

Isa. 63. 10.

so when Sadness, Grief of Mind, and Repentance are ascrib'd to God, it signifies his Displeasure: 'Tis Man only can properly be said to repent, who cannot know the Event of things; but it cannot appertain to him

Isa. 46. 10.

who declares the end from the beginning: God is said to repent when he doth such things as Men do when they repent. When Men repent,

1. They cease to do what they began to do: And,

2. They are ready to deface and destroy what they have done; God is said to repent, not because his Mind is changed. When he is said to

1 Sam. 15. 35.

repent of making Saul King, it is because he meant to remove him from the Throne. It is

Gen. 6. 6.

said he repented that he made the World; because his Purpose was to destroy and deface the present Beauty and Excellency of it.

22thly. The order of words in holy Scripture is always to be govern'd according to the Analogy of Faith, the Scope of the Place, and Sense of the Words. We are not to stick to the order of Words always, for tho the Apostle Paul put the word

1 Cor. 6. 11.

Sanctification before the word Justification, yet in order of Nature Justification is before Sanctification; and for not allowing this, it hath made some run into Error, that we are justified because we are sanctified, as if our Sanctification procur'd our Justification; yet we are ever to retain that order of Words, and must never part with it, where they are according to the Analogy of Faith, and the Scope of the Place, and the Sense of the Words themselves.

23thly. In holy Scripture you will sometimes find that which properly belongs to one Nature in Christ is attributed to another by virtue of the personal

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Union; hence it is that the Church is said to be purchased with the Blood of God; not that God simply consider'd hath Blood, for *Acts 20. 28. Joh. 4. 24.* he is a Spirit; but it is attributed to God, because of the Union of the Human and Divine Nature. Moreover, it is said that the Son of Man was in Heaven, when he was discoursing upon Earth: Here that which was proper to the Godhead and the Divine Nature, is attributed to the Human Nature, because of the Union of the Natures. And things of this nature must be explain'd with all the clearness imaginable, because the knowledg of it is so necessary to Man's Salvation.

24thly. When things in the Sacred Record are said to be actually done, which were not actually accomplished until a long time after, as when it is said, *Babylon the Great is fallen, is fallen;* The holy Spirit's putting this in the present time, signifies the certainty of its coming to pass, as if it were already done: The same we are to understand of that place where it is said, *Unto us a Child is born, and unto us a Son is given,* which was not actually fulfilled till some hundred years after: So we understand the Apostle John, when he saith, *He saw the dead both small and great stand before God, and they were judged according to their Works.* The Holy Ghost thus speaketh to shew the certainty of the thing, as we said before. *Rev. 18. 2. Isa. 9. 6. Rev. 20. 12.*

25thly. Things are often proposed in Scripture as if speaking of Persons, when they are not Persons spoken of, and the Properties of Men are ascrib'd to things without Life. Hence the Heavens, and Earth, and Sea, &c. are brought in as hearing and

speaking: Here must be great care taken to open
and shew the Mind of God in such places. *Hear O*

Heavens (saith the Prophet Isaiah) and
Isa. I. 2. give Ear O Earth: for the Lord hath

Ifa. I. 2.

Hof. 2. 21.

Isa. 1. 2.
Hos. 2. 21.

the Holy Ghost so speaketh, to shew that Men were wicked above all reason, and therefore God appeals to the Creature void of Sense against them; not that there is any reason in Wickedness, but thus we say concerning all Excess. Yea, God tells them, that the very unreasonable Creature, the Ox and Ass outdid them: Those Creatures take notice of, regard, and submit themselves to their Masters and Benefactors; but that was more than *Israel* did, whom God had nourish'd and brought up. So it is

Psal. 77. 16. said, *The Waters saw thee, O God, the Waters saw thee: they were afraid: the*

Psalm 77:16. *Waters saw thee; they were afraid; the Depths were also troubled:* Where he speaks of the Red Sea's being divided, as if he had said, They have experienc'd thee, and felt thy Power. Hence

Psalm 98. 8, 9. it is said, *Let the Floods clap their hands, let the Hills sing.* These things are 2

Plal. 98. 8, 9. *let the Hills sing.* These things are assign'd to inanimate Creatures, to stir up Men to a desire after the coming of the Lord. So it is said,

Isa. 24. 23. The Moon shall be confounded, or blush,
and the Sun shall be ashamed when the

Isa. 24. 23. and the Sun shall be ashamed, when the Lord of Hosts shall reign in Mount Zion. This inti-

mates the Light of Divine Grace in the Church; as if he had said, The Glory of the Sun and Moon will be nothing if compar'd with the Glory of Zion, and him that rules in Zion. So again, *The Mountains*

and Hills shall break forth before you into
Isa. 45: 12. Grain, and all the Trees of the Field shall

Ma. 55. 12.

Ma. 55. 12. *singing, and all the Trees of the Field shall clap their Hands; which signifies the spiritual Joy in the Kingdom of Christ.*

26thly. We

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26. We must always account the Sayings of the Prophets and Apostles to be equally authentick with whatever Christ spake himself, and to have the same Authority over Mens Consciences, as those things had over the Church when God spake to *Moses Mouth to Mouth*, except where the Apostle *Paul* saith, *Now I speak by Permission, not by Commandment.* Numb. 12.8. 1 Cor. 7. 6. And these Sayings of the holy Prophets and Apostles ought to be so esteemed, because they spake as they were moved by the Holy Ghost: And hence it is that Christ saith, He that heareth his Apostles and Ministers heareth him, and he that despiseth them despiseth him. And why is this? but because they spake by the Spirit of Christ. It is said, that the old World that was drowned was disobedient to the Spirit of Christ which preach'd unto them: but that is no other way to be understood, than by their rejection of the Doctrine of Noah, which he preached by the assistance of the Spirit of Christ; so that we must always account that the Sayings of the Prophets and Apostles have the same Authority, as if Christ spake to us immediately.

27. Sometimes things are spoken in the Scripture more darkly at first, which are afterwards in the same Sentence manifestly explain'd, as where it is said, *Look unto the Rock whence ye were hewn, and to the hole of the Pit whence ye were digged:* The words following explain the former, viz. *Look unto Abraham your Father, and unto Sarah that bare you.* So Paul saith, *I know that in me, that is, in my Flesh, dwells no good thing:* By *No good thing dwelling in me is*

1sa. 51. 1, 2.

Rom. 7. 18.

explain'd by those words, not in my Flesh. So when it is said, *God hath given Men the Spirit of slumber*, it is afterwards open'd by *not having Eyes to see, nor Ears to hear.*

28. Let all your Discourses be like *Elisha's*, who saith that his Lips should utter Knowledge clearly. Paul tells us, *He had rather speak five words in the Church with his Understanding, than ten thousand words in an unknown Tongue.* Except ye utter with the Tongue things easy to be understood, how shall it be known what is spoken? for he shall speak in the Air. Who can say Amen to what I speak? if they understand it not, I shall be unto him to whom I speak a Barbarian. Tho' this be spoken by Paul in reference to the Interpretation of unknown Tongues, yet it will hold here, because he that speaks unintelligibly in his own Tongue, it is as if he spake Hebrew and Greek to one that could never read. We must not deliver any Sentence cloudily and darkly, as too many do, which partly arises from the weakness of Mens Parts, and sometimes from an affecting to speak in a lofty Stile that they may be the more admired, and therefore darken

Job 38. 2. *Counsel with words without Knowledge.* As it is no sign of mean Parts and Abilities when a Person can bring down the Knowledge of the deepest things in Divinity to the understanding of the meanest Capacity: So it is no Argument of extraordinary Parts, when a Sentence that is plain and easy in its own nature shall be delivered cloudily and darkly; and seeing that the uttering of things plainly is a Gift from God, we ought to lie at the Throne of Grace for it.

29. Sometimes in the sacred Scriptures one thing is said, when another thing is to be understood otherwise than the literal Interpretation shews; this the Apostle Paul calls an Allegory: *He who was of the Bondwoman Hagar was born after the Flesh; but he who was of the Freewoman was by Promise: Which things (saith he) are an Allegory.* Then he tells us what the spiritual meaning is, for these are the two Covenants: these two *Ishmael* and *Isaac* signify the two Covenants, viz. the Covenant of Works, and the Covenant of Grace; *Isaac* and *Ishmael* representing all converted and unconverted Persons. The Book of *Solomon's Song* is generally allegorical, and must be understood otherwise than as literally express'd; for the sweet Conference between Christ and his Church is set down in those Expressions proper betwixt Husband and Wife.

30. Those words in holy Writ that are emphatical are to be emphatically express'd, with that earnest and intent manner of speaking as the nature of the thing calls for, or else the Glory, Profit, and Affection in that word will be lost; as when it is said, *God so loved the World, that he gave his only begotten Son, &c.* the Emphasis lies in the word *So*, and if you repeat this word *So* twice or thrice with an Emphasis and suitable Affection, it may raise the Affections of your Hearers to great advantage. I think Mr. Charnock somewhere speaks to this purpose, O this little word *So*, yet this ineffable *So*, this admirable *So*, this unparallel'd *So*. And when it is said, *And God, even our own God shall bless us: And for mine own sake, even for mine own sake will I do it:* Here the words, *our own God, and even for mine own sake,* must be express'd emphatically, and with a

Psal. 67. 6.

Isa. 48. 11.

rais'd Affection. Again, where the Holy Ghost lays down any Word with an Accent, we must so express it in our Teaching, or else the design of that Passage is not answer'd, as where it is said, *Who hath first given to him, and it shall be recompens'd to him again?* Good old Mr. Row near thirty years ago, saith upon this place thus, The Accent (saith he) lies in this word [*first*] *Who hath first given to him?* Here you must lift up your Voice and plainly accent the word, that the People may the better know the sense: *Who hath first given to God?* No Man can give first to God to oblige him to Man, but God giveth to Man first, to oblige the Creature to his Creator; hence it follows, *For of him, and through him, and to him are all things; to whom be Glory for ever. Amen.*

31. Sometimes the Scripture mentions but the Part of a Person or Thing, when it intends the Whole, as where the Apostle exhorts the Romans to present their Bodies a living Sacrifice, &c. Tho he mentions but the Body, yet he intends the whole Man, consisting of Soul and Body. So where the wise Man speaks of the wicked, that *their Feet run to evil*; by this the whole Life and Conversation is intended. So on the contrary, the Whole of a Man or Thing is often mention'd when it intends but a Part; as where Christ said to the Thief on the Cross, *This day shalt thou be with me in Paradise.* He mentions the whole Man, Soul and Body, but he intended no more than the Soul. So when it is said that *Adam was taken out of the Dust*, Gen. 3. 19. *Out of it wast thou taken* (saith God); that was only the Body, for God breathed his Soul into him. So when it is said, *Dust thou art, and to Dust thou shalt return*, it is not meant of the Soul, for it

cannot die, but only the Body which was taken from the Dust. So All is put for Many, as, *All held John for a Prophet*, that is, many. So None is put for a very Few, as, *No Man repented him of his Wickedness*. And Everlasting is put for a Long time, as where the Aaronical Priesthood is call'd an everlasting Priesthood, which was to continue no longer than the coming of the Messiah.

Mat. 21. 25.

Jer. 8. 6.

32. The Holy Ghost sometimes puts the Cause of a thing for the Effect; as, *Be sure your Sins will find you out*; that is, the Punishment due to them: The Cause here, Sin, is put for the Effect, Punishment. 2. Contrary to this, sometimes the Effect is put for the Cause, as when it was said to Rebecca, *Two Nations are in thy Womb*; that is, the Father of two Nations, *Esau* the Father of the *Idumeans*, and *Jacob* the Father of the *Israelites*. Again, the Subject is sometimes put for the Adjunct, or that which belongs thereto, as where it is said, *This Cup is the New Testament in my Blood*: here the Cup, the Subject, is put for the Wine in it, which signified the Blood of Christ, call'd the Blood of the Covenant. On the contrary, sometimes the Adjunct, or that which belongs to any thing, is put for the Subject, as, *Jacob* is said to *swear by the fear of his Father Isaac*, that is, by God whom *Isaac* feared.

Num. 32. 23.

Gen. 25. 23.

1 Cor. 11. 25.

Gen. 31. 53.

33. Where God's Threatnings are sometimes absolutely denounced, yet they are to be conditionally interpreted with a reservation of Repentance, as in the case of *Jonah* to *Nineveh*, he proclaims his Threatnings absolutely, saying, *In forty days and Nineveh shall be destroyed*; not men-

Jonah 3. 3, 4.

tioning any Condition at all, but yet this must be understood conditionally, because the Event signified as much; for upon their Repentance the Threatning was made void. This is further strengthen'd by the saying of the Prophet Jeremiah, who saith, *At Jer. 18. 7, 8. what instant I shall speak concerning a Nation, and concerning a Kingdom, to pluck up, and to pull down, and to destroy it: If that Nation against whom I have pronounced, turn from their Evil, I will repent of the Evil that I thought to do unto them.*

34. The Holy Ghost to exalt and set forth the Grace of God in the most ample manner, makes use of that Figure which some call an *Hyperbole*: no Man had more of these than *Paul*. To encourage the suffering Church of *Corinth*, he tells them, that their *2 Cor. 4. 17, 18. light Afflictions, which were but for a moment, did work for them a far more exceeding and eternal weight of Glory.* Here (saith Mr. Leigh in his Annotations on the New Testament) is *Hyperbole upon Hyperbole*; one would have thought it enough if he had said an eternal weight of Glory, but he adds, *a far more*: What can be more than eternal Glory? but he stops not here, but goes on with *a far more exceeding and eternal weight of Glory.* This shews the great Transport of the Apostle's Mind, when he was thinking and speaking of the Objects of the invisible World. So when he writes to *Timothy*, admiring the free Grace of God in making a Persecutor a Preacher, he tells him that the *Grace of God was exceeding abundant with Faith and Love, which is in Christ Jesus.* It was exceeding abundant, as if he should say it was overfull, redundant, more than enough, superabundant; and this was discover'd in Faith and Love, that such a one as I who hated him, and persecuted him in his Church, should believe in him, and love him, this

may well be call'd unaccountable Love; for he came into the World to save me one of the chiefest of Sinners. Now when such things as these are mention'd in publick, they ought to be done with such futable Affection as the nature of the thing requires.

35. When the Apostle Paul speaks of Prophecy seven or eight times in one Chapter, and exhorts the Church of *Corinth* to *desire and covet to prophesy*, and tells them *they may all prophesy one by one*; we are not to understand it of extraordinary Prophecy in a strict and proper sense, as the foretelling of things to come, as did *Isaiah* and *Jeremiah*, &c. neither are we to understand it as an Office to the Church, but as a Gift from God to interpret and expound the holy Scriptures; for it is not probable that the Apostle would exhort the whole Church to be Officers. Moreover, the word Prophecy is not limited to a foretelling of things, Prophecy is said by the Apostle to consist in Exhortation, which signifies a stirring up to Duty; and sometimes in the New Testament for beseeching, entreating, comforting. Some are called in Scripture-sense Prophets by way of resemblance, as the Scripture in general, and the Gospel in particular is call'd a Word of Prophecy, yet a great part of it doth not intend future Events; so those who have a Gift of Scripture-Interpretation may be so call'd by way of resemblance, tho they cannot foretel things to come.

36. We may raise as many Doctrines from a Scripture as it will truly bear; and all Doctrines and Inferences that are natural from any Text are the purest Divinity. This was the way of the *Scotch Divines*, as you may see in their printed Books. Let me give you an Example from the first Chapter to the

Colossians, ver. 12. the words are these, *Giving thanks unto the Father, who hath made us meet to be partakers of the Inheritance of the Saints in light.* From these words I collect seven or eight Observations. The first Doctrine is taken from the Subject, *made us meet.*

Doct. 1. *That it is matter of wonder that such are made meet for Glory! Who are made meet for Glory? I, once a Persecutor, and you Colossians, who once serv'd other Gods, that God should make us meet for Heaven is a wonder.*

The second thing I collect, is from the State of Man by Nature.

Doct. 2. *Man by Nature is altogether unmeet for Heaven. If Man had been meet, the Spirit would not have said, He hath made us meet.*

Thirdly, From Man's Impotency, I observe;

Doct. 3. *No Man can make himself meet for the eternal Inheritance; if any could, it would not have been said God did it.*

Fourthly, From the Efficient, Author, and Worker of this Meetness, I note,

Doct. 4. *That it is God alone can make Men meet for an eternal Inheritance.*

Fifthly, I observe from the Place or Name.

Doct. 5. *That there is an Inheritance prepar'd for the People of God.*

Sixthly, From the Act, *made meet.*

Doct. 6. *That there is none shall enjoy Heavenly Bliss, but those who are first made meet for it.*

Seventhly.

Seventhly, From the Adjunct, *Saints in light.*

Doct. 7. *That the Souls of Believers in their separate state from their Bodies, are in an Inheritance in Light.*

Eighthly, From the Duty and Obligation of the Subject to the Object, I note,

Doct. 8. *That it is the Duty of all who are made meet for Heaven, to give Thanks to the Father. Mark one thing, tho it be said, that we should give Thanks to the Father, yet that doth not exclude the Son, nor the Holy Ghost, but it is to the Father as the Fountain of Grace, to the Son as the Procurer of Grace, to the Holy Spirit as the Applier of Grace.*

Every Doctrine is to be handled according as it will bear; some afford more Matter, others not so much, and proper Uses are to be made upon each Doctrine.

36. I would recommend some few Books to the Consideration especially of those inclin'd to the Ministry.

Pool's, the Dutch and Diodate's Annotations, Caryl on Job, Mr. Charnock's two Volumes, Mr. Perkins's Works, Roberts's Key, Leigh's Body of Divinity, Wilson's Dictionary, Mr. Burroughs's Works, Dr. Sibbs's Works, Dr. Raynolds's Works, Dr. Preston's Works, Book of Martyrs, Ames Marrow of Divinity, Grosse's Fiery Pillar of Heavenly Truth, Dr. Owen on the Trinity, Bates's Harmony, Cole on Sovereignty; Books of the Scotch Divines, Durham on the Canticles, Ten Commandments, Revelations, Isa. 53. and of Scandal; Dickson on the Psalms, Matthew, and I think on the Epistles; Hutcheson on the minor Prophets, and John's Gospel, &c. Calvin's Institutions, Ursinus Catechism, Burgess's Works, Ainsworth on the Pentateuch, Psalms,

and *Canticles*, *Erasmus* on the New Testament, *Tombs's* Works, *Dr. Willet's* Works, *Bp Usher's* Body of Divinity, *Newman's* Concordance, *Roberts's* Mystery and Marrow of the Bible, the Ark of the Covenant opened, *Dr. Du-veil* his literal Explanation of the *Acts*, *Clark's* Examples, *Plutarch's* Morals, *Seneca's* Morals, *Pliny's* Natural History, *Eusebius*, *Josephus*, *Heylin's* Cosmography, *Boyle's* Stile of Scripture, *Blundervil's* Logick, *Smith's* and *Delaune's* Rhetorick. And those who are not skill'd in the Latin Tongue, for the understanding of Words make use of *Mr. Cole's* Latin and English Dictionaries. What Books you buy, get the best Tables to them you can, which may be used in some respects as a Common-place Book: And a good Common-place Book of a Man's own making will be very necessary in a Study.

An Additional Word to the Churches.

1. **L**ET the necessity of a Gospel Ministry lie with weight upon your Hearts; that there is such a necessity appears from a special Institution of God, who is said to have *set or constituted Teachers* in his Church, and has given them to her as a part of her Dowry: These are sent forth by the Lord of the Harvest; who alone giveth Pastors to the Church; the Ministry is received of the Lord; and it is the Holy Ghost that maketh them Overseers.

Now that which God hath instituted and appointed in his Church ought to be accounted necessary, and therefore a Gospel Ministry ought to be so esteemed.

2. The Titles given to Ministers import Services of absolute necessity, which the Scripture calls by many Names, but not intending any Preheminence in Office. They are call'd *Elders* to signify their Gra-

vity, decent and reverend Behaviour; at other times *Bishops, Overseers, Watchmen*, because their Work is to take the Oversight of the Church, and watch for their Souls. They are also call'd *Pastors*, because they are to feed the Flock with the Words of eternal Life: Also *Stewards of the Mysteries of God*: Sometimes *Angels, Ambassadors, Persons* sent from God to publish Peace: Moreover, they are call'd *Planters and Builders*; all which Metaphorical Expressions import Services of absolute necessity; therefore let every Church look to it, that such Officers be continued in the Church. 3. There are necessary Ordinances to be administred in the Church of Christ till the end of the World, therefore Ministers are necessary: They are to proclaim Remission of Sins in Christ's Name, to press the Doctrine of Repenance from dead Works, and Faith in our Lord Jesus Christ; they are to bring good tidings to the meek, turning Men from Darknes to Light, speaking a word in season to the meary, edifying the Body of Christ, and perfecting the Saints, nourishing Men in the words of Faith: The word of Reconciliation is committed to them, the Administration of Baptism, and the Lord's Supper, all these are necessary in the Church, and therefore all Churches ought to imitate the Apostles, who took a special care for a standing Ministry in the Church; hence they took care to ordain Elders in every Church: So Paul exhorted Timothy to commit the things he had heard of him to faithful Men, who should be able to teach others also: And Paul tells Titus, For this cause left I thee in Crete, that thou shouldst ordain Elders in every City, even as I appointed thee.

Acts 20. 28.
Heb. 13. 17.

Jer. 3. 14.
1 Cor. 4. 1.
Rev. 1. 20.
2 Cor. 5. 20.
1 Cor. 3. 7, 9.

Acts 13. 38.
Heb. 6. 1, 2.
Rom. 10. 15.
Acts 26. 18.
Isa. 50. 4.
Eph. 4. 11, 12.
2 Cor. 5. 20.

Acts 14. 23.

2 Tim. 2. 2.

Tit. 1. 5.

shall

Raynolds. Shall (as one saith) the *Babylonians* have their *Caldeans*, the *Persians* their *Magi*, the *Indians* their *Brachmanni*, the *Gauls* their *Druide*, the *Romans* their *Pontifices*, *Augurs* and *Flamines*, Persons separated to uphold a false Worship; and shall not the Church of God have their Ministers to uphold a true Worship?

2. Let the Churches be cautioned for the Honour of God, the Glory of the Cause in their hands, and the good of their own Souls, against calling to Office an ignorant, unlearned, unexperie'd Person: *The Priest's Lips should preserve Knowledge, and they shall seek the Law at his Mouth.* Pastors are to feed the People with Knowledge and Understanding: *Paul* tells the *Ephesians* when they come to read his Writings, they should understand his Knowledge in the Mysteries of Christ. *Mal. 2. 7.* When the blind lead the blind, they both fall into the Ditch. It was *Jeroboam's* Sin to make some of the lowest of the People Priests. But when I say, beware of calling unlearned Men, I mean such unlearned as *Peter* speaks of, *2 Pet. 3. 16.* who wrest the Scriptures to their own Destruction. *Peter* did not mean by unlearned Men, Men who wanted human Learning; for then, as one saith, he must of necessity condemn himself; for he was a Man in the sense of the great Council *Acts 4. 13.* that wanted this Learning, so that he must lie under that blame which he lays upon others: But to be learned in *Peter's* sense, was to be taught of God as the Truth is in *Jesus*, and by the Spirit to understand the deep things of God; *Eph. 4. 20, 21.* and through a saving knowledg of Christ *1 Cor. 2. 10.* to be well establish'd, in opposition to those unstable Ones he speaks of: They must be Men zealous for the Glory of God, sensible of the Interest of Souls, exemplary to the Flock, able to speak experimentally

of the Ways of God, of the Devices of Satan, and the Deceit of Lust, and the Issues and Events of Temptations, and to understand the Consolations of the holy Spirit: A Person of such able Parts, as that he may be *apt to teach* and speak a word in season, to *shew a Man his Uprightness*, to *convince Gainsayers*, and to *use sound Speech which cannot be condemned*. Thus his Teaching is to be Divine Teaching. The Holy Ghost came down upon the Apostles in the day of *Pentecost* to fit them for this glorious Work. That *Uction* and Divine Anointing which may make a Person a true Believer, may not be sufficient to make him a Minister. The Holy Ghost is call'd the *Promise of the Father*, not only as to make Persons Believers, but to make them Ministers, by a *Divine Power from on high*, that they may be the better able to be Witnesses for Christ, and serve his Church. 'Tis not enough to have the *Thummim* of Integrity, but we must also have the *Urim* of Knowledge.

3. This leads me to a word of Exhortation, that all the Churches may take great care to choose Pastors after God's own Heart: And here I shall open the Qualifications belonging to that Office, mentioned by Paul to Timothy and Titus.

(1.) He must be *blameless*; not absolutely without Sin, for that is proper alone to the Triumphant Church; but he must be such a one as hath no notable Blemish or scandalous Offence in his Life, lest his Ministerial Work should want success; for it is necessary that he who requires Innocence in others should have it in himself. Who will give Credit to that Man whose Doctrine and Life do not harmonize?

(2.) *The Husband of one Wife*, because Chastity is very commendable in an Elder; it is not absolutely

1 Tim. 3. 2.

Isa. 54.

Job 33. 23.

Titus 1. 11.

— 2. 8.

Acts 2. 1, 2, 3.

Acts 1. 4, 8.

1 Tim. 3. 1, &c.

Tit. 1. 7, &c.

necessary that he should be a married Man, but supposing him so, he must be the Husband of one Wife: The meaning of the Apostle is, he must not be a lover of Poligamy, *i. e.* to have more Wives than one at a time, as many of the *Jews* and *Ethnicks* of the Eastern Nations; for this is contrary to the Institution of Marriage: This also includes such who had put away their Wives for very slight things, and taken others, which the *Jews* often did from the hardness of their Hearts, tho utterly forbidden by Christ, except in the case of Adultery.

(3.) *Vigilant and Watchful.* One that diligently attends his Flock, being prudent and circumspect, that will not be long absent from them, nor sluggish when with them, lest the Foxes take the Sheep before the Shepherd be aware.

(4.) *Of a good Behaviour.* That is, of a comely and decent Behaviour in Countenance, Gate, Speech, no proud Person that despiseth others, nor one that is morose, who cannot accommodate himself to others, moderate in all his Actions, as opposed to Distemper and Giddiness.

(5.) *Given to Hospitality,* a Lover of it: It is not enough that he be kind at home, but express his Love to Strangers, especially Ministers who may be in Distress, and all others where need is: He ought to be an Example in all Offices of Kindness and Charity; and that this Qualification may not be useless, it is the Duty of all Churches (if able) so to furnish their Ministers, as it may be answered.

(6.) *Apt to teach.* To this end he must be first well furnished with the knowledge of the Mysteries of God himself, and then ready to communicate to others the Knowledge he receiv'd from God. His Teaching must not be Jewish Fables, and high swelling Philosophy of this World, but those things that make truly godly.

(7.) *Not*

(7.) *Not given to Wine*, i. e. a temperate Person, not one that loves to sit by the Wine Morning and Evening, day by day, tho he may not drink to the loss of his Reason; he must be one that sets himself an Example of Mortification to sensual Delights.

(8.) *No Striker*; i. e. one that uses no Violence, one that abhors Strife and Contention; no Quarreller, one that cannot by reason of Passion keep his Hands off from those that provoke him.

(9.) *Not greedy of filthy Lucre*, but detesting all unjust and sordid ways of heaping up Riches; not one that professes Godliness for Gain-sake, or that loves Money with an inordinate Love; that is not liable to a just suspicion of undertaking his Charge from a Principle of Covetousness, but desires the Office for the sake of Christ, and the good of the Souls of Men.

(10.) *No Brawler*, but one of a quiet peaceable Disposition.

(11.) *Patient*; one that is very ready sometimes to depart from his own right of Profit and Honour in the Church and World for Peace-sake; not apt to be angry, but peaceable.

(12.) *Not covetous*: Not a Lover of Silver. The Archbishop of *Mentz* is a terrible Example of Covetousness, who in derision call'd the poor People Mice; and suffering them in a time of Searcity to perish like Mice with Hunger, by the just Judgment of God was invaded by Mice, and flying to his Tower on the River *Rhine* for shelter, was pursued by them and devour'd.

(13.) *One that rules well his own House*, having his Children in all Subjection, who are willing to be under the Yoke; let him be one who hath given Experiment by the Rule of his own Family, the lesser, that he is capable to govern the Church, which is the greater.

(14.) *Not a Novice*, i. e. Not a young Plant, or

Scholar in Christ's School, wanting Experience of God himself, and the Wiles of Satan; this is not meant of one young in Years, but Faith. *Timothy* was young in years when he was ordained Elder of the Church at *Ephesus*, but not young in Grace: A Person young in point of years, may have more Knowledge and Experience than some Gray-headed Christians. No Person that is raw, and green, and not well establish'd in Religion, should be admitted to this Honour, lest this great Dignity tempt him to Pride, and so bring the same upon him as fell upon Satan.

(15.) *He must have a good Report of those who are without, lest he fall into Reproach, and the Snare of the Devil:* He must be of good Report among them who are without the Pale of the Church, because the Glory of God is much concern'd in the Reputation of such Persons, that they may not be reproach'd for their former infamous Life, and so cause him to fall into some Temptation, either of Revenge and Hatred, undue Anger, or Passion, or else to make him cowardly and bashful in the discharge of his Duty, and so remove that holy Boldness necessary to his Function. *Paul* to *Titus* speaks of one

Qualification more, *He must not be self-will'd*, stubborn, confident, one that pleases himself in his own Mind, and will have his own way right or wrong, come what will.

4. Let the Churches be exhorted to go to the Lord of the Harvest to beseech him that he would

send more Labourers into his Harvest: *Mat. 8. 37. 38.*

What abundance of able Ministers hath God removed out of this City those thirty years last past? and it is well if the Churches can say that their places are all fill'd up: Pray hard that God would send *Joshua's* and *Elisha's* in the room of those *Moses's* and *Elijah's* which he hath removed.

5. Give that Honour and Respect to your Ministers and Pastors that God allows; God accounts it an honourable place. If Honour is to be given to a King, who is a Protector of the Body, shall they be denied it that watch for Mens Souls? It is the Apostle's Counsel to the Church at Thessalonica, to know them which labour among you, and are over you in the Lord, and admonish you: And to esteem them very highly for their Works sake. Let the Elders (saith Paul) that rule well, be counted worthy of double Honour, especially they who labour in the Word and Doctrine. So (saith he) obey them who have the Rule over you, and submit your selves: not that they are Lords over God's Heritage, to be rul'd in a Lordly way, and by Force and Rigor, seeing they are a voluntary People, and to be govern'd with their own Consent.

Heb. 5. 4.

1 Thess. 5. 12, 13.

1 Tim. 5. 17.

Heb. 13. 17.
1 Pet. 5. 3.

6. Bless God for those faithful Ministers he hath given you; take heed you do not sin them away and the Gospel together; provoke not God to send a Famine of the Word, and remove the Gospel from England and London, as he did from Jerusalem, and the Churches in Asia and Africa; even there where the Gospel did once gloriously shine, those very places are overspread with Heathenism and Mahometanism. Pray that the Word may have free course, and may run and be glorified in the Sinners Conversion, and Saints Perfection. God hath promised to take away the Heart of Stone, and give a Heart of Flesh; but (saith he) for these things I will be sought unto by the House of Israel, the Church of God. And if we find the Womb of Conversion much shut up, for the Church to set apart a day of Humiliation upon that account, and

Amos 8. 11, 12.
Mat. 21. 43.

2 Thess. 3. 1, 2.

Ezek. 36. 26, 27.

to pray that a Door of Faith may be open.
 Acts 14. 27. Some can speak by Experience that God
 hath own'd this Practice. Beg. for greater degrees
 of his holy Spirit to be pour'd upon your Ministers,
 that God would give them a double Portion, that
 they may every way answer their honour-
 Mar. 5. 13. able Titles, who are call'd *the Salt of*
 14. 14. *the Earth, and the Light of the World.*

7. Be exhorted ever more to maintain, and not
 lose that blessed Ordinance of Ordinations, and cal-
 ling those to Office who are fit for it: Some have been
 Probationers all their days, and it is matter of La-
 mentation, that some Churches have employ'd Per-
 sons in Preaching and administering Ordinances ten or
 twenty years, tho' fitly qualified, and yet never call'd
 them to Office. And tho' in my Epistle I have prov'd
 the lawfulness, yea and the necessity of preaching
 in ordinary before Ordination, yet I did never in-
 tend by that to destroy a Gospel-Ordinance, viz.
 a solemn Ordination to Office: Tho' it is most true
 that the Holy Ghost makes Men Overseers of the
 Church, and that Gifts and Graces are from Christ
 (which is his internal Call) yet he ought to have
 an external Call by the Church, to ordain him to
 Office: The inward Call doth enable him to act in
 that Station, the outward Call doth enable him to
 act regularly: Tho' a Gospel-Minister hath Autho-
 rity and Right, being qualified by Christ, to act,
 yet he hath not a full formal Authority to act in a
 Church, but as by them call'd and ordain'd unto it.
 We ought to have a Zeal for all the Commands of
 God, why should not we be as careful in this matter
 as the Apostles, who ordain'd Elders in
 Acts 14. 23. every Church? And Paul exhorts Titus to
 Tit. 1. 5. ordain Elders in every City. We see by this
 it was the Apostles Judgment and great Care that
 every Church have an Elder. This is as much the

Word of God, and to be practis'd as there is occasion, as Baptism, and the Lord's Supper; and therefore this looks severely upon all those Churches who live year after year without a Pastor, which is the great reason of the scattering of the Flock.

8. Ever retain and never part with that Rite and Ceremony in Ordination of Imposition of Hands, with Prayer, on the Person ordained. Some think that the Ceremony of laying on of Hands may be omitted. Sometimes we must be tied to Example in the least Gesture, tho not prescrib'd, and yet Men presume to dispense in a Circumstance expressly prescrib'd. *Timothy* 1 Tim. 4. 14. was ordain'd by laying on of Hands, and enjoin'd by *Paul* to lay Hands on others in their Ordination. This hath been the ordinary way of the Ordination of Ministers in the Church of God. Thus were the seven Deacons in the Church at Jerusalem ordain'd. So of *Paul* and *Barnabas* it is said, *When the Church had fasted and pray'd, and laid their Hands on them, they sent them away to preach,* being call'd of God to that Work. 'Tis a Saying of *Dr. Seaman*, When I consider (saith he) how uniform and accurate the Apostles were in observing Imposition of Hands in the matter of Ordination, and have no Instance or Example of doing it any otherwise; I judge it sinful for any who desire the Office of a Minister to refuse it, and scandalous in any Church wilfully to turn it aside. And tho Imposition of Hands be not mention'd in the 14th Chapter of the *Acts*, where it is said they ordain'd them *Elders in every City*, yet we ought to conclude they were ordain'd by laying on of Hands, because we find in other places of Scripture it was the common Practice of the Apostles and Churches in Ordination of Ministers and Deacons. Pray mark, those Scriptures which

Speak more generally and indefinitely of any matter, are always to be govern'd by those that speak of the same thing more definitely, particularly, plainly and fully: as when Christ in *Luke 6. 20.* saith, *Blessed be ye Poor, for yours is the Kingdom of God;* This indefinite word *Poor* is not to be understood of all *Poor*, because there are some *Poor* very wicked; therefore to be understood by a Text more ample, full and plain, as *Mat. 5. 3. Blessed are the poor in Spirit.* So in *Luke 6. 21. Blessed are ye that hunger now, for ye shall be filled:* this is to be governed and understood according to *Mat. 5. 6. Blessed are they which do hunger and thirst after Righteousness.* So in like manner where Imposition of Hands is not mention'd in Ordination, as *Acts 14. 23.* it is to be govern'd by those Scriptures which speak of the same thing in a more ample, full and plain manner, *Acts 6. 6. Chap. 13. 3. 1 Tim. 4. 14. Chap. 5. 22.* in all which places Imposition of Hands is mention'd in Ordination of Elders and Deacons.

Moreover, Persons were set apart to Ecclesiastical Service, and had Office-Power confer'd upon them under the Old Testament by the Ceremony of Laying on of Hands: For 'tis expressly said by God to *Moses*, that he should lay his Hands on *Joshua*, *Numb. 27. 18.* and that the Children of *Israel* should lay their Hands upon the *Levites* as they stood before the Tabernacle of the Congregation, *Numb. 8. 9.* And to suppose that the Apostles did practise this Ceremony without God's Approbation, were to make them guilty of Will-worship. But whereas 'tis objected, that because extraordinary things do not follow that Practice, as in the Apostles time; therefore that Practice is ceased. I answer; by this way of arguing we shall lose most of the great Ordinances of the Gospel. What, because we cannot make the Place in Prayer as *Peter* did, doth Prayer

cease? Because the Holy Ghost doth not come down while we are preaching upon our Hearers in a miraculous manner, as it did upon *Cornelius* and his Household while *Peter* preached, is it therefore made void? Moreover, Baptism must cease too, because it is not miraculously confirmed as it was at Christ's Baptism, when the Holy Ghost came down upon him in the shape of a Dove, and a Voice from Heaven, saying, *This is my beloved Son, in whom I am well pleased.* If it be said, those must remain because commanded, tho such extraordinary things do not follow; then from the same Argument, Laying on of Hands must continue, unless you suppose the Apostles guilty of Will-worship, as we said before.

This Rite and Ceremony of Imposition of Hands imports, 1. A Dedication, and devoting the Person to the Office of a Pastor and sacred Imployment. 2. To let them know that the Hand of God is with them in all that they do in his Name, and by his Authority, to guide, strengthen and protect them. 3. And imploring the Gifts, Blessing, Protection, and Custody of the Holy Spirit upon them in a most plentiful manner, as being to take charge of the Souls of others.

9. Finally, be exhorted that as your Ministers take care of your Souls, you would take care of their Bodies and Families: The same Shepherd that watches over the Flock, is clothed and fed by the Flock. They are bound to take care of your Souls, which is the greater; you ought to take care of their Bodies, which is the lesser. 1. God hath made it your Duty by a Divine Command; *Even so hath the Lord ordained, that they which preach the Gospel should live by the Gospel.* 1 Cor. 9. 11. God's Commands are not to be disputed, but obey'd: You would have your Pastors obey God's Command in feeding your Souls, and will you not have respect to

God's Command in feeding their Bodies? Must he be oblig'd to obey Christ for the Flock's sake, and shall not the Flock make Conscience to obey Christ for the Shepherd's sake? *Levi* was to have a tenth part under the Law of what the People had, not that I say that Law remains now in force, tho the Equitableness of it may. 2. Consider it is the Honour of Churches to provide for their Ministers, yea it is an Honour to your Lord and Master, and the Cause which you own. We are exhorted to honour God with our *Substance*, and God hath added *Prov. 3. 9, 10.* this Promise, *so shall thy Barns be filled with Plenty*; not that it is expected where it is not to be had; no, there the Minister must be free himself to help the needy, if he be able. But where God hath bless'd any with the things of this World, it is their Duty to give him part of their Temporals, who giveth them of his Spirituals: This is the way to thrive in Soul and Body. Where the People kept back their Tithes, God telleth them that they *robbed him*; and to encourage them in their Duty, he promises to *open the Windows of Heaven, and to pour out a Blessing, that there should not be room enough to receive it*: And tho this Law be ceas'd, as we said before, yet the Morality and Equity of it will never cease. And so the Blessing may be expected as Persons are found in their Duty; and it is observ'd that those are the most thriving and flourishing Churches in City and Country, that make Conscience to provide honourably for their Ministers. See how the Apostle argueth this Point, *No Man goeth to War on his own Charge*, but the Nation's; and he that plants a Vineyard would think it very hard if he did not eat of the Fruit of it. And that Shepherd that feedeth and looketh after his Flock, expects from them *Wool to clothe him,* and

and Meat to feed him. Hath God taken care of the unreasonable Creature, that the Ox should not be muzzled when he treadeth out the Corn; how much more should they be provided for who tread out the Corn, and break the Bread of Eternal Life? Shall the Plowman plough in hope, and the Thresher be partaker of his hope, and shall not he that ministers about the holy things live of the things of the Temple; and they that attend on the Altar, partake of the Altar? If therefore we minister to you Spiritual Things, is it a great thing if we reap your Carnal? Moreover, you know not what Temptations a Man and his Family, his Wife and Children may be under, in the neglect of your Duty; it may cause the Children to have hard thoughts of the Ways and People of God, and set them against the Truth if great care be not taken. Lay them not under Temptation by suffering them to run into Debt, that will be no Honour to you, nor Comfort to him. It is the most dishonourable thing in the World to let Ministers run into Debt, because of this the Gospel may want that success that otherwise it might have; it takes Men of tender Consciences off from that holy Boldness which they ought to have in pressing Moral Duties: Perhaps he may have Abilities to get the things of the World as well as others, and so might lay up for his Children; but his Hands being bound, and his Time taken up in better things, it is a pity the Children of Ministers should be slighted, when their Father lays out his Time and Strength for the good of the Congregation. Thus I have thought meet to stir you up by putting you in remembrance of those Duties you are oblig'd unto as you are the Churches of Christ. Let this Counsel be accepted from him who, if his Heart deceive him not, desires, if call'd thereunto, that he may be willing to be

Phil. 2. 17.

1 Joh. 3. 16.

offer'd upon the Sacrifice and Service of the Churches Faith: For, if Christ laid down his Life for us who were Enemies, surely we ought to lay down our Lives for the Brethren, especially when it hath a tendency to strengthen their Faith, and help them forward to Heaven.

F I N I S.

Errata. Page 40. line 23. read ascribed.

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