of the clock in the morning. So died he *aliorum majore damno quam suo*, ‘with greater damage to others,’ even to all this English Church and all Christendom, ‘than to himself.’ And God grant that many ages may be so happy to bring forth and enjoy such a Prelate, so furnished with all endowments of learning and knowledge, with innocency and holiness of life, and with such piety and charity as he shewed in his life and death.

My conclusion is short. I have spoken somewhat of this most Reverend Prelate, but much short of his graces and worth. In sum thus much: In his life he was *concionator et scriptor potentissimus*, ‘a most powerful preacher and writer;’ in his deeds and actions, he was *potentior et diuturnior*, ‘more powerful and lasting.’ Death hath bereaved us of him; but his life, and his works of learning, and his works of piety and charity, I doubt not but God in His goodness will make them *monumentum ære perennius*, ‘a monument more lasting than  
[Hor. Od. 3. 30. l.]  
brass’ and stone, even to the coming of our Lord Christ.

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For no doubt while he lived he sowed the sincere word of life in the souls of men, and in his life and death, *posuit eleemosynam in sinu pauperis*, 'he put his alms into the bosom of the poor;' and shall I say, *Oravit pro eo*, 'It prayed for him,' and by it he procured himself a strong army, and *bellatores fortes*, 'valiant soldiers,' whose many prayers and blessings God could not resist, the rather because they knew him not? That is too short, and the text goes further, *Exorabit*, 'It shall pray and prevail too;' and he and they have prevailed, and he is now at rest and peace in heaven, and "follows the Lamb wheresoever He goes."

[Rev. 14.  
4.]

And after him let us all send this blessing, which the voice from heaven uttered, "Write, blessed are the dead which die in the Lord." For the Lord, there was no cause he should die; but he died "in the Lord" because he always lived to the Lord, and a happy death must needs accompany and crown such a life. "From henceforth, saith the Spirit, they rest from their labours;" all tears are wiped from their eyes, and all sighs from their hearts, and "their works follow them;" *opera sequuntur et opera præcedunt*, 'their works go before them.' So no doubt but his works have done, as the prayer and alms and fasting of Cornelius did; they have procured a place for him in heaven, and his works shall follow him, and the fame of them shall stir up many to follow his example.

1 Tim. 5.  
24.[Acts 10.  
4.][Rev. 20.  
5.]

And so I end, beseeching God to give to us all, as He gave to him, our parts in the "first resurrection" from sin to grace; and to grant to him, and all the faithful and saints departed, and us all with him, a joyful resurrection to everlasting life and glory in Jesus Christ. Amen.

NINETEEN SERMONS  
UPON  
PRAYER IN GENERAL,  
AND  
THE LORD'S PRAYER IN PARTICULAR.

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SERM.

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