Chapter 10 is similar to chapter 4 in its absence of a sermon series, and this chapter also contains the only sermon by Thomas Cheever of Malden, Massachusetts. His sermon is particularly interesting since it contains a large number of the terms explored in this book. With the exception of Caleb Watson’s opening text from First Samuel, all other opening texts in chapter 9 have been previously discussed.

Foster’s July 25 sermon sounds a bit like a sales pitch, where Foster seems to be selling himself to the congregation. An important question then becomes whether or not Hartford’s church was experiencing conflict between the brethren and Foster. Was Foster experiencing rejection, or was he simply preaching the next text on his list. Harry Stout confirms that New England ministers often planned out an entire year’s worth of sermons in advance, but this may not explain Foster’s apparent need to clarify his function and purpose to his congregation.

Mr. Foster: (Sunday) 25 July, 1680: (2 Timothy 4:1.2) “I charge thee therefore before God, & before the Lord Jesus Christ, which shall judge the quick and dead at his appearing, and in his kingdom,” “Preach the word: be instant, in season and out of season: improve, rebuke, exhort with all long suffering and doctrine.”[1] Icharg the before God and Jesus Christ. These words contain the solemn charge that he gives Timothy: before his departure to be faithful in the work of the lord there is 1 the solemnity of this charge, 2 the duty or worke preach the word in season and [c] I charg the for God’s sake and Christ sake that thou be faithful, or I call God to witness that I solemnly charge the, or as you will Answer it unto God and Jesus Christ at the great day, to preach the word in this solemn charge. 4 Things are implyd. 1 It is a matter of great weight and of absolute necessity that a minister be faithful in his place. The Honor of God and welfare of people is concerned in it. 2 It implys that the best and ablest ministers of the gospell are in great danger of being negligent in their work or els Timothy would not have

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had such a charg Except it be your need. 3 It implys the fearfull judgment of God that will befall all unfaythfull ministers. Every minister must give account and as the worke is waigthy so the punishment will be fearfull to those that are unfaythfull in it. Knowing the Teror of the lord we perswad men. (1 Corinthians 9:16) 4 It implies the gracious reward that the lord Jesus Christ at his coming will give to those that are faythfull at that day. 2 Heer is the duty containd in the charge set down in the second verse. 1 More largely to preach the word: This tho be the whole yet it is a principle part of their work and duty, and it may include the whole, because in all his administrations the word is his rule, and this is amplyfied by the maner of the performance. It be instant, be constant, and it must be with all long suffering the maner, reprove, rebuke, exort, and teach. The maner of the performance of this duty it must be instant and that implies earnestness and diligence. There must be zeale and affection in it. Labour and paines must be used in it. 2 It must be in season and out of season constant. Improve all seasons. He must preach the word in season, a fitt time or oppertunety. The word may be sayd to be preacht in season, 1 in respect of the time. The Sabboth is a fitt time to preach the word. It is satisfied for that end. So weeke dayes that are by man appoynted for this worke is in season. 2 The word is sayd to be in season in respect of the hearers, when they are prepared to receive the word. When there is a doer open for to receive the word. [ ] Isrell was prepared (8 Nehemiah 1) to heare the word, they desired to heare it, and they were attentive in hearing. 3 The word may be sayd to be in season in respect of the subject matter that is preached. When it is a word fitly spoken and suitable to the occasion of hearers. (25 Proverbs 11) Words fitly spoken are like aples of gold. The word is to be preacht upon the Sabboth, upon week dayes, and when people are willing to heare, and it must be fit to the time and season. 2 The word must be preached out of season also, that is in respect of man’s carnall reason, and not out of God’s institution. The word of God may be out of season to carnall reason, 1 in regard of the time. (24 Acts 25) Thus Paule preacht the word to Paule out of season to Felix. Go thy way, when it is a fit season I will call for thee. 2 It may be out of season in the oppinion of men in regard of the subject handled. Some doe not love to hear such dutys praised and such Doctrine handled. Herod loved to hear John preach but not that he should have his bro: Philip’s wife: 3 It may be out of season in regard of mans not being prepared for the word of God. Their unpreparedness should not hinder ministers in duty. 4 Ministers should preach the word out of season tho: they hazard their lives and all